

**MUSLIM SOCIAL IDENTITY REPRESENTED IN MUSLIM
BLASPHEMY NEWS PUBLISHED BY WASHINGTON POST**

THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang

In partial fulfillment of the requirements for the Degree of Sarjana Sastra

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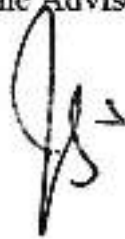
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APPROVAL SHEET

This is to certify that Nilna Nur Diana's thesis entitled "Muslim Social Identity Represented in Muslim Blasphemy News Published by Washington Post" has been approved by the Board of Examiners as one of the requirements for the Degree of *Sarjana Sastra* (S.S.) in English Letters Department.

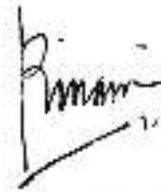
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STATEMENT OF AUTHORSHIP

I hereby state that the thesis entitled “Muslim Social Identity Represented in Muslim Blasphemy News Published by Washington Post” is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

Malang, 10 Oktober 2018

The researcher



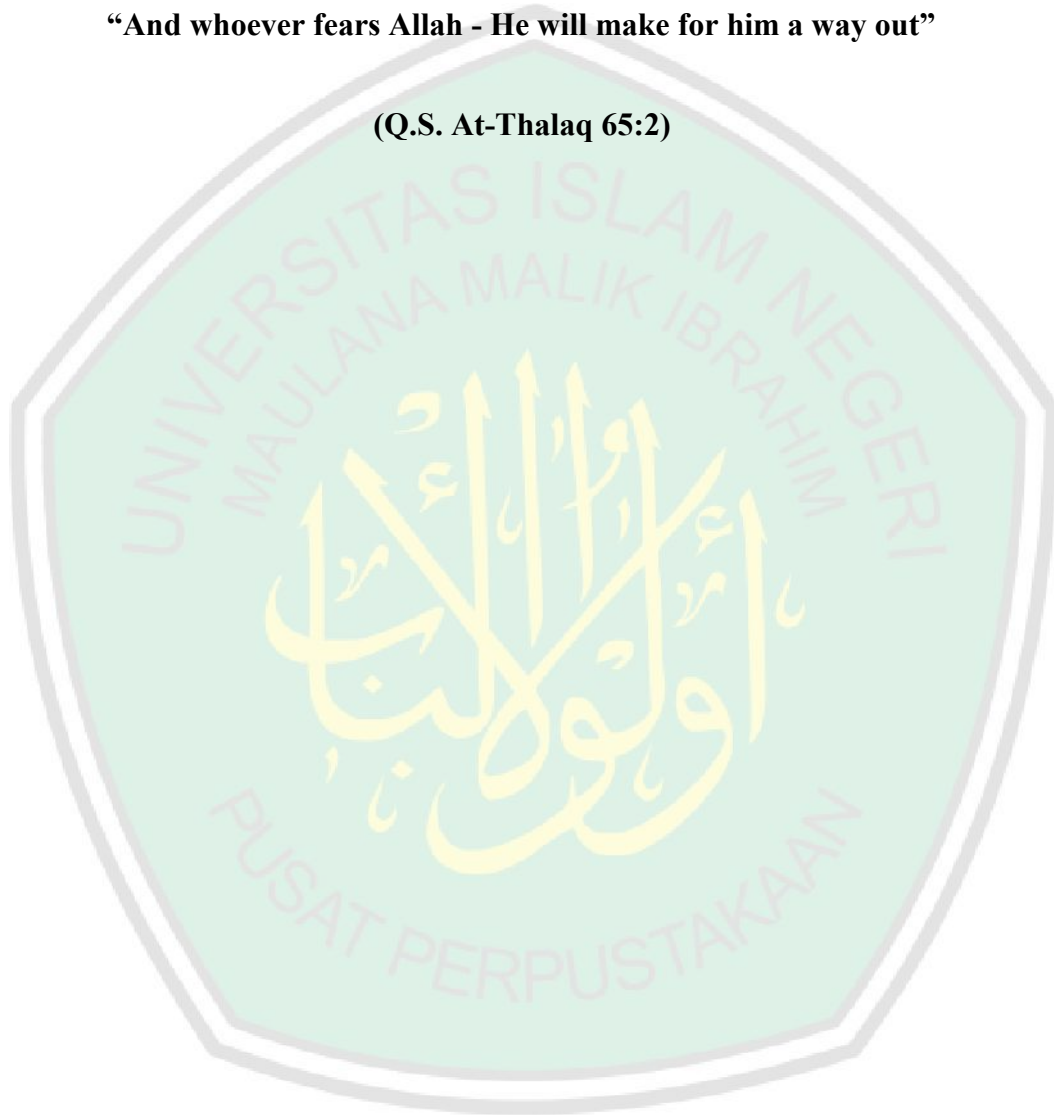
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MOTTO

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

“And whoever fears Allah - He will make for him a way out”

(Q.S. At-Thalaq 65:2)



DEDICATION

This Study is dedicated to all people who always pray and give a support in finishing my research, they are :

1. My father, Abdur Rachim and my mother, Choiriyah, my grandmother, Fathimah, my brother, Muhammad Ali Fahmi.
2. My friends from Darul Hikmah Islamic Buildings who are always support me too.
3. My soulmate Intan Akhiroti Hasanah at Darul Hikmah thank you for accompanying and remind me to be diligent same as you. Love you.
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In arranging this thesis, a lot of people have provided motivation, advice and support for me. In this valuable chance, I intended to express his gratitude and appreciation to all of them. First, I would like to thank to my advisor, Dr. Meinarni Susilowati, M.Ed., for her supervision, advice, patient and guidance from the very early stage of this research as well giving me extraordinarily experiences and knowledge. The examiners, Mrs. Galuh Nur Rohmah M. Pd., M.Ed. who have gave me some suggestions and comments in revising this research.

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Finally, I would say that this undergraduate thesis is far from perfect, but it is expected that it can be useful for the next researchers. For this reason, the correction and criticism are welcome.

ABSTRACT

Diana, Nur Nilna, 2017. *Muslim Social Identity Represented in Muslim Blasphemy News Published by Washington Post Online News*, Thesis, English Letters, Faculty of Humanity, Universitas Negeri Maulana Malik Ibrahim Malang.

Advisor : Dr. Meinarni Susilowati, M. Ed.

Keywords : Social Identity, Muslim, Washington Post Online News.

Social identity becomes an important issue to understand about individual information that could be seen from many kinds of aspects. Based on Tajfel&Turne (1979) stated that an social identity of individual could be known from how far of knowledges about them with significant and emotional value as an affiliation of a same group. It shows that every people have their own social identity , whether from majority or even minority group. Furthermore, sometimes there are some individuals use their identity to lead some problems that are affected by religion or politic issues.

This research aims to analyze Muslim social identity represented in Muslim blasphemy news published by Washington Post. I collected all news that related with Muslim blasphemy in from the internet link of Washington Post as research data. This research uses descriptive qualitative metode and conctructed by two theories from Tajfel & Turner (1979,1982). This theory provided 3 components and 3 dynamics of soial identity as sociolinguistics perspective.

The findings of this research are from 8 news text it produced 2 result findings there are social dinamic processes that can be used to analyze identity of Muslim social group in the news text. This process related to the social components as a part of social identity theory that can solve the result of this research so that social identity easy to analyze. The conclusion of this reasearch is an individual of Muslim as a membership of a social group in the news partly prefer to defend their social identity as a Muslim or even do not defend because of a certain reason.

ABSTRAK

Diana, Nur Nilna, 2017, Identitas Sosial Muslim Direpresentasikan Dalam Berita Penghinaan Muslim yang Diterbitkan oleh Berita Online Washington Post, Skripsi, Departemen Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dr. H. Meinarni Susilowati, M. Ed.

Kata Kunci : Sociolinguistik, Identitas Sosial, Identitas Muslim.

Identitas Sosial adalah isu yang paling penting mengetahui tentang informasi seorang individu yang dapat dilihat dari macam-macam aspek. Seperti yang telah dijelaskan Tajfel&Turner (1979) yang mengatakan bahwa seorang individu bisa diketahui identitas sosialnya dilihat dari berapa banyak pengetahuan kita tentang orang tersebut dengan nilai yang signifikan dan emosional sebagai anggota kelompok yang sama. Hal ini menunjukkan bahwa setiap orang memiliki identitas sosial mereka sendiri, baik dari kelompok mayoritas atau bahkan minoritas. Meskipun demikian, terkadang ada beberapa individu menggunakan identitas mereka untuk mengatur masalah-masalah mereka yang dipengaruhi oleh agama atau isu-isu politik.

Penelitian ini bertujuan menganalisis Identitas Sosial Muslim yang ada di berita penghinaan Muslim yang diterbitkan oleh Washington Post. Saya mengumpulkan seluruh berita yang terkait dengan berita penghinaan Muslim dari link resmi Washington Post di internet sebagai rujukan data penelitian. Penelitian ini menggunakan metode deskriptif kualitatif yang mengandalkan teori oleh Tajfel&Turner (1979,1982). Teori ini menyediakan 3 komponen dan 3 dinamika identitas sosial sebagai perspektif sociolinguistik.

Temuan-temuan dari penelitian saya ini adalah dari 8 berita online terbagi 2 temuan yaitu sebuah proses dinamika identitas yang mana memudahkan seseorang dapat menganalisa identitas sosial kelompok Muslim dalam berita. Proses dinamika sosial ini juga berhubungan dengan komponen-komponen sosial yang dapat menunjang penelitian sehingga identitas sosial mudah di analisa. Kesimpulan yang didapat pada penelitian ini adalah individu seorang Muslim sebagai anggota sebuah kelompok sosial yang ada dalam berita sebagian memilih memilih untuk mempertahankan identitas mereka sebagai Muslim atau bahkan tidak mempertahankannya karena alasan-alasan tertentu.

تجريد

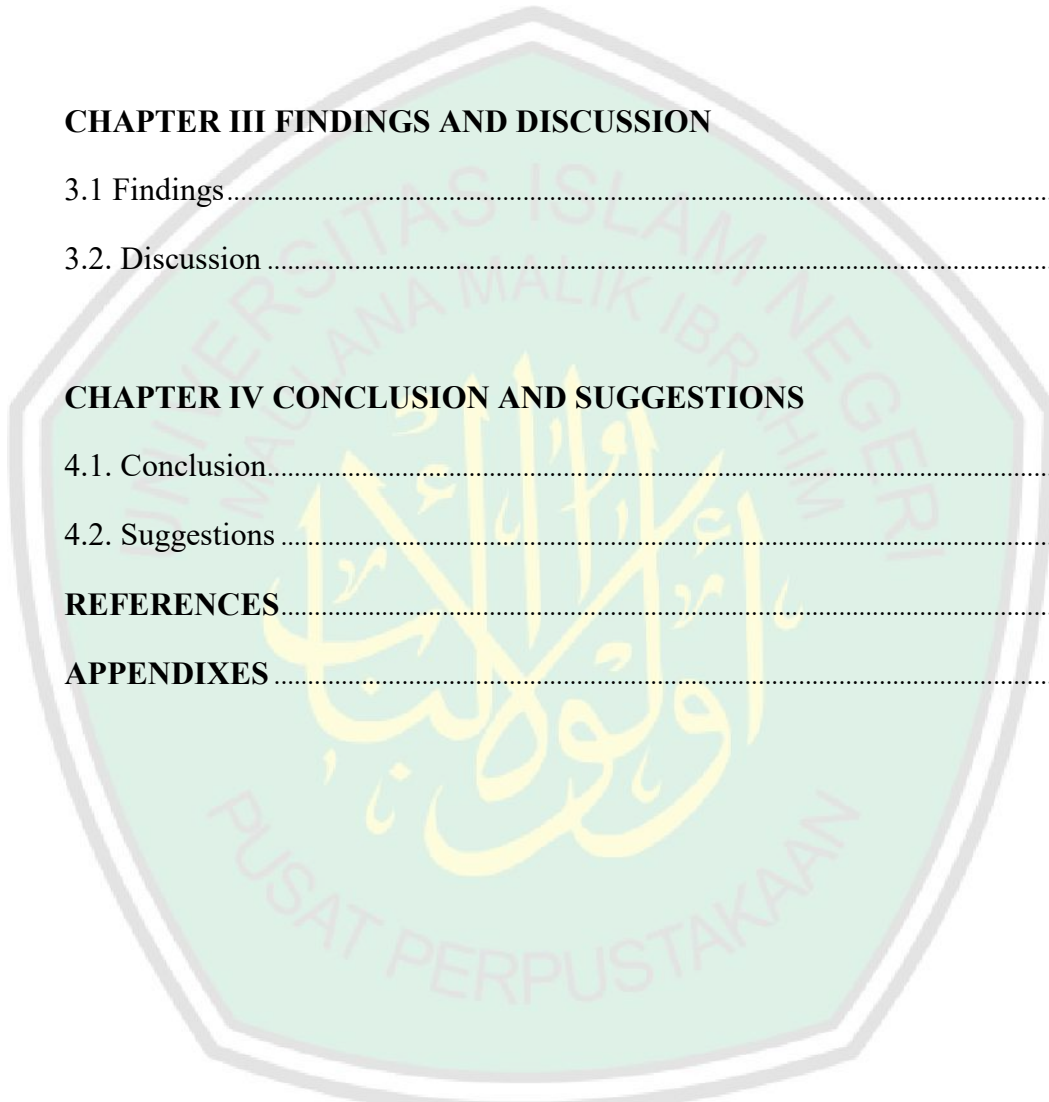
ديانا، نور نلما. ٢٠١٧. الهوية الاجتماعية الإسلامية ممثلة في أخبار الإهانة الإسلامية التي نشرتها واشنطن بوست. البحث. قسم الآداب الإنجليزية. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم مالانج.
 تحت الإشراف : الدكتورة ميناري موسيلواتي الماجستير.
 الكلمة المفتاحية : اجتماعية لغوية، الهوية الاجتماعية، الهوية الإسلامية.

الهوية الاجتماعية هي القضية الأكثر أهمية لمعرفة معلومات الفرد التي يمكن رؤيتها من مختلف الجوانب. كما أوضح تاجفيل وتيرنر (١٩٧٩) أن الفرد يمكن معرفة هويته الاجتماعية التي نراها من معرفتنا عن ذلك الشخص بقيمة هامة وعاطفية كأعضاء في نفس المجموعة. هذا يدل على أن كل شخص له هويته الاجتماعية الخاصة، سواء من الأغلبية أو الأقلية. ومع ذلك، هناك بعض الأفراد الذين يستخدمون هوياتهم لتنظيم مشاكلهم التي تتأثر بالدين أو القضايا السياسية.
 والهدف من هذا البحث لتحليل الهوية الاجتماعية للمسلمين حول أخبار إهانات المسلمين التي نشرتها صحيفة واشنطن بوست على الإنترنت. لذا فجمعت كل الأخبار المتعلقة بأخبار إهانة المسلمين من موقع واشنطن بوست الرسمي على الإنترنت كمرجع لبيانات البحث. يستخدم هذا البحث طريقة وصفية نوعية تعتمد على نظرية تاجفيل وتيرنر (١٩٧٩) ، (١٩٨٢). توفر هذه النظرية ثلاثة مكونات وثلاثة ديناميكية للهوية الاجتماعية كمنظور اجتماعي لغوي.
 ونتيجة هذا البحث أن من ٨ أخبار على الإنترنت، يتم تقسيمها إلى اثنين من النتيجة، وهي عملية ديناميكيات من الهوية التي تسمح للمرء بتحليل الهوية الاجتماعية للجماعات الإسلامية في الأخبار. ترتبط هذه العملية الديناميكية الاجتماعية أيضًا بالمكونات الاجتماعية التي يمكنها أن تدعم البحث حتى يتم تحليل الهوية الاجتماعية بسهولة. والاستنتاج الحصول عليه في هذا البحث هو أن المسلم كعضو في مجموعة اجتماعية في الأخبار يختار أن يحافظ على هويتهم كمسلمين أو حتى لا يدافع عنها لأسباب معينة.

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CHAPTER I

INTRODUCTION

1.1. Background of a study

Social identity is something important to classify individual data consist of job, religion, culture, race and so on. Every people has their own social identity and it may be different among others. Social identity is not only about individual data but it becomes new knowledge that known by other group membership. For example, when people are asked about their data, they have to know their social identity such as where they come from, what is the religion or belief, how is the culture in order to get a label as a group membership. It means we categorize our-self and others within a group to have an attribute.

The concept of social identity is clearly divided by some linguists (Baron&Byrne (2000), Fiske and Taylor (1991), Tajfel & Turner (1982) and Hogg and Abram (1990)). Social identity firstly stated by Tajfel (1982) which explained that social identity is a part of individual's self concept of person which comes from their knowledge of a membership in a social group with significant value and emotional of that membership. In addition, "Social identity is a definition of person about who they are, it includes personal attribute and devided attributes within a group such as gender and race" (Baron and Byrne, 2003; 162-163). Furthermore, Fiske and Taylor (1991) stated that social identity stresses positive or negative value from the membership within each group. Then, "Social identity is a complicity, care and proud which come from knowledge of person in a various membership

categorization with the other member, even without have any personal relationship, understand or have some interests” (Hogg and Abram,1990; 252).

In this case, the theory of social identity that I choose to conduct this research is from Tajfel and Turner (1979, 1982). It has appropriate components related with this social identity research. Besides, there are three advanced components and dynamics on social identity such as social categorization, social identification, social comparison, cognitive component, evaluative component and emotional component. This theory purposes the development of social identity that brings interpersonal to the inter-group behavior. It does not mean that interpersonal and intergroup behavior is simultaneously become a unit of social identity processes but it proposes the individual and social identity represent different levels of self-categorization. As Turner (1999) stated that social identity is seen as the process that changes interpersonal to inter-group behavior. The other development processes of social identity is social categorization is when people are categorized to the particular name of group to simplify we understand surroundings and to structure social interaction. For instance, (Tajfel, 1979) we use categories such as „Punk“ and „Skater“ to describe groups with similar and specific clothing style and habits and we have certain expectations, hopes and fears about people belonging to social categories. In addition, social comparison is formerly appeared than social categorization because in social comparison this is individual’s place in society which is evaluated by social categorization in comparison with other

groups. Social comparison aims to evaluate social groups to which others belong.

The subject of this research is a news from Washington Post online news. I choose this subject because it has a provocative stylistic diction, so that it can affect to the forwarding information. Additionally, Washington Post online news used to provide some worldwide issues that related to the hottest news and make all people as a reader interest to read it. On the other hand, in other linguistic features, I choose Washington Post because it is the worldwide online newspaper. It is not only easy for everyone to access all news but also it can be read or downloaded to see all news by only entering to the official link by connecting the internet. Moreover, this newspaper has updated about Muslim discrimination, Muslim protesters who did a riot, Muslim blasphemy and so on, so that the researcher choose this online news to be the subject to analyse social identity of Muslim blasphemy that is appeared in Muslim blasphemy news at Washington Post online news.

In addition, I choose Muslim blasphemy news from Washington Post because it becomes the main entity why social identity of Muslim is represented. Muslim become the majority of religious citizens in this world, so it is impossible that other religion does not spite with Islam. Nonetheless, Muslim blasphemy becomes viral issue that spread widely and makes some people are curious with that news or even make a slander news that related to the religion blasphemy. Furthermore, there was many other Muslim blasphemy happened in many Muslim countries such as Iran, Indonesia, Pakistan, United States and so on. In addition, the researcher emphasizes

Muslim blasphemy with the reason that it becomes a crucial action does not finished since 2005 September, it continuous until 2006 and still happened until nowadays. These acts is also contra with this verse of Al-Quran :

“O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand” (Ali imran-118)

Actually, some cases of the blasphemy of Muslim make some questions „why this blasphemy happened to Muslim in this world“. Integration issue, tolerance and dialogue as though become only *lips service* because in fact Muslim is almost become a blasphemy target and hatred forever. Besides, the researcher has critically thinking that from Muslim blasphemy, it is interested to be connected with Muslim social identity representation. Therefore, I do this observation of Muslim social identity inside Muslim blasphemy news for not only in classifying and identifying the data, but also analyzing and make understanding all the reader about how Muslim social identity is found inside a news text and it would be an interesting findings in this research of social identity.

Some previous studies have conducted this research on identity. First, Churin (2008) which entitled *The Search of Self Identity on Frederick Douglass“ Narrative of the Life of Frederick Douglass, an American Slave.* The findings is Churin identified the identity aspects from Frederick

Douglass towards the Autobiography about the black slavery escaped into the freedom of self-agency. Second, Anam (2015) which entitled Social Identity of Syiah Adherent in Sampang, East Java that use the Spradley theory which classified and analysed data of Syiah adherent by three aspects there are Domain, Taxonomy and component analysis and the result will be evaluating the social group identity of Syiah adherent with those aspects.

Therefore, this research is providing social identity of Muslim by using Tajfel & Turner theory. The findings are about social identity of Muslim appeared in Muslim Blasphemy news published by Washington Post, so that it might become a gap of this social identity research. Additionally, this research is significant because it provides a study of social representation and linguistic on how does social identity of Muslim appeared inside a news text trough the theory.

1.2. Research Question

1. How does Muslim represent their social identity in Muslim Blasphemy news published by Washington Post Online News?

1.3. Objectives of the study

Concerning with the study of the problems above, the objectives of the research is to describe about social identities from the news text, to gain the social representation from the news text and to know about Muslim social identity that found in the Muslim blasphemy news

1.4. Significance of the study

Based on the study, theoretically this research is useful for English Learner to understand the social representations that are analyzed by the

theory from the news. It also for everybody to get the information of Muslim identity in that news and this study will get well understanding about the social identity and its components by using theory.

Practically, this study is useful for English learner and lecturer to know theory of Tajfel & Turner (1982) that aims to enriching knowledge in sociolinguistic world, especially for those which related to social identity research.

1.5. Scope and Limitation

This study limit to the object that identify about the direct speech inside a news text in order to make the reader believe that is in Washington Post News text could be found a social identity of Muslim with reconstructing social identity theory from Tajfel & Turner. Additionally, this research also limit on a social components and social dynamics within the theory to make a significant findings of social identity research. This research does not identify neither the other sentences besides direct speech nor the language style and word election that is used by journalist inside the news text.

1.6. Definition of Key-terms

- a. Social identity is a research about identity of someone as a membership of a group or group itself especially Muslim social identity. It is showed in blasphemy news that is published by Washington Post Online news.
- b. Muslim blasphemy news from Washington Post Online News represent opinions and comments about religion in Indonesia and

it involved the other religion comments either it affront a Muslim group or prefer to them.

- c. Social dynamic is a process of Tajfel & Turner theory in order to get a person's social identity that consists of social identification, social categorization and social comparison.
- d. Social component of social identity theory that propose the components which how social identity could be occurred. There are three components: evaluative component, emotional component and cognitive component.

1.7. Research Method

1.7.1. Research Design

In order to further data analysis and solve the problems, the appropriate methodology is greatly required. The methodology in this study covers the data source, the method and technique of collecting data and the method and technique of analyzing data. In this research, the paradigm that is used is constructivism because the text analysis conclude social practice from the subject of the research. Furthermore, this research uses sociolinguistics approach since it provides social representation components based on the theory to get the findings of social and linguistic analysis from the news text.

1.7.2. Research Instrument

The instrument of this research is myself as a researcher and Washington Post as the instrument because this media upload the news that

are related to the topic and the researcher that do the observation and analysis by downloading the news from the link of the online newspaper.

1.7.3. Data Source

I intentionally selected a Washington Post online news because they use some provocative dictions for providing the news, so that it could be easily projected social identity of a certain group. Moreover, I choose Muslim to be the subject of this social identity research because this newspaper belongs to American newspaper who have a lot of blasphemy case of Muslim

The data are from January 2017 until October, 2017 because it became freshness issues to be analyzed. The news taken from the official link www.washingtonpost.com at the internet. I choose two sections at Washington Post News those are *Politics* and *World* section because those two sections have an appropriate news about Muslim blasphemy news. Additionally, I found 16 news which reduce into 8 news because each news does not have a direct quotation inside a news. There are 8 tittle of the news that I choose to be the data of this research, there are:

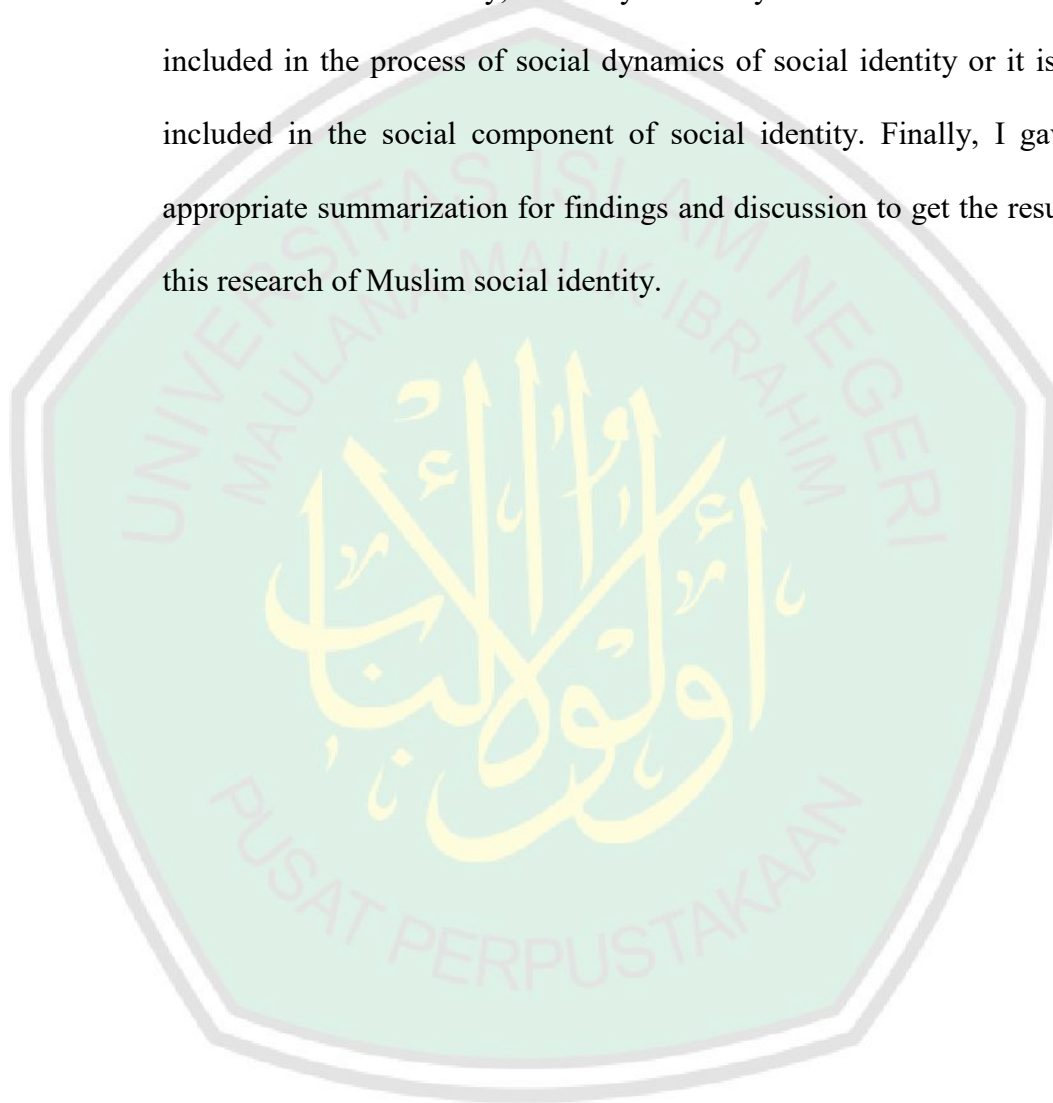
- a. *Indonesia as highest Muslim authority will issue a fatwa against „fake news“* which was published at February 01, 2017
- b. *Imam: There"s an atmosphere of intolerance that says, „That"s okay, that"s acceptable now“* which was published at March, 10 2017

- c. *In Indonesia"s capital, voters oust renowned Christian politician in show of Islamist power* which was published at April 20, 2017
- d. *Rise of hard-line Islamist groups alarms moderate Indonesian Muslims* which was published at May 07, 2017
- e. *Jakarta"s Christian governor sentenced to prison in blasphemy case* which was published at May 09, 2017
- f. *Pressure grows to classify Muslim girl"s slaying a hate crime* which was published at June 20, 2017
- g. *In Mississipi, aging Muslim community worries about its future* which was published at July 19, 2017
- h. *Second Judge rules against latest entry ban, saying Trump"s own words show it was aimed at Muslims* which was published at October 18, 2017

1.7.4. Data Collection & Analysis

In order to get a validity data and accurate findings, I collect and analyze the data with these steps following. Firstly, I enter to Washington Post online news from the official link as I explained in the data source. Secondly, I click on the sections that I want to analyze. Thirdly, I search some news about Muslim blasphemy and then I download as a period that I want to analyze. Fourthly, I read the news one by one to get understanding the meaning of the news text and collect the direct quotation inside the news text to be an accurate data to be analyzed.

Fifthly, I search a context of the data by searching an appropriate news that related with the data from the internet and media to make sure that Washington Post online news published the news with an accurate data. Sixthly, I identify the utterances whether it can be the data of the research or not. Seventhly, I classify and analyze the utterances either it is included in the process of social dynamics of social identity or it is only included in the social component of social identity. Finally, I gave an appropriate summarization for findings and discussion to get the result for this research of Muslim social identity.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter explained about the theory that I used to conduct the research of social identity.

2.1. Identity

Identity can be defined as a sense representation of self. Furthermore, identity can be identified when one belongs to particular group or occupies particular role in society. Other people may understand a person by identifying the characteristic belonging to them. For instance, when people treat other people such as they in their religion, or when people applies their work as they are student, parent, president or other, so that they will virtually becomes who they are. According to Paltridge (2010) stated that identity is an information of a person provides off to others through one's daily life.

Besides, identity is a both what people construct from inside to reconstruct from outside, it means that people is not only how people perform themselves but also how people recognize them. In other words, identity is two-way reconstructions. For instance, as my experience when I meet people from the other country or ethnic and he has a different culture or identity, I will treat them as their culture. For about 2 years ago, I spoke with India people which is hindian from the social media facebook. We talk not only about the daily question which do not has a kind of communication problem but also about the varieties of his own culture identity and my own identity. Furthermore, the social identity

involves some types there are the language, culture, knowledge, job and religion which is Hindian differs with my culture as a javanesse Muslim identity.

As the explanation of previous paragraph, I recognize that understand about Identity from the different ethnic is very important to be the topic of this research. In addition, identity will be the most reasonable topics to be analyzed among people in different identity or religion. There are 2 types of identity based on George Smith book :

2.1.1. Self and Identity are Social Products

Self and Identity theories converge in grounding self and identity in social context. Contextual effects on the self may be distal-parenting practices, schooling, the culture, the time and place in which one lives, the experiences one had early in life. Contexts can also be at a middle level and these level may be family, school and neighborhood and the family processes and socialization practices with which one grew up.

Generally, speaking about self and identity are social products in at least three ways. Firstly, people do not create themselves from air, it means people are likely to define themselves in terms of what is relevant in their time and place. Group memberships such as religion, race or gender, family roles, school attainment or athletic prowess should matter more or less depending on what is valued in one's culture and in one's place within social hierarchy. Secondly, being a self requires others who endorse and rereinforce one's selfhood, who scaffold a sense that one's self matters and that one's efforts can produce results. Thirdly, the

aspects of one's self and identity that matter in the moment are determined by what is relevant in the moment.

2.1.2. Self and Identity are Forces for Action

A common theme among self and identity theorists is that the self matters for behaviour. By demonstrating that how one thinks about oneself produces action rather than simply being associated with it has proven difficult. Besides, a clear way to demonstrate that the self does influence behaviour is to manipulate whether and how people think about themselves, and to show that this influences their subsequent behaviour. To make the self salient, participants are asked to sit in front of a mirror (Carver&Scheier, 1978) or to do something else to bring the self to mind, such as signing their name for describing what makes them similar or different from others. (Market, 2009)

2.2. Social Identity

Social Identity that is proposed by Tajfel at 1957 explained about feelings, discrimination, social change and conflict among group. According to Tajfel (1982), social identity is a part of individual self-concept that comes from their knowledge of membership in social group together with significant value and emotional from that membership. Social identity is related to the interrelatedness, care and proud from membership in each group.

In addition, according to Mcleod (2008) said that social identity is a person's sense of who they are based on their group membership. Tajfel (1979) proposed that the groups for instance social class, family, etc.

which people belonged to were an important source of pride and self-esteem. Groups give us a sense of social identity and its sense is belonging to the social world. In addition, the central hypothesis of social identity theory is that group members of an ingroup will seek to find negative aspects of an outgroup, thus enhancing their self-image. On the other hand, This social, political and cultural organization of dominance also implies a *hierarchy of power*: Some members of dominant groups and organizations have a special role in planning, decision-making and control over the relations and processes of the enactment of power.

For instance, social identity was divided in the previous paragraph. It stated that every people has their own social identity which when their social identity is the same as other people it does not influence the action which is done by that people, so that, social identity is sign of people which is the action become the value based on their own culture.

2.2.1. Social Dynamics

Tajfel and Turner (1989) divided social identity into social dynamics of social identity. Social dynamics that explained by Tajfel & Turner (1979) has three processes that become a base of social identity represented. There are social identification, social categorization and social comparison.

2.2.1.1. Social Identification

Ellemers (1993) stated that social identification, proposed how far people are identifying themselves (seen by others) as social

membership categorization. A position surroundings could be identified as „categorization“ that is used. For the result, social group gives an identification to the group membership, inside social environment. In addition, while people are identified with their social group, they may felt to do as that group membership by a way of showing attitude among discrimination group. Moreover, the important aspect in terms of identification process is when people are identified themselves as a certain group membership.

Elemers, et.al (1999) also said that identification is normally used for **emotional component** of the group than discriminate between different social categorization of group membership. According to Tajfel (cited Hogg, 2003), identification is the social identity inside individual, it exists with sense of belonging, emotional and significant values of individual to the certain group. By doing identification, individual should reach a positive identity to their group. Thus, it will increase self esteem of individual within a group. Whereas, someone willing to do anything to increase the prestige of the group or its called as in-group favoritism effect.

Tajfel (cited Hogg, 2003) also said that conducting identification, individual tend to have characteristic of ethnocentrism on the group. We adopt the identity of the group that we belong to, and we act in ways that we perceive members of that group act. For example, if you identify as a Democrat, you will most likely behave within the norms of that group. As a consequence of your identification with that group, you will develop

emotional significance to that identification, and your self-esteem will be dependent on it.

2.2.1.2 . Social Categorization

Ellemers (1993) stated that the categorization of individual to shows the development of social environment by forming groups or categories that are meaningful to the individual. As a consequence of this categorization, a difference of perception between the elements in the same category is reduced, while the differences between categories (out group) are more emphasized. Thus, the function of categorization is to interpret the social environment in a simple. By the result of the social categorization specific values or stereotypes associated with that group, may also come from individual members of that group as well.

Social categorization allows individuals assess the equations on the things that they feel same in groups (Tajfel & Turner, 2002). The existence of social categorization cause self categorization. Therefore, in doing categorization, creating conformity, as it allows individual to retain their social identity and maintain its membership. (Tajfel & Turner, 1990). So that this social categorization could relate with **cognitive component** because of the equation that feel by the membership of in-group to the out-group.

First, we categorize people in order to understand and identify them. Some examples of social categories include black, white, professor, student, Republican, and Democrat. By knowing what categories we

belong to, we can understand things about ourselves, and we can define appropriate behavior according to the groups that we and others belong to. An individual can belong to several groups at the same time.

2.2.1.3. Social Comparison

When a group feels better compared with other groups, this can cause a positive social identity. Ellemers (1993). Social identity is formed through social comparison. Social comparison is a process we need to establish social identity with others as a source of comparison, to assess the attitude and our ability. Through social comparison the social identity is formed through an emphasis on differences of things feels different on ingroup and outgroup (Tajfel & Turner, in Hogg & Abrams, 1990)

After we categorize ourselves within a group and identify ourselves as being members of that group, we tend to compare our group (the ingroup) against another group (an outgroup). To maintain your self-esteem, you and your group members will compare your group favorably against other ones. This helps explain prejudice and discrimination, since a group will tend to view members of competing groups negatively to increase self-esteem.

2.2.2. Social Component

After explain the social dynamics, Tajfel (1989) also proposed social identity theory into three components there are cognitive component (self-categorization), evaluative component (group self-esteem), and emotional component (affective component) that has a

significant relation with each dynamic as I explained in the previous explanation.

2.2.2.1. Cognitive component

Cognitive component is a cognitive awareness of a group membership as self-categorization. An individual categorize their self within a certain group that determine a tendency of which group they act and it equal with the membership of their group. Moreover, individuals get their social identity before doing self-categorization. Self-categorization happened when the individual determine their self to be an object that might be categorized and classified inside within their social environment. Additionally, those categorizations are from different social group form.

On the other hand, cognitive component which comes from self-categorization happened when individual classify and compare their group (in-group) and others (out-group). After that, individuals might be aware of his important role as a membership of a group which means how their group (in-group) personate in a form of social identity in society around. Moreover, in self-categorization phase, an individual tends to look at an equality among their-self and others within a group (in-group) and the difference with a membership of other group (out-group).

2.2.2.1. Emotional component

Emotional component is emotional complicity to the group as affective commitment. Emotional component stresses on how much emotional

feeling that individual had to the group (affective commitment). This commitment is more powerful in group that is positively evaluated because positive group will contribute to the positive social identity too. This issue shows that individual identity as a group membership is important in terms of showing an emotional feeling to their group whether in a negative characteristic group.

2.2.2.2. Evaluative component

Evaluative component is an individual positive or negative value to the group membership. This evaluative component actually gives a value as a group self-esteem.

Group self-esteem is a value when someone prefer to defend their group. Besides, evaluative component emphasize to the values belongs to individual as a membership of a group. (Tajfel, 1978 in Ellemers, 1999) Besides, evaluative component happened when someone as a membership of a group assesses a certain assumption of a group (out-group) about the existence of their group (in-group)(Ashmore et.al, 2004).

2.3. Sociolinguistics and social identity

This view of social identity as an inferential outcome of linguistically encoded acts and stances goes dead against sociolinguistic analyses that assume social identities as a priori givens, including all correlational studies of language and social identity, where taken for granted social identities are posited as independent variables. We recognize that social identity have a socio-historical reality independent

of language behavior, but in any given actual situation. For instance, any given actual moment, people in those situations are actively constructing themselves as members of a community of professional organization, as a persons of a particular social rank, as husbands and wives, as teacher, as foreigners, and even as language learners. In all situations, even the most institutionalized and ritualized, people are agents in the production of their own and others' social selves. All situations allow room for play in the social identities that any one person may take on (Dueanti, 1091).

In addition, the social identity is the stimulus and the language behavior is the response. But this is hardly an explanation in that few accounts explain why these particular linguistic structures are selected to signal these particular social identities. The choice of linguistic structures themselves are treated as arbitrary. Social identity is often considered to be signaled through arbitrary phonological, morphosyntactic, lexical, or discursive structures. When researchers focus exclusively on social identity in this way, they do not see that and it far from arbitrary, these linguistic structures are linked to social identities rationally because of systematic cultural expectation linking certain acts and stances encoded by these linguistic structures to certain identities. Thus, from a social constructivist perspective, it is not arbitrary that a speaker might use a linguistic structure, if tag questions are linguistic resources for constructing the act of requesting confirmation and the stance of uncertainty and if that act and that stance

are conventionally linked to local socio political realizations for being a woman (Ochs, 1992).

It has been demonstrated over and over that the fit between social identity and language behavior is not a tight one and that linguistic structures cannot be neatly assigned to be purview of one or another social identity (see Irvine, 1974, and Brown & Levinson, 1979, for extended discussion). Correlational studies of language and social identity rely on average frequencies or probabilities of usage and often cannot account for why some of those recorded use a linguistic structure often, yet others of supposedly the same social identity hardly use the same structures at all, and why others of supposedly a different social identity may also use those structures.

In a approach that is social constructivist in nature, we can begin to understand some of this variation. We look first at the kinds of acts and stances the linguistic features in question are helping to construct and ask if the variation in frequency of the particular linguistic structures is because the speakers are attempting to construct different kind of social acts and stances. Only then might we ask why some particular speaker constructs these particular social acts and stances more often than or in a different fashion from some other speaker.

The social constructivist approach to social identity captures the ebbs and tides of identity construction over developmental time. It provides a non-arbitrary account of how language can relate to social identity without grammaticizing it. By rooting social identity in the

interactional production of acts and stances, the social constructive approach allows us to further understand some of the existential conditions of life in society. Without appearing too glib, we can understand “identity crises” as anxieties over one’s inability or failure to achieve some identity through the failure of others to ratify those displayed acts and feelings. Within the social constructivist approach, we can examine how different displays of and different reactions to acts and stances give rise to different familial and professional identities.

A social constructivist perspective also holds some promise as a means of illuminating how people construct satisfactory lives and a coherent sense of my self out of manifold, shifting, momentary identities. A social constructivist approach allows us to examine the building of multiple, yet perfectly compatible identities—identities that are subtle and perhaps have no label, blended identities, even blurred identities. It is just this sort of construction that every language and culture acquirer must learn to accomplish, because there are no simple social or linguistic formulae that spit out how to compose suitable identities for the occasion.

2.4. Previous Studies

The researcher has some previous studies which are closely related to the same topic but different area. There is Lin, Churrin (2008) entitled “The Search of Self Identity on Frederick Douglass” Narrative of the Life of Frederick Douglass, an American Slave. This research is also designed as literary criticism. In literary criticism, the study related to the definition,

analogy and analysis of literary work. To analyze the object of this study, the researcher uses autobiographical approach. The researcher applies this approach by observing the life of Frederick Douglass life and connect it with his struggle to search his identity.

Based on the analysis, the writer finds the following results. First, The White treat The Black as an animal. For twenty years, Douglass experienced the pain of separation from family, the bitterness of without being paid, the brutality of whippings and beatings, the pangs of hunger, and the injustice of being denied the rights of an American citizen. Second, in searching his self-identity, he tried to escape from slavery into the freedom of self-agency. He had hard struggle to know his identity by educating himself and realizing that he was free under his body. Furthermore, in this thesis, the writer gives some suggestions. First, it suggests that other researchers try to analyze the other aspects from Frederick Douglass narrative related to the black studies. Second, it is advisable to conduct a study on the autobiography aspects and perhaps to relate the to the author s life. Finally, it is expected that this study can be used for reference in conducting and broadening the same field or the other fields concerning with black studies.

The other researcher analyzed the same topic different theory. There is Nur Choirul Anam (2015) which entitled Social Identity of Syiah Adherent in Sampang, East Java that use the Spradley theory that consist of three aspects there are Domain, Taxonomy and component analysis and the result will be evaluating the social group identity of Syiah adherent

with those aspects. In addition, the previous researcher explained about Social Identity analysis using the theory of Hogg with the approach of Phenomenology. In his thesis, Choirul using data analysis model of cyclical Spradley that consists of Domain Analysis, analysis of the taxonomy, the analysis of the components and the analysis of the theme. Anam obtained the data directly from the adherent of Syiah in Sampang, East Java.

The researcher also explained that the result of the research are stated that the complications of various social factors. There are such as social conflicts of Sampang so that, the outbreak of the conflict, the adherents of Syiah suffered an identity crisis that is forcing them to re-evaluate the identity of the group as well as taking the strategy in order to maintain the perception of in-group to stay positive and different. Anam also wrote that the difference individuals make positive social identity struggle strategies through the creativity of social and social competition.

Therefore, I conduct this social identity research the towards news text at Washington Post online news by using Tajfel & Turner theory and it becomes a gap of this research. Additionally, I will conduct this research from how a news text represented a social identity of Muslim and it would be classified some parts of social identity theory as I explained before, so that his research become significant because it will provide how is social identity of Muslim appeared inside a news text by the theory.

CHAPTER III

FINDINGS AND DISCUSSION

3.1. Findings

In this chapter, I found the result of social identity findings using Tajfel & Turner theory (1979). In addition, I focus on analyzing Muslim social identity in a Muslim blasphemy news text. There are 16 news was reduced into 9 news because each news did not provide a direct speech data that could not be analyzed using the theories. Moreover, the analysis divided into 2 types there are Social Dynamic and Social Component. In Social Dynamic, there are 8 data and 13 data for Social Component along with their own contexts. In classifying and identifying data, I have coded all the news by Ns1, Ns2, and so on and the data by Excerpts 1,2,3 and so on in a line of early paragraph to make it easier to analyze because it might be indicate the important thing that related to classifying and analyzing social identity of Muslim. I will discuss in the explanation below.

Excerpt 1

Indonesia"s highest Muslim authority will issue a fatwa against „fake news“

By Amanda Erickson February 1

Women perform an evening prayer called Tarawih the night before the start of the holy fasting month of Ramadan at Istiqlal mosque in Jakarta.

(Adi Weda/European Pressphoto Agency)

Here are some of the rumors flying around Indonesia lately:

- 10 million Chinese workers have flooded the country in the past few months. (In reality, it's more like 21,000, though Indonesia's president said he'd welcome "10 million Chinese tourists" to bolster the economy).

- A free HPV vaccine program, sponsored by a Chinese leader, will make girls infertile.
- Chinese are waging biological warfare on Indonesia vis-à-vis contaminated chili seeds.

Even Indonesia's currency isn't immune: Speculators have suggested that new bills will feature the communist hammer and sickle, a banned image. They won't. Like the others, that story is wholly manufactured by “fake news” sites, which have exploded in recent months, inflaming sectarian tensions.

Now, Indonesia's highest Muslim authority will issue a fatwa declaring the spread of bogus stories to be “un-Islamic.” “We will issue it as soon as possible, because the situation is worrying,” Indonesian Ulema Council chairman Maruf Amin said. “Hopefully, at least Muslims won't be involved anymore in hoaxes.”

Unfortunately, fatwas by the Ulema Council, which represents the country's major moderate and conservative Muslim groups, tend not to have much impact. In the past, it's issued fatwas against clearing land for plantations by burning vegetation and against companies that force Muslim employees to wear Santa hats and other “Christmas-related attire.”

What's most important from where the world meets Washington

The nonbinding ruling will be issued before the Feb. 15 election for Jakarta governor. It's aimed at curbing the rampant spread of misinformation about incumbent Gov. Basuki Tjahaja Purnama.

Purnama, a Christian of Chinese origin, is running against two Muslim candidates. If he wins, he will be the first elected non-Muslim governor in Indonesia. (He was appointed to the post in 2014, when then-governor Joko Widodo ran for president.)

That has prompted an outcry from some right-wing Islamic groups, which have warned voters in the world's most populous Muslim country not to support “nonbelievers.” And they've targeted Purnama in other ways, too. The governor was brought up on blasphemy charges after he allegedly insulted the Koran in a video that went viral. (He said his words were

mistranslated.) That film prompted mass demonstrations by the hard-line Islam Defenders Front, who want Purnama jailed.

Islam Defenders Front head Rizieq Shihab has also fanned anti-Chinese sentiment through social media — he tweeted recently that China wants to take over Indonesia and turn the country into a communist state. Long-simmering tensions between Indonesia's Muslim and Chinese population have been boiling up for decades. In 1998, about 1,000 people died during two days of anti-Chinese riots fueled by food shortages.

Widodo has also spoken out against fake news, urging users to refrain from sharing it. Last month, the government invited executives from Facebook to join a conversation on how to combat the problem. And he has pledged to launch a news agency to combat fake news, along with a public information campaign about hoaxes.

Datum 1

The data below appeared when HTI (Hizbut Tahrir Indonesia) was banned because of their expectation to Indonesia become a state of Islam religion. HTI (Hizbut Tahrir Indonesia) had a system of Caliphate based on Islamic value and it affected Muslim citizens to speak and give an opinion about changing the Basic Fundamental of Indonesia (Pancasila) towards a different concept. It might be look from how Hizbut Tahrir Organizations prefer to select Muslim to be a leader of Indonesian citizens and it was not appropriate with Basic Fundamental of five principles of Indonesia. After the disbandment, there were so many news about Indonesia to be Un-Islamic country. Those issues came after HTI (Hizbut Tahrir Indonesia) banned by the government. The citizens assumed that the government did not agree with the existence of society organizations based on Islam.

Now, Indonesia's highest Muslim authority will issue a fatwa declaring the spread of bogus stories to be "un-Islamic".(Ns1)(1) "We will issue it as soon as possible, because the situation is worrying." Indonesian Ulama Council chairman Maruf Amin said.

In this case, from the data above, subject personal pronoun "we" reside in the beginning of the sentence that aimed to represent all memberships of an MUI (Ulama Council Indonesia). After that, the word "issue it" that Maruf Amin used was to respond the problem of misunderstanding of the disbandment because Maruf Amin as a chairman of MUI (Ulama Council Indonesia) was so annoyed with the situation that related to the society organizations based on Islam who did not accept the decision of the organization disbandment. Additionally, the next word was "the situation is worrying" refers to the situation of Muslim citizens who though the disbandment decision seemed like the government did not agree with an organizations based on Islam, so that Maruf Amin said those words to represent how far the situation of Muslim citizens after the disbandment decision.

Furthermore, Maruf Amin projected his Muslim social dynamic of social identity. This data is categorization as **social identification**. In the data, Maruf Amin said "we" at the beginning of the sentences in order to respond to the problem that it was also refers to his group affiliation as MUI (Ulama Council Indonesia) as seen by others. On the other hand, the word "we" also refer to his social identity as Muslim even tough the issue of „Un-Islamic" happened because of HTI (Hizbut Tahrir Indonesia). Maruf Amin said "we was to stress to his job as MUI (Ulama Council

Indonesia) who is expert on an Islam lesson and teachings, so that he understands all news, judgements and issues about Islam”.

After projecting the social identity as social identification, this datum has relation with social component as emotional component. Maruf tend to have a social component in the way of projecting his social identity. The component is **emotional component** that was showed when he tried to defend her social group from how he said “issue it” and continued to the word “because the situation is worrying”. Additionally, Maruf Amin seemed has an emotional relation as a Muslim because the issue was about Islam, so that he as Chairman of MUI (Ulama Council Indonesia), he said to solve the problem “as soon as possible” whereas actually he tried to defend Islam or Muslim.

Therefore, from the way of Maruf Amin tried to defend her social group, he projected his social identity by saying the sentences above and it called as **social identification** and correlated with **emotional component**.

Datum 2

The data below appeared when there were so many hoaxes that mostly about the Governor election in Jakarta and issues related to it. Actually the hoaxes that appeared were pictures of Christian governor candidate did a handshake with Ulama in Indonesia, demonstration on 11 October related to Ahok’s blasphemy case in Jakarta and the video that was uploaded by Buni Yani at Facebook about Ahok did a blasphemy of Muslim in Seribu Island etc.

(Ns1)(2) “Hopefully, at least Muslims won't be involved anymore in hoaxes.”

In this sentences, Maruf Amin used word „hopefully“ and „at least“ at the beginning of the sentence which basically Muslims did not get any hoaxes at that time because the hoaxes were about Jakarta governor election, but Maruf Amin said those sentences in order to defend Muslims. He said „Muslims“ as the subject of the sentences whereas actually he might replace it with Indonesian citizens because the hoaxes were not about Islam but mostly about governor election in Jakarta so that, the word „Muslims“ that Maruf mean actually refers to Muslim Indonesia. He will not get Indonesian Muslims in „hoaxes“ such as a „Un-Islamic“ issue as a previous datum explained.

Furthermore, Maruf Amin said using euphemism sentence from how he said the word „involved“ that refers to Muslim in Indonesia as a provocator of the hoaxes because mostly hoaxes in Indonesia were about Islam, and it showed that Maruf change his utterance to be „involve“ than said that Muslims was a provocator of the hoaxes last time. Additionally, Maruf Amin also said „Muslims“ as a plural words that refers to Indonesian Muslim citizens although he knew that the „hoaxes“ were not about Islam but because there were so many news about Muslim blasphemy happened before as he said „anymore“, Ma“ruf tend to show that he defend Muslim by using word „Muslims“.

In data 2 Maruf Amin showed his Muslim social identity which is included in social dynamic process as **social identification**. For the first, social identification appeared when Maruf Amin said about his feelings about Muslims as he said “Hopefully, at least Muslims won’t be involved”

and from those sentence, Maruf also seemed try to defend his social group as Muslim. On the other hand, in the way of Maruf used euphemism sentence to clarify his respond about the hoaxes and Muslims because the hoaxes formerly happened by Muslims.

Then, social dynamic processes **emotional component** appeared when he said „hopefully“ to Muslims as a subject of the sentence and it correlated with social identification as my previous explanation. Maruf said „hopefully“ in order to hope „fake news“ in Indonesia were not about Islam or Muslims because there were so many „fake news“ which related to Muslim or Islam. In addition, emotional component also showed when Maruf said „Muslims“ that automatically he as a Muslim has an emotional relation which came from how he said the sentences.

Emotional component that appeared is a positive emotional component, because this component could be projected positive value of social identity when a membership of a group also has a positive emotional relation. Maruf Amin hope Muslims did not get any „fake news“ in order to defend his group affiliation as a Muslims, so that he hope the „fake news“ were not about Islam.

Excerpt 2

**Imam: There“s an atmosphere of intolerance that says,
„That“s okay, that“s acceptable now“**

By [Abigail Hauslohner](#) March 10

Abdelillah Dribigi, chief of security at the Dar al-Hijrah Islamic Center in Falls Church, Va., outside the mosque after Friday prayers on March 3. (J. Lawler Duggan/For The Washington Post)

The FBI was back for the third time in two weeks, but agents didn't have much news to offer.

They were still looking into the threats that had arrived in the mosque's voice mail two weeks earlier. And they were still looking into the newer drawing of a pig and a mosque that had come in the mail, a rendering so childish and crude that despite the accompanying message — "KILL ALL MUSLIMS" — one of the mosque's security guards said he couldn't help but laugh when he saw it.

But you can't take chances with these things, the mosque's leaders said. Not in the years since the Sept. 11, 2001, attacks, and certainly not now, when many Muslims feel that suspicion — or even harassment — of those who practice their religion is officially condoned in the United States. "There's a climate that says, „That's okay, that's acceptable now,“ ” said Johari Abdul-Malik, an imam at the Dar al-Hijrah Islamic Center in Fairfax County, Va., and the mosque's outreach director. And although most callers will never act on their words, one must always consider the possibility that someone will.

It was a Friday, the sixth since President Trump took office, when the FBI paid its most recent visit, and before the day was over, there was another strange incident at Dar al-Hijrah that left mosque leaders feeling deeply unsettled: a homeless man caught taking pictures of the premises with an expensive camera as hundreds of people streamed into the building to pray. Security escorted the man off the grounds, but they were never able to ascertain why he was taking pictures.

Security staff review incident details after removing a man from the premises for suspiciously taking photographs of the Dar al-Hijrah Islamic Center property. (J. Lawler Duggan/For The Washington Post)

Hate crimes against Muslims shot up 67 percent in 2015, according to FBI statistics released at the end of last year, and hate crimes overall since then appear on track to outpace that year, according to new statistics compiled by Brian Levin, a criminologist at California State University at San Bernardino who tracks hate crimes.

Preliminary [hate crimes](#) statistics for half a dozen state and local jurisdictions across the country show a precipitous rise in 2016, a trend that appears to be continuing into 2017, Levin said Wednesday. “Hate crimes in New York City are up 113 percent from the same period last year,” he said. In Chicago, there was a 24 percent increase in 2016; in Seattle, 6 percent.

Hate crimes in Montgomery County, Md. — a 30-minute drive from Dar al-Hijrah — were up more than 42 percent in 2016, Levin said, and more than 40 percent of them were religiously motivated.

“What I think is happening is we’ve seen a normalization of faith-based bigotry and it’s translating in a variety of different ways, one of which, unfortunately, is hate-crime spikes,” he said.

Scores of Jewish institutions across the country, including schools and synagogues, have been the targets of bomb threats during the past two months. In separate incidents, vandals defaced headstones at three Jewish cemeteries.

[\[As more Jewish facilities get threats, all 100 senators ask Trump administration for „swift action“\]](#)

Law enforcement officials in Texas and Florida are investigating fires at three mosques, at least two of which have been ruled arson. Last month in Kansas, a white man shouting “Get out of my country” shot dead an Indian engineer, who he apparently believed to be from the Middle East. Near Seattle this month, a masked assailant wounded a Sikh man — a member of an Indian religious minority who are sometimes confused for Muslims because the men wear turbans — after shouting at him to “go back to your country,” and authorities are investigating it as a hate crime. Police in South Carolina are investigating the shooting death of an Indian man there the day before.

1:00

FBI opens civil rights investigation into shooting of Sikh man

FBI opens civil rights investigation into shooting of Sikh man (Reuters)

Under pressure amid mounting threats against American Jews, Trump late last month publicly condemned the threatening calls to Jewish institutions and the attacks on cemeteries.

He has said no such thing about attacks on Muslims, some of whom he has barred from entering the United States via an executive order that blocks immigration from several Muslim-majority countries.

Lindsay Walters, a White House spokeswoman, said in an email that “President Trump condemns hate and evil in all of its very ugly forms.” To Shaker Elsayed, Dar al-Hijrah’s lead imam, the harassment of American Jews is a bellwether of how bad things have gotten.

“The Jewish community has been here for centuries, and if they’re being attacked, we shouldn’t feel safe at all,” he said. Elsayed immigrated from Egypt decades ago.

A young boy plays as men pray at the Dar al-Hijrah Islamic Center. (J. Lawler Duggan/For The Washington Post)

“Get . . . out of here”

At Dar al-Hijrah, the man with what sounded like a Tennessee accent and a man with an apparent Boston accent called on a Friday, but no one noticed their messages until the following Monday evening.

The first message, left at 7:47 a.m. on Feb. 17, contained a quick slew of expletives and instructions to “get the f--- out of here.”

The second caller, who left his message at 4:10 p.m., said, “You motherf---ers better leave the country because if you come to the U.S., and start [training](#) f---ing Muslim terrorists, we’re going to f---ing bomb you, you f---ing piece of s---.”

The first voice mail came from a phone number that, in public records, links to a man living in the small, predominantly white town of Dayton in rural east Tennessee. The other matches a man living in the working-class town of Taunton, Mass., about 20 miles east of Providence, R.I. No one at the mosque called them back, and the FBI didn’t offer any insights. The FBI said it is aware of the threats reported by Dar al-Hijrah, and it confirmed that it responded.

On March 3, agents sat down with mosque leaders in the quiet back room where they usually meet and told them what they already knew, Abdul-Malik said: The threats weren't specific enough; they weren't actionable; they didn't name a time or place. So there would not be any charges filed. The leaders of Dar al-Hijrah have prepared for this moment. They have sought over the years to maintain an active relationship with the men and women charged with protecting them, even as many suspect that the FBI also spies on them. And a week before Trump assumed office Jan. 20, they invited the FBI to speak to their community. They hoped that it might provide mutual reassurance that everything would be okay under a new administration.

Abdul-Malik brought Paul Abbate, then the head of the FBI's Washington Field Office, up to the podium after a Friday sermon and clapped him on the back.

"You see all these people in suits?" he said, smiling at the rows of silent congregants on the carpet. "They're not here to arrest you. They're my friends."

"The essence of our mission is to keep people safe," Abbate said. "And we do that fairly and equally for everyone under the Constitution of the United States."

It was a nice gesture, some congregants said afterward, but it would have helped more if the message had come directly from the president.

Dar al-Hijrah's 3,000 regular congregants hail from more than two dozen countries, including Libya, Syria, Sudan, Somalia, Yemen and Iran — the countries targeted under Trump's new [travel ban](#).

The order is being interpreted at this mosque the same way it has been by civil rights organizations and in other Muslim communities across the country: as a ban on Muslims and, more broadly, as a statement that Muslims are not welcome in the United States.

"Nobody has the feeling that because my country is not on the list that I'm safe," Abdul-Malik said. "The feeling that they have is that „because I'm Muslim, the ban is going to affect me.“ ”

To Abdul-Malik, that means the threats carry extra weight; an added likelihood that someone might act.

Few mosques are as vigilant as Dar al-Hijrah, where guards and security cameras keep watch 24 hours a day. A perimeter fence has provided an extra barrier since 2015, when people with bullhorns showed up and began to shout slurs at families as they entered the center in the wake of a mass shooting in San Bernardino, Calif., that killed 22 people and was carried out by a Muslim couple. The San Bernardino couple had no connection to the mosque.

A man removes his shoes for Friday prayers at Dar al-Hijrah Islamic Center. (J. Lawler Duggan/For The Washington Post)

Dar al-Hijrah is one of the largest and most politically active mosques in the country, and its address and phone number are easy to find in a Google search. So, too, is the conspiracy website that describes the mosque as a front for terrorists, and the blog post by a man who claims to have conducted “researches” at the mosque and uncovered “violent materials.” Dar al-Hijrah has fought for 15 years to scrub [its legacy](#), after FBI agents found that two of the 9/11 hijackers, as well as Fort Hood shooter Maj. Nidal Malik Hasan, had worshiped there. The imam at the time, [Anwar al-Awlaki](#), left the mosque and went on to become a proponent of extremist ideology from a hideout in Yemen; he was later killed in a U.S. drone strike.

Datum 3

This sentence appeared when the candidate of the President of United States, Donald Trump said on his speech that he banned 7 Muslim countries entered to the United States such as Iran, Iraq, Libya, Somalia, Sudan, Suriah and Republic of Yemen with the result that so many Muslims either native or immigrants fled to the mosque or gone abroad. After that, there was an action of mosque burning did by American

citizens and it happened after Donald Trump did his campaign speech about Muslim prohibition for living in United States.

The order is being interpreted at this mosque the same way it has been by civil rights organizations and in other Muslim communities across the country: as a ban on Muslims and, more broadly, as a statement that Muslims are not welcome in the United States.

“Nobody has the feeling that because my country is not on the list that I’m safe,” Abdul-Malik said. (Ns2)(3) “The feeling that they have is that „because I’m Muslim, the ban is going to affect me.””

To Abdul-Malik, that means the threats carry extra weight an added likelihood that someone might act.

From these sentences, data (3) Abdul Malik used word “The feeling” as a subject of a sentence in order to clarify the whole sentence was about emotional relation and it related to the Muslims ban which happened in United States. Actually, a word „the feeling” refers to the United States President and the government that did not have any feeling about the effect of the Muslim ban that they made. Moreover, the word “they” that Abdul used was to describe all ministry of United States who were involved in the Muslims ban. Besides, if he replaced the word „they” to all people who involved in the Muslim ban in United States he might describe too much people of United States governance who were involved in the existence of Muslim ban issue, so that he used pronoun „they”.

Furthermore, Abdul Malik also spoke the word „Because I am Muslim” in order to clarify and reinforce that the disbandment was directed not only for Muslims who lived at the countries ban, but also for

all Muslims who lived in United States because he is Muslim and he lived in United States..

In data 3, Abdul Malik projected his social identity as a part of social dynamic. In terms of finding social identity, **social identification** appeared when Abdul Malik said his social group inside his sentence by the word “I’m Muslim, the ban is going to affect me”. In the meaning that (as seen by others) Abdul Malik showed his social group affiliation that he is Muslim who get the ban in the United States even his country is not include in the country ban. Therefore, in this datum there is a part of social dynamics of social identity as **social identification**.

The process of social dynamic above relate to **emotional component** from Abdul Malik sentences because the countries there have in the list is not affected to the United States Muslim. Because the core of the ban is not only for Muslims who lived in a countries which had been in the list as a disbandment countries but also all Muslims who lived in United States. Abdul said he did not agree with the decision of United States government to Muslim despite of his country was not on list of a country ban, but Abdul Malik felt so disappointed and angry to the decision that Muslim did not permitted to live in United States.

On the other hand, as social dynamic process above, this datum also include as social dynamic but in different result finding. There are a part of social dynamic which appeared in the previous explanation but there was also **social categorization** appeared when Maruf did not agree

with the decision and he want to be treated as a Muslim who did not involve in the Muslim countries ban as United States made. It can be looked from the beginning until the last of the sentence “The feeling that they have is that „because I‘m Muslim, the ban is going to affect me.”. In those sentences, from the word “because I‘m Muslim, the ban is going to affect me” he tried to maintain his social identity that all Muslims have not be banned.

Excerpt 3

In Indonesia‘‘s capital, voters oust renowned Christian politician in show of Islamist power

A poster in Jakarta, Indonesia, shows Habib Rizieq, the head of the hard-line Islamic Defenders Front, which opposed the incumbent Christian governor of Jakarta, Basuki Tjahaja Purnama, in an election April 19, 2017. (Ed Wray/Getty Images)

By Jon Emont April 20

JAKARTA, Indonesia — Jakarta‘‘s first Christian governor in generations lost his reelection bid Wednesday, according to unofficial results, after a heated sectarian campaign that underscored the influence of hard-line Islamists in the world‘‘s most populous Muslim nation.

Although the results were not final, early counts showed a decisive victory for Anies Baswedan, a Muslim candidate whose supporters portrayed the race as a referendum on the power of Islam in shaping the politics of Indonesia‘‘s capital.

The outcome also raised questions about whether moderate Muslim political factions could face increasing pressure from hard-line groups energized by the Jakarta victory.

The incumbent governor, Basuki Tjahaja Purnama, was known for tough anti-corruption drives and challenges to hard-line Muslim groups that have taken on an increasingly central role in Indonesian politics.

Comments he made last year led to charges of blasphemy that hung over the campaign. His blasphemy trial resumed Thursday with prosecutors calling for two years' probation, meaning he probably would not face jail time even if convicted. The maximum penalty for blasphemy is five years in prison.

"You won't see a governor as clean as Ahok again," said Tsamara Amany, a university student and activist, referring to the governor by his nickname. She called Purnama "a symbol of tolerance."

But Indonesia's Islamist groups waged powerful opposition, holding rallies that brought out hundreds of thousands of people.

[How comic book super heroes became part of the Jakarta election]

Baswedan's apparent large margin of victory — 58 percent to 42 percent in an unofficial tally — contrasted with some polls pointing to a far closer race. Purnama won the first round of voting for governor in February in a three-way race. Official results of Wednesday's voting are to be announced in early May.

The election also underscored the country's political rifts on the eve of a visit by Vice President Pence, who is scheduled on Thursday to visit Jakarta's Istiqlal Mosque, the largest in Southeast Asia.

The blunt-speaking Purnama charged during the campaign that his Islamist opponents were betraying the constitution, and he urged Muslim voters in stump speeches to ignore imams who say Jakarta must have a Muslim governor.

Baswedan, a smooth-talking former education minister, appealed for tolerance while also playing to hard-line sentiment. He declared that, as a Muslim, he would never vote for a Christian.

"I don't really care about who would be governor," said Alissa Wahid, a prominent progressive activist. "But I am scared for the swinging pendulum of social change, especially in the Muslim community. They used mosques to spread hateful sentiments, and I am scared of the repercussions."

In the election's first round, held in February, Purnama received 43 percent of the vote against two Muslim opponents. In the decisive runoff, he got around 42 percent — suggesting that he had hit his ceiling during the first contest. The population in Jakarta and the surrounding region is about 85 percent Muslim.

[An Indonesian fatwa against "fake news"]

"It's the downside of democracy. The best one doesn't always win," said Joko Anwar, a prominent film director and backer of Purnama. "It's going to give the intolerant groups more room and justification for what they have been doing, so they'll keep doing it even more."

While the election sloganeering was mainly expressed in religious terms, the vote also reflected class tensions in a country with some of the starkest income inequalities in the world, analysts said.

Purnama was overwhelmingly supported by the middle and upper class, but he alienated poorer constituencies with his harsh eviction policies in the north of the city.

"There's a wide, disenfranchised social base that looks elsewhere than politics for representation," notably to Islamist hard-liners, said Ian Wilson, a lecturer and research fellow at Murdoch University in Perth, Australia, who has researched the attitudes of Jakarta's poor communities.

In the Kebun Kacang area of central Jakarta, a maze of narrow streets with a mosque on nearly every corner, working-class residents strongly favored Baswedan. "I will be supporting the Muslim," said young woman in a headscarf who declined to give her name.

But a short walk away from Kebun Kacang, Jakarta transforms into wide boulevards and huge shopping malls.

Datum 4

The sentence appeared while there are a governor election in Jakarta. According to the result of the election that has been not on final

count, although early result showed a decisive victory for Anies Baswedan. A Muslim candidate whose supporters portrayed the race as a referendum on the power of Islam in shaping the politics of Indonesia's capital. Besides, the Christian candidate failed after religion blasphemy case that was did by him.

In the Kebun Kacang area of central Jakarta, a maze of narrow streets with a mosque on nearly every corner, working-class residents strongly favored Baswedan. (Ns3)(4) "I will be supporting the Muslim," said young woman in a headscarf who declined to give her name.

In this data (4), the young woman uses deixis of the word "Muslim" which referred to Anies Baswedan as a Muslim candidate. In addition, a young woman who represented Anies Baswedan by using the word „Muslim“ gave a strong indication to show her Muslim identity. Because when she replaced a word "Muslim" by "Anis Baswedan", it did not identify that she choose a Muslim candidate, but because she prefer to said "Muslim" it means that every person who became a candidate, she will elect Muslim candidate even though not Anies Baswedan.

On the other hand, in data (4), a young woman showed her identity as **social identification** when she said to support Muslim, because she did as the same as other majority Muslims to elect Muslim candidate. In the data, she projected the social identity of Muslim as social identification when she said to support Muslim, even from the sentences showed an event have not enforce yet at that time, but she did the same as a membership of her group of Muslim by saying „Muslim“ in her utterances.

Further explanation, the young woman identify her-self that she is a Muslim by showing that she will support Muslim candidate, she was also showed her social identity as **emotional component**. It could seen as she said “I” and continued with the word “supporting Muslim”. Therefore, this sentence, the young woman seemed like has an emotional relation to Muslim as her group affiliation that she would support Muslim candidate because she is Muslim. Thus, this excerpt is included on the social dynamics process. There are **social identification** and **emotional component** as in data analysis above.

Excerpt 4

Rise of hard-line Islamist groups alarms moderate Indonesian Muslims

Muslim protesters take to the streets after Friday prayers in Jakarta on April 28 to demonstrate against outgoing Jakarta governor Basuki Tjahaja Purnama, who is on trial for blasphemy. (Goh Chai Hin/AFP via Getty Images)

By Jon Emont May 7

JAKARTA, Indonesia — In mid-February, Muhammad al-Khaththath, leader of the hard-line Muslim Community Forum, held court on the top floor of a Jakarta fast-food joint. With key deputies gathered around, he explained the direction in which he hoped to push relatively secular, democratic Indonesia.

Sharia would become the law of the land, non-Muslims would lose their leadership posts and thieves, in accordance with Islamic law, would have their hands lopped off, he said. He also criticized Joko Widodo, Indonesia’s pluralist president.

Widodo “isn’t a liberal Muslim,” Khaththath said. “He’s a Muslim who doesn’t get it.”

Six weeks later, Khaththath was detained on treason charges, accused of plotting a coup. But in an April 19 runoff election for governor of Jakarta, his preferred candidate, fellow Muslim Anies Baswedan, defeated the Christian incumbent, Basuki Tjahaja Purnama, after a campaign laden with religious overtones.

Since then, hard-line Islamist groups have gained stature; their ability to mobilize huge crowds was considered crucial to securing Baswedan's lopsided victory. But a strong backlash also has emerged, led by moderate Muslims who worry that conservative Islamists are wrecking Indonesia's tradition of religious tolerance.

Basuki Tjahaja Purnama, center, attends his ongoing trial for blasphemy April 25. (Miftahul Hayat/AFP via Getty Images)

[Indonesian voters oust Christian governor in show of Islamist power]

Khaththath had taken over as the leader of a powerful protest movement against Purnama, a Widodo ally, in the months leading up to the gubernatorial election, after the previous leader was summoned by police on pornography charges.

But police came for Khaththath in late March, escorting him from his hotel room to the detention facility where he remains. A few weeks later, on the eve of the election, Khaththath managed to send a letter to his supporters.

"From my detention room, I tap on the sky door," Khaththath wrote. He hoped the tap would be felt by "every Muslim heart" and would persuade the faithful to "choose a Muslim governor."

Not every Muslim heart felt the tap, but enough did to secure a clean victory for Baswedan. The high-stakes election campaign was marked by the largest conservative Islamist rallies in generations, as well as by intensifying — and controversial — legal efforts by the Indonesian government to rein in the hard-line groups' leadership.

[Ethnic Chinese still grapple with discrimination in Indonesia]

Now that the election is over, many moderate Muslim leaders say they are treating it as a wake-up call about the growing power of Indonesian hard-line organizations and the need to take stern action to stop them.

“I am not worried about the candidates who won,” said Sidarto Danusobroto, a former speaker of the Senate and key adviser to the president. “I am worried about the groups that supported them — the Islamic Defenders Front and Hizbut Tahrir.”

“Islam is different from how the Islamic Defenders Front portrays it,” said Mohammad Nuruzzaman, head of strategic research for Ansor, a moderate Muslim youth movement that has been working with the police to break up hard-line Muslim gatherings.

In one of a number of efforts in the past few weeks to curb extremists, police officials and nationalist groups in the central Javanese town of Semarang prevented the Islamic Defenders Front from opening a branch. “We have a tolerant city,” said Iwan Santoso, a representative from the Red and White, a group that takes its name from the colors of the Indonesian flag. “We don’t want students to be instigated.”

This past week, police in East Java, apparently acting at the urging of moderate Muslims or nationalists, shut down a planned university event featuring Felix Siauw, a Chinese Indonesian convert to Islam who has become a major hard-line preacher. In a Web video subsequently uploaded to his Facebook page, Siauw said, “We should have a nation of laws, and the laws should apply to all.”

But moderate Muslim and civil society groups increasingly are calling for bans on Muslim organizations that push for the creation of a caliphate. Nuruzzaman, of Ansor, compared such organizations to the Indonesian Communist Party, a boogeyman from Indonesia’s past.

“The goal of Communists and those who support the caliphate are similar — both want all countries in the world to be run under one system,” he said.

[Islamists claim new Indonesia currency has communist symbols]

Last Tuesday, police announced that they were reviewing the legality of Hizbut Tahrir because of the international Islamist group's embrace of a global caliphate. Muhammad Ismail Yusanto, a spokesman for Hizbut Tahrir here, protested that its goal of establishing a caliphate does not violate the Indonesian constitution.

"All we do is convey Islam's teachings," he said in an interview.

Besides, he argued, the constitution can be amended.

Hizbut Tahrir is banned in many countries around the world, including Germany, China, Egypt and numerous other Arab states. But it has operated for nearly 20 years in democratic Indonesia.

Some rights activists oppose banning the group. Andreas Harsono, Indonesia representative of Human Rights Watch, said that although Hizbut Tahrir's ideology is deeply discriminatory — toward women, LGBT people and minority faiths — that does not mean the organization should be shut down.

"It is not illegal to say, „I want to discriminate against women,“ " he argued, acknowledging that the case is "complicated."

More worrying to Harsono are the Indonesian government's efforts to pursue radical religious leaders for alleged offenses unrelated to their Islamist activism, or on exaggerated charges. Habib Rizieq, perhaps the nation's most powerful hard-line figure, was brought in for questioning by police over pornographic images he is alleged to have exchanged with a woman who is not his wife, while Khaththath, the detained Islamist leader, was charged with trying to organize a coup.

"It's very concerning," said Harsono, who said he knows of no evidence that Khaththath was plotting the violent overthrow of the government. [[Indonesia's top Muslim cleric issues fatwa against "fake news"](#)] Marcus Mietzner, an associate professor at Australian National University, expressed concern that heavy-handed charges would harm Indonesia's democracy.

"What they should not do is arbitrarily throw criminal charges at individual leaders that are either excessive, like the treason accusation, or

unrelated, as the pornography case,” he wrote in an email. “This, in turn, will only increase the sense of victimization among conservative Muslims.”

Today's WorldView

What's most important from where the world meets Washington That already appears to be happening. Achmad Sofyan, a Khatthath deputy who was also investigated by police, said: “It isn't fair. The case was engineered.”

Mietzner suggested that the government has legal ways to handle hard-line groups but has opted for different tactics in part to avoid a messy public debate. If the state prosecuted these groups, “it would have to argue in front of the courts why Islam should not be Indonesia's primary legal-political foundation,” he wrote. For Nuruzzaman, the moderate Muslim leader, it is crucial to oppose the hard-liners, whatever the difficulties.

“We don't want the government to take repressive measures,” he said. Nonetheless, “we have to confront them.”

Datum 5

This excerpt still related to the previous excerpt about the election of the governor. On the other hand, during the election and the Muslim blasphemy did by one of Christian candidate, there were so many judgements came from Muslims from many genres of Islam such as from Nahdlatul Ulama, Muhammadiyah, Hizbut Tahrir, LDII, Wahidiyah, Ahmadiyah, Hanafiyah and many other genres. But there was a case which came from Islam Defenders Front (FPI) and Nahdlatul Ulama (NU) which was still related to the governor election in Jakarta.

In this case, Islam Defenders Front had a different statement about the way of thinking about Islam which tied with a system in Indonesia.

Moreover, last time when KH Misbahul Anam Ulama of Islam Defenders Front (FPI) had an exclusive interview with BBC Indonesia, he stated about the purposes of Islam and democracy problem, he tough that Indonesia “was not a country of democracy, democracy and deliberation is different.” He continued "Indonesia is majority Muslim, if we want to proportionately and professionally, yes indeed its President must be Muslim.”

(Ns4)(5) “Islam is different from how the Islamic Defenders Front portrays it,” said Mohammad Nuruzzaman, head of strategic research for Ansor, a moderate Muslim youth movement that has been working with the police to break up hard-line Muslim gatherings.

From data (5), nuruzzaman spoke with the word “Islam” at the beginning of the sentences, in order to clarify that his whole sentences described about Islam. Besides, inside the sentence also showed that Islamic Defenders Front (FPI) stated about Islam and Nuruzzaman felt the statement of the Ulama of Islam Defenders Front was wrong, so that he said that Islam not like what FPI said because he did not agree with that.

In this case, from Nuruzzaman utterance he projecting his social identity as social dynamic of social identity called as **social identification**. Nuruzzaman shows that he is Muslim as he said “Islam” at the beginning of the sentence then he use the emphasis word “Islam”and continued it by the word “is different” which means he would defend Islam. In addition, he as a Muslim also fell that he know and

understand about Islam than who said that Islam is not a deliberation country as Islam Defenders Front said. Even Nahdlatul Ulama and Islam Defenders Front had a same group in terms of religion but **social identification** could clarify someone preferred to their group (in-group) and did not agree with other argument from the other group (out-group) and Nuruzzaman preferred to defend his group than appreciate the other group.

After Nuruzzaman identifying his social identity as social identification in social identity dynamic, his social identity related to social component as **emotional component**. From the data, he showed his emotional reaction from his utterances by saying about he did not agree with statement of Islam Defenders Front (FPI) about Islam. Nuruzzaman is Nahdhotul Ulama believer, even though FPI is organizations based on Islam religion but from data 6 above, there was a problem between NU and FPI.

Datum 6

This excerpt still related to the previous excerpt about the effect of religion blasphemy that was did by a Christian candidate. At the previous excerpt there was a problem between Nahdlatul Ulama and FPI (Islam Defenders Front), but in this excerpt there was also a problem among Islamic genres came from Hizbut Tahrir organization who had been banned because the system of organizations which HTI used did not

appropriate with Indonesian system, meanwhile they want to adopt their system in Indonesia.

(Ns4)(6) “All we do is convey Islam teachings.”

From data 6, I found the spokesman from HTI (Hizbut Tahrir Indonesia) said “All” at the beginning of the sentence as a plural symbol aimed to describe there were so many things related with Hizbut Tahrir Indonesia (HTI) and it had been taught to Muslim citizens who followed Hizbut Tahrir Indonesia (HTI) especially in Jakarta. Additionally, if the spokesman replaced “All” with all things that related to HTI, he should explain or describe it too much, so that he used word „All“.

After that, on the next sentence the word „convey“ had the same meaning with the word „explain“. The word „convey“ aimed to make believe the reader and rereinforce that HTI’s teachings were not out of Islam and a system of governance of Indonesia. Moreover, based on the data, the spokesman prefer to say „convey“ than „explain“ because „convey“ is to express a tough feelings or idea of the spokesman itself so that it was understood by other Muslims how does the system which HTI want to adopt in Indonesia. Moreover, at the last word “teachings” as a plural word it was aimed to clarify that so many Islam teachings that had been tough by Hizbut Tahrir Indonesia (HTI) to all Muslims whom followed HTI in Indonesia as „All“ at the beginning sentence, so that he used „teachings“ to express the plural symbol „all“.

Social identity of Muslim that appeared by the spokesman was **social identification** because from the sentences above, I found a spokesman identified himself as a group affiliation as a Muslim membership especially as HTI's membership. He identified his social identity when he said his statement in order to maintain his organizations and he said to the journalist at the interview of HTI (Hizbut Tahrir Indonesia) disbandment issue. Therefore, in this datum the spokesman showed his social identity as social identification.

Based on the data 6, the data shows an emotional feeling appeared from the spokesman statement to defend his organizations because after the disbandment of Hizbut Tahrir Indonesia (HTI), there were so many judgements about the wrong teachings did by Hizbut Tahrir Organizations (HTI) and make the other group (out-group) agree with the disbandment decision of Hizbut Tahrir Indonesia (HTI). It might be in the last sentence "to convey Islam teachings". From the word "Islam", he automatically showed that he want to defend her social group from the judgements and opinions which is said that Hizbut Tahrir Indonesia (HTI) had the wrong Islam teachings, so that the way of maintaining his identity as Muslim who are HTI's membership, the spokesman seemed had emotional relation and it was named as **emotional component**.

Excerpt 5

Jakarta's Christian governor sentenced to prison in blasphemy case

By Jon Emont May 9

Jakarta's Christian governor jailed for blasphemy against Islam

Jakarta's Christian governor sentenced to two years in jail for blasphemy against Islam, a harsher than expected ruling in a trial that was seen as a test of religious tolerance in Indonesia, the world's largest Muslim-majority nation. (Reuters)

JAKARTA, Indonesia — Thousands of Indonesians gathered outside Cipinang prison in East Jakarta on Tuesday evening to express solidarity with a man who, just hours earlier, had been serving as their governor. Basuki Tjahaja Purnama, widely known by the nickname Ahok, was earlier sentenced by a court and taken to the prison — but not for the common crime of corruption, which is rife in Indonesia. Instead, his crime was blasphemy.

Purnama, Jakarta's first Christian governor in decades, had suggested late last year that Jakarta's imams were misusing Koranic verses to discriminate against Christian candidates. The remarks created a furor in Muslim-majority Indonesia, prompting huge rallies by Islamists opposed to Purnama and leading, eventually, to his [lopsided electoral defeat](#) on April 19.

After Purnama's election loss, his supporters took to social media to push the idea that he should instead become the governor of Hindu-majority Bali. But that idea, never entirely serious, became fantasy this week after the court ruled against him. The five-judge panel sentenced Purnama, who is ethnic Chinese, to two years in prison.

[\[Rise of hard-line Islamist groups alarms moderate Indonesian Muslims\]](#)

Indonesia, the most populous Muslim-majority country in the world, has long been regarded as a political science success case — a democracy with an open political system that generally respects the rights of religious and ethnic minorities. The verdict against Purnama, however, is merely the latest demonstration of the growing influence of Islamists — on the streets and in the state bureaucracy — on Indonesia's politics.

“The rise of sectarianism and the growing power of Islamist hard-liners in Indonesia has led to a decline in freedom of expression and freedom of belief,” said Usman Hamid, Amnesty International's Indonesia director.

“Ahok is someone who is tough-talking, but that doesn’t mean he deserves to be imprisoned. He’s not a corrupt leader stealing the money of the state, like so many others do.”

Amnesty International and other civil rights organizations have called on Indonesia to repeal its blasphemy law.

Many worry that the law and the growing religious intolerance in Indonesia will deter its ethnic and religious minorities from entering politics.

Sofyan Tan, an ethnic Chinese Christian member of parliament from Medan, in North Sumatra province, said Islamist fury against Purnama reminded him of the time he ran for mayor of Medan but lost after a hate-filled campaign spearheaded by Muslim religious leaders.

“There was nothing weird about this,” he said of the Islamist campaign against Purnama. “Racist attitudes are still with us.”

[How comic book super heroes became part of the Jakarta election]

The court’s decision disregarded the prosecutor’s recommendations that Purnama be given a suspended sentence and avoid prison time, in part because of his service to Jakarta. The verdict’s reasoning essentially dovetailed with that of the Islamist hard-liners who argued that Purnama's statements on the campaign trail were a direct attack on the Koran.

Among some observers, the ruling has raised doubts about the competence and objectivity of Indonesia’s judiciary, which continues to be hobbled by high-level corruption scandals, including one that led to the arrest of a judge on the nation's [highest court](#) this year. Today's WorldView

What's most important from where the world meets Washington “This decision has got to raise questions about what millions spent on judicial reform since the fall of Suharto have achieved: almost nothing,” wrote Sidney Jones, director of Jakarta’s Institute for Policy Analysis of Conflict, referring to judicial reforms instituted during Indonesia’s transition to democracy two decades ago.

[Ethnic Chinese still grapple with discrimination in Indonesia]

But Tan, the ethnic Chinese lawmaker, said it was too soon to give up on Indonesia. “This is the process of building towards a mature democracy,” he said. “Minority groups aren’t allowed to give up. We have to continue to love our country and fight for a better future.”

Datum 7

This excerpt appeared and still has relation to the previous excerpt about religion blasphemy case that was done by Christian candidate and there were so many groups of Islam religion did demonstrations to defend Islam such as sectarianism of the discrimination which came from two different groups of Islam. It can be involved in politics and social environment because the background of the discrimination happened.

(Ns5) (7) *“The rise of sectarianism and the growing power of Islamic hard-liners in Indonesia has led to a decline in freedom of expression and freedom of belief.” Said Usman Hamid, Amnesty International’s Indonesia director.*

From the sentences above, in data (7) Usman spoke a complete sentence to show the freedom expression of belief in Indonesia. He used reason effect inside his sentences to explain the effect of decreasing freedom of belief in Indonesia. When he said the reason at the next-last sentences, it aimed to make the citizens of Indonesia aware to the effect of religion intolerance, because it can be a bigger problem either to the freedom of belief or the system of Five Principles of Indonesia.

On the other hand, data (7) was categorized in **evaluative component** appeared when Usman said the insinuation sentences about

the religion intolerance. Usman seemed like he tried to explain the freedom of believe in Indonesia, but in fact he tried to make aware of Indonesian citizens to regard to everybody who want to be a leader in Indonesia. Actually when the citizens did not take a problem of a freedom of believe of governor election in Jakarta, Indonesia would not get a problem such as religion intolerance.

As I know Usman Hamid said that when freedom of belief declined, the rise of Islamist hard liners such as Hizbut Tahrir Indonesia (HTI), Islam Defenders Front (FPI) and many others organizations based on Islam might affect not only Indonesian citizens but also Muslim citizens in Indonesia to adopt the sectarianism or became an intolerance country. Therefore, in this datum Muslim social identity appeared as **evaluative component** that is included in a social component of social identity.

Excerpt 6

Pressure grows to classify Muslim girl's slaying a hate crime

By [Justin Jouvenal](#) June 20

A Virginia teen found dead after she was attacked as she walked to a mosque was being remembered at vigils set in the District and other cities nationwide Tuesday night, a day before her funeral.

The killing of Nabra Hassanen on Sunday also prompted calls from civil liberties advocates and her supporters to investigate her killing as a possible hate crime, including nearly 12,000 people [who signed an online petition](#) to the Virginia Department of Human Rights and the U.S. Justice Department.

Virginia police officials initially said that there is no indication that the 17-year-old was targeted because of her religion and that her killing was a “road rage incident” that happened as she and a group of other teens walked and biked along a street as they headed back to a mosque early Sunday.

But they also said their investigation continues.

Fairfax County Commonwealth’s Attorney Raymond F. Morrogh announced Tuesday that the criminal case against the suspect in the case — Darwin Martinez Torres, 22 — will stay in Fairfax County where the mosque and alleged abduction sites are, rather than moving to Loudoun County, where Nabra’s body was found in a pond hours after she was reported missing Sunday.

Two of Nabra Hassanen's sisters sit with friends. Second from left in red is Nour Hassanen, 10, and Noyra Hassanen, 11, on the right. (Sarah L. Voisin/The Washington Post)

Authorities had thought about shifting the case for jurisdictional reasons because Nabra was found dead in the neighboring county.

But Morrogh said that Virginia statutes would allow him to prosecute Martinez Torres in Fairfax and that retaining the case made sense because Fairfax County police had investigated the teen’s disappearance. Morrogh said it was too early to say whether he might seek the death penalty.

“It’s very premature,” Morrogh said. “We are still sorting out all of the facts.”

Morrogh also did not rule out pursuing hate crime charges if fresh evidence pointed in that direction.

Fairfax County police said the incident began when a group up to 15 teens at an overnight event at the All Dulles Area Muslim Society mosque in Sterling left to grab a bite to eat at a nearby McDonald’s early Sunday.

As the teenagers were returning to the mosque about 3:40 a.m., Martinez Torres of Sterling drove up behind them on Dranesville Road in Herndon, police said.

Martinez Torres and a teen on a bicycle got into a dispute and Martinez drove his car up on the curb, scattering the teens, police said. He caught up

to them in a nearby parking lot and chased them with a baseball bat before catching Nabra and hitting her, police said.

(Alice Li/The Washington Post)

Martinez Torres then abducted Nabra and took her to another location in Loudoun County, where he assaulted her again, police said. Martinez Torres then allegedly killed Nabra and dumped her in a pond near his apartment complex in Sterling.

The other teenagers returned to the mosque, and authorities were called, touching off a search for the missing girl. Police dogs, helicopters and officers from Fairfax and Loudoun counties searched until her body was discovered about 3 p.m. Sunday, police said.

Martinez Torres, a construction worker, was arrested earlier — about 5:15 a.m. — after he was seen driving suspiciously near the location where Nabra disappeared, police said. He was being held in Fairfax County after an initial court appearance Monday.

Leaders of the ADAMS mosque held a news conference Tuesday evening, offering memories of Nabra and saying they had faith authorities would leave no stone unturned in determining whether a hate crime occurred.

“If you knew her you might possibly know why it was so hard for this community,” said ADAMS chaplain Joshua Salaam of Nabra's slaying. “An angel was taken.”

Salaam said Nabra, who had just completed 10th grade at South Lakes High School, helped those in need, lifted others with kind words and stood up for justice. He said the mosque's youth would live by her example.

The case continued to strike a chord well beyond Virginia on Tuesday.

Vigils for Nabra were scheduled in Dupont Circle, New York City, Boston, San Francisco and Philadelphia. They will be followed by a vigil in Reston on Wednesday evening after a funeral that afternoon.

Rania Salem, 21, of Arlington was one of the first to arrive. The college student is from the same area in Egypt that Nabra's family is from, and said she attended because the teen was “one of us.”

“It could have been any of us — we all go to the mosque during Ramadan for prayer. We all think it’s okay to just go and get food with our friends,” Salem said.

By Tuesday, nearly 11,000 people had pledged contributions of more than \$290,000 to [a fund](#) for Nabra’s family.

Also on Tuesday, the Council on American-Islamic Relations (CAIR) [said it was too early](#) to label Nabra’s killing a road rage incident, as police tentatively did at a Monday evening news conference.

“We think it’s premature,” said Ibrahim Hooper, a spokesman for CAIR. “We believe these incidents are at the core motivated by the perception that these subjects are Muslim.

Nabra’s family said they feel certain she was abducted and killed because she was in Islamic clothing as she returned to the mosque, wearing a long women’s garment known as an abaya and a hijab.

Fairfax County police said Monday that they had turned up no slurs or other evidence that Martinez Torres was motivated to kill Nabra because of her religion.

Even so, they continue to investigate the case and would revise their initial assessment if evidence of a hate crime is found, they said.

Most hate crime cases are handled by state prosecutors and typically carry stiffer penalties than crimes charged without a bias component. Forty-five states and the District have specific hate-crimes laws. But most differ on what acts qualify, and some leave it to judges to decide whether to impose stiffer penalties at the time of sentencing.

Virginia’s hate-crime statute includes penalty enhancements for crimes motivated by race, religion and ethnicity. The law is not as comprehensive as measures in Maryland or the District that also cover bias related to gender, sexual orientation, disability and gender identity, according to the Anti-Defamation League.

Federal hate-crime charges generally carry even harsher penalties than state statutes. Federal prosecutors in Northern Virginia have not opened an investigation.

Beyond the tougher potential punishment, formally attaching the hate-crime label in court can signal to the broader community that certain heinous acts are different because of their intended impact.

“Such incidents send shock waves through the entire community and have the potential to make communities feel unsafe and vulnerable,” Doron F. Ezickson, the ADL’s Washington regional director, said in a statement.

Ezickson said Tuesday that his organization is monitoring the investigation and has “every confidence in law enforcement to determine what happened to Nabra and whether the circumstances of her death merit a hate crimes charge.”

Local Crime & Safety Alerts

Breaking news about public safety in and around D.C.

Nabra’s father told detectives that he thinks his daughter was killed because of her religion.

“Why was he running behind the kids wearing Islamic clothes with a baseball stick? Why, when my daughter fell down, why did he hit her? For what?” Mohmoud Hassanen said. Victoria St. Martin, Julie Zauzmer and Ann E. Marimow contributed to this report.

Datum 8

This utterance appeared when there was a murder happened to a child named Nebra in Viginia, United States. This case was indicated as “road rage incident” because Nebra was killed when she and her friends walked and biked along a street and headed back to the mosque and she was abducted in front of mosque then she was killed and then her body was found in London count two days after she was killed and abducted.

(Ns6)(8) “We think it”s premature.” Said Ibrahim Hooper, spokesman from CAIR. “We believe these incidents are at the core motivated by the perception that these subjects are Muslim.”

From the data 8, Ibrahim used word „premature“ to emphasize the murder case happened to her daughter who was killed, and the word “premature” refers to the action that was any cause came from, so that Ibrahim spoke used figurative language „premature“ to enforce his feelings towards his sentence. Besides, the other suspect of this case was because of her religion as a Muslim as he said “the core motivated by Muslim”. Then, Ibrahim said in the next sentences used the word „incident“ not „accident“ because he tough that the murder was intended to do and might be intended before and this incident tend to get an emergency case such as death. So that in the next sentences, he also said based on his perception that Nebra“s murder affected by religion or because she is Muslim so that she was become the subject of that murder case.

Additionally, **emotional component** also appeared in the data above. It showed from how Ibrahim said that the murder was premature and about his perception at the second direct speech that he tough the subject of the murder was Muslim. Therefore, he showed his identity as a Muslim from the way of he said about the perception of the murder and he said clearly that Muslim became the core of a murder. Therefore, this data classified as **emotional component**.

In this case, Muslim social identity appeared in the data above categorized as **evaluative component** and it was classified in social component of social identity. It was showed from how Ibrahim tough that the murder was premature. Moreover, it seen from how Ibrahim believe that the murder and other blasphemy case motivated that the main subjects

are Muslim. Besides, inside the data above, it did not show about the cause of the case, but because Ibrahim said the sentences that clarify his perception that he surely thought that Muslim became the main object of the incident, so that this data categorized as evaluative component.

Evaluative component which was occurred is included as positive evaluative because the perception of the core of the incident is become a group self-esteem to maintain the speaker group affiliation as Muslim.

Excerpt 7

In Mississippi, aging Muslim community worries about its future

By [Abigail Hauslohner](#) July 19

AT NEW MEDINAH, Miss. — When Abdul Hakim Shareef looks out on these hills, this mosque — this perfect embodiment of a Muslim ideal — he hopes it won't all end with him.

Shareef, 86, was three decades younger when he pooled his money with a small group of fellow Muslims here in Mississippi and founded this community 25 miles west of Hattiesburg. The dream was to be able to feed themselves, educate themselves and live an Islamic life in a community all their own.

But Shareef's grandchildren have largely moved away, and he knows New Medinah is going to need people — young people — to keep it going after he is gone.

"If we could just get them to grasp that concept and get on board," Shareef says. "That's what I'm counting on now. For them to step up to the plate."

There was a time, about five decades ago, when “American Muslim” tended to mean black Muslim — native-born black Americans such as Shareef who had joined the Nation of Islam, a black nationalist group that gained prominence during the tumultuous days of the civil rights movement.

But today’s image of the American Muslim largely obscures that history. The stories of Malcolm X and Muhammad Ali have faded in the American memory, replaced by portrayals of Muslims as immigrants, people with foreign accents and ideologies. As a result, Shareef’s community has realized that, as the relevance of this American sect fades into the background, New Medinah’s existence might die with its founders.

[\[„Muslim Town“: How one American city embraced a Muslim community in decline\]](#)

The prevailing image of the American Muslim has shifted with the numbers: An influx of Muslim immigrants after 1965 quickly outnumbered the native-born black Muslim population.

About 1.7 million Muslims entered the United States as legal permanent residents in the two decades before 2012, [according to estimates by the Pew Research Center](#). By 2014, native-born black American Muslims made up just 9 percent of the country’s total Muslim population. Members of Shareef’s community are followers of the late Warith Deen (W.D.) Mohammed, a son of former Nation of Islam leader Elijah Muhammad. Although he broke with the Nation, Mohammed, who died in 2008, maintained some of the Nation’s cultural practices and saw American Islam as intertwined with the experience and lessons of slavery and black oppression. About 180 mosques nationwide follow his teachings.

But the country's shifting demographics mean that fewer American Muslims link their religious identity to their racial history in the United States. The presumed mastery of Middle Eastern Muslims in the field of Islamic scholarship has in recent decades overshadowed American interpretations of the religion.

For many black American Muslims today, the legacies of the Nation of Islam and W.D. Mohammed are "not relevant anymore," said Nicquan Church, 40, of Philadelphia, who attends a Salafist mosque, a strict Orthodox sect of Sunni Islam.

American blacks who are Muslim now constitute a diverse population of different sects, ideologies, cultures and national heritages. The brand of Islam practiced at Church's mosque tends to have more in common with some Saudi or Egyptian mosques, for example, than it does with the W.D. Mohammed tradition — even though most of Church's fellow congregants are black, native-born Americans. No one there thinks about Islam as uniquely linked to the black American experience, Church said.

Always „under attack“

Shareef, his wife, Ruth Shareef, and their peers founded [this community](#) — a 64-acre spread of homes, farms and a mosque — in the mid-1980s with the encouragement of W.D. Mohammed, Shareef said. The idea was to create a space where Muslims could live, collaborate on business endeavors, and cultivate the land for vegetable plots, cattle, chickens and honey bees.

They wanted to build an Islamic community that could overcome the odds black Americans face, especially in the South.

They named it New Medinah, after one of Islam's two holiest cities and the place in Saudi Arabia where the prophet Muhammad attracted his

first followers. They set up a school so their children could learn while being immersed in the teachings of Islam and the calm of a rural lifestyle.

[Imam: There's an atmosphere of intolerance that says, „That's okay. That's acceptable now.“]

But by 2009, the school had closed. And the trickle of arrivals was ultimately outnumbered by the departures: kids leaving for college or jobs in urban areas and founders who died.

On a recent summer weekend, dozens of W.D. Mohammed's followers across the South arrived at New Medinah in cars and minivans to convene for the tiny Islamic community's 31st annual retreat. Most were retirement-age attendees who practiced tai chi at dawn, waxed nostalgic about the good old days and spent the rest of their discussion time fretting about the challenges facing the next generation.

Elsewhere, President Trump was [promoting travel restrictions](#) that critics derided as a “Muslim ban,” and the deaths of two people [killed](#) by a man ranting against Muslims in Portland, Ore., had become a national news story. But the undercurrent of anti-Muslim sentiment in the country was never broached at the New Medinah retreat.

Being the target of government suspicion and public fear is not new for black Muslim Americans. During the 1960s, [the FBI used informants](#) close to the Nation of Islam to surveil the group and its most prominent members.

“We have always been under attack as African Americans and as Muslims,” said Youssef Kromah, 27, of Philadelphia. The city, a former stronghold of the Nation of Islam, is now home to a large Muslim community, the majority of which is black.

“When you have individuals like our new president threatening Muslims,” Kromah said, “the African American community isn’t afraid, because we’ve been there, done that. We suffered.”

But the targets of public suspicion have shifted.

Today’s debates about immigration, terrorism and national security have recast the American public’s sense of threat — and with it, the sense of what it means to be an American Muslim, argues Edward E. Curtis IV, a professor of religion at Indiana University-Purdue University Indianapolis.

“It is brown Muslims whom the government, media, think tanks and other centers of interpretation construct as a potential enemy of the United States,” he said. “Institutional Islamophobia renders the brown Muslim visible and silences the voices of black Muslims.”

Leadership „indigenous to us“

Samory Rashid, a political science professor at Indiana State University, says the term “black Muslim” was coined by a journalist who was neither black nor Muslim: the CBS News reporter Mike Wallace. He used the term in his 1959 TV documentary “The Hate That Hate Produced” about the Nation of Islam, and many Muslims today dismiss the notion of an explicit “black Muslim” identity.

Elijah Muhammad, the Nation’s leader, led his followers in an ideology that cast whites as devils and shunned the broader civil rights movement’s goal of integration. The ideology appealed to many young, working-class black people at the time.

“I was full of fire because Elijah Muhammad had made us gods,” said Shareef, who grew up in segregated Mississippi, where he was “trained to step out of the way” when he saw a white person on the sidewalk.

[The „sanctuary city“ on the front line of the fight over Trump’s immigration policy]

But the notion of black supremacy was at odds with mainstream Islam, and after Muhammad’s death in 1975, his son W.D. Mohammed broke with the Nation and its new torchbearer, Louis Farrakhan. He introduced his followers to mainstream Islam, which he portrayed as more empowering: a belief system hinging on the idea of one humanity under one God. The community learned to pray and observe Islamic customs followed by millions of other Muslims worldwide. They studied Arabic and the Koran and the Hadiths. They embraced the idea of racial equality.

Mohammed maintained the important distinction of his community’s black American roots. The Nation’s cultural practices, such as the business-minded cultivation of Whiting fish and the consumption of bean pies, carried on, as did Elijah Muhammad’s emphasis on entrepreneurship and economic success as a way to empower black Americans.

“Imam [W.D.] Mohammed gave us leadership that is indigenous to us,” said AbdAllah Adesanya of Columbia, S.C., who follows the W.D. Mohammed tradition. “We’re not beholden to any sheikh in the Middle East.”

However equipped they feel to help bridge the divide between newer Muslim communities and wider America, leaders of the W.D. Mohammed tradition say they are rarely called on for guidance.

Still occasionally stereotyped for their onetime association with the Nation of Islam, the community's leaders say they are sometimes dismissed by other Muslims as less authentic or less authoritative scholars of the religion. And racism has kept immigrant Muslims from joining historically black mosques in larger numbers, they say.

"The only time they come to us is when the white folks whip them upside the head," said Sameeh Ali of Newark, a bakery owner and follower of the W.D. Mohammed tradition. The black Muslims have a history of dealing with discrimination and abuse, he insisted. "We got the answer! I've been around white folks for 300 years. I was born understanding white folks."

Others say the W.D. Mohammed set is simply losing relevance in a country that has moved beyond segregated lunch counters and has experienced the rise of a larger, more diverse Muslim community. In Philadelphia, where local leaders say the Muslim population is still predominantly black, only three of the city's 37 mosques subscribe to the W.D. Mohammed tradition.

At New Medinah, which once embodied the ideal of the W.D. Mohammed community, the question today is longevity.

The community school shut down in 2009 with the departure of its last students, and similar W.D. Mohammed schools in larger cities have met similar fates. A Muslim cemetery at New Medinah now has a few dozen graves — more than the number of permanent residents.

Shareef talks wistfully about opening a boarding school — at some point — as the key to New Medinah's future. A large sign hammered into a grassy hill on the property now reads, "Future Home of W. Deen Mohammed Boarding School."

In an early-evening lecture during the retreat, a visiting religious scholar from Houston emphasized that the next generation must be developed if the community is to survive. Tyerre El Amin Boyd, 41, had traveled from a mosque that was regularly attracting new, young members.

As an audience of older men and women listened intently from the prayer room's carpet, Boyd told the old leadership that they, too, must figure out a way to attract youth.

"We're praying for Allah to raise our children," Boyd said, "so that we don't let the legacy of Imam W.D. Mohammed die."

Datum 9

This excerpts below were appeared when Muslim ban that had been announced by Trump last month at January, 2017. There is one of Muslim majority lived in Misissippi, United States which came from the ethnics such as Indian African, African American and even Brown America or Black America and they were mostly Muslim. At that time, New Medinah as an Muslim association was built. New Medinah is a community conjunction initiatives in farming and agriculture, yeilding us products like free-ranged, halal poultry and meats and farm fresh vegetables. This community is growing and expanding to fit the needs of Muslim community and New Medinah is located in rural Southwest of Mississippi at United States. New Medinah with the member mostly from Muslim America or even African America make an alert for the issue of Muslim ban in United States.

(Ns7)(9) "We have always under attack as African Americans and Muslims." Said Youssef Kromah.

From data 9, I could find Youssef used word pronoun „we“ to represent Muslim community in Mississippi that fear with Muslim ban issue and at the last sentence he clarified the sentence „we“ which related to the „African American and Muslim“. On the other hand, Youssef also said „Muslims“ as a plural word at the end of the sentences which means it referred to all Muslim community in Mississippi either not only from American but also Muslim immigrant or other Muslim community from different ethnic too.

From the data 9 Youssef had his identity of Muslim and it was classified as **social identification** because he as a black Muslim of African American Muslim which fear with President's attack of the disbandment of Muslim in United States. Moreover, he showed his identity from how he said the word „we“ which related to the end of the sentences, in order to identified himself clearly as a Muslim who always been under attack in United States.

Datum 10

This datum below were appeared when Muslim ban that had been announced by Trump last month at January, 2017. There is one of Muslim majority lived in Mississippi, United States which came from the ethnics such as Indian African, African American and even Brown America or Black America and they were mostly Muslim. At that time, New Medinah as an Muslim association was built. New Medinah is a community conjunction initiative in farming and agriculture, provide us

products like free-ranged, halal poultry and meats and farm fresh vegetables. This community is growing and expanding to fit the needs of Muslim community and New Medinah is located in rural Southwest of Mississippi at United States. New Medinah with the member mostly from Muslim America or even African America make an alert for the issue of Muslim ban in United States.

(Ns7)(10) “When you have individuals like our new president threatening Muslims,” Kromah said. “The African American community is not afraid, because we’ve been there, done that, we suffered.”

At data 10 there was also Kromah said a sentence with a subject pronoun of „you“ at the beginning of the sentence, there was a sentence with subordinate conjunction in front of a pronoun word and then continued by verb tense at the end of the sentence. Karomah used the conjunction to claim the action happened to her and in order to make the reader tough as he said at data 10. Besides, in the next sentence, Kromah also said „African American“ and she said that she was not fear about Muslim ban. In the second sentence, he used an irony statement in order to rereinforce the first sentence before, that Muslim community were actually fear with the future of travel ban of Muslim in United States.

Furthermore, from data 10 Youssef also identified his identity as Muslim and it was classified as **emotional component** which showed from how Youssef used the conjunction to make a assumption sentence in order to make the reader felt the condition of Youssef who had a religion discrimination by the Cristhtian president in United States. It was

also seen at the last sentence when Youssef used an irony statement that showed he was actually afraid with the Muslim ban happened.

Datum 11

(Ns7)(11) “It is brown Muslims whom the government, media, think tanks and other centers of interpretation construct as a potential enemy of the United States,” he said. “Institutional Islamophobia renders the brown Muslim visible and silences the voices of black Muslims.”

In the last data (11) Edward said an argument about the issue of disbandment of Muslim especially in America. From the sentences he began with „brown Muslims“ to be the beginning of the sentences, he did not use word only „Muslim“ or Muslims“ but brown Muslims in order to reinforce that his mean was brown Muslim who are Muslim who lived in America who are also Muslims but has a role in parliament of United States. Edward said at the beginning of the sentences in order to reinforce Muslim who has impact to the parliament in U.S. is brown Muslim.

In addition, it also seen when Edward said word „Islam-phobia“ in the second sentences in order to clarify that Muslim ban had a community for everyone who support anti-Muslim in United States, so that Edward said that „Brown Muslim“ has a relation with Islamphobia in United States even they were Muslim. On the other hand, Edward said a „voice“ in order to replace the word „argument, comments or responses of Muslims in America county especially as a Black Muslim as same as I explained before.

On the other hand, in data 11 there was Edward showed his Muslim identity as **emotional component** because he used the word clearly „brown Muslims“ to express his enrangement that „brown Muslims“ were made silence of „black Muslims“ voice during the Muslim ban issue. It was also seen at how he said „black Muslims“ too, he did not say Muslim with a singular word or plural word, but he prefer to say the specific ethnic there was „Brown Muslim“. On the other hand, beside he said brown Muslims he also said actually „brown Muslims“ has a role to the government and media to make silence of „black Muslim“ in United State, so that he as a „black Muslim“ showed his emotional feeling to say about how „brown Muslims“ and „black Muslims“ condition in United States.

Excerpt 8

Second judge rules against latest entry ban, saying Trump's own words show it was aimed at Muslims

A judge on Oct. 17 blocked President Trump's latest bid to impose restrictions on citizens from several countries from entering the United States. (Reuters)

By [Matt Zapotosky](#) October 18

A federal judge in Maryland early Wednesday issued a second halt on the latest version of President Trump's entry ban, asserting that the president's own comments on the campaign trail and on Twitter convinced him that the directive was akin to an unconstitutional ban on Muslims.

U.S. District Judge Theodore D. Chuang issued a somewhat-less-complete halt on the ban than his counterpart in Hawaii did a day earlier. Chuang

blocked the administration only from enforcing the directive on those with a “bona fide” relationship with a person or entity in the United States, such as family members or some type of professional or other engagement in the United States.

[\[Syrian family fears reunion would be out of reach under Trump travel ban\]](#)

But in some ways, Chuang’s ruling was more personally cutting to Trump, as he said the president’s own words cast his latest attempt to impose an entry blockade as the “inextricable re-animation of the twice-enjoined Muslim ban.”

Omar Jadwat, director of the Immigrants’ Rights Project of the American Civil Liberties Union and represented those suing in Maryland over the ban, said: “Like the two versions before it, President Trump’s latest travel ban is still a Muslim ban at its core. And like the two before it, this one is going down to defeat in the courts.”

[Why Trump’s latest travel ban included these eight countries](#)

[View Graphic](#)

The third iteration of Trump’s ban on U.S. entry by certain foreign nationals had been set to go fully into effect early Wednesday, barring various types of travelers who are citizens of Syria, Libya, Iran, Yemen, Chad, Somalia, North Korea and Venezuela. Even before Chuang’s ruling, though, a federal judge in Hawaii blocked the ban — at least temporarily — for all of the countries except North Korea and Venezuela.

That judge, Derrick K. Watson, prohibited the administration from applying the measure to any citizen of the six countries, not just those with a “bona fide” U.S. tie. But his ruling did not address whether Trump’s intent in imposing the directive was to discriminate against Muslims. He

said the president had merely exceeded the authority Congress had given him in immigration law.

The Justice Department already had vowed to appeal Watson's ruling, which the White House said "undercuts the President's efforts to keep the American people safe and enforce minimum security standards for entry into the United States." Both Watson's temporary restraining order and Chuang's preliminary injunction are also interim measures, meant to maintain the status quo as the parties continue to argue the case.

[\[Federal judge blocks Trump's third travel ban\]](#)

The administration had cast the new measure as necessary for national security and as a step that was taken only after officials conducted an extensive review of the information they needed to vet those proposing to come to the United States. Those countries that were either unwilling or unable to produce such information even after negotiations, officials have said, were included on the banned list.

"These restrictions are vital to ensuring that foreign nations comply with the minimum security standards required for the integrity of our immigration system and the security of our Nation," the White House said in a statement after Watson's ruling.

Like Watson's order, Chuang's 91-page ruling also found that Trump had exceeded his authority under immigration law, but only to a degree.

Trump's order — which has "no specified end date and no requirement of renewal" — violated a nondiscrimination provision in the law in that it blocked entry to the United States on the basis of nationality, Chuang wrote.

But Chuang said he could not determine, as Watson did, that Trump had violated a different part of federal immigration law requiring him to find

that entry of certain nonimmigrant travelers would be “detrimental” to U.S. interests before blocking them.

Chuang instead based much of his ruling on his assessment that Trump intended to ban people of the Islamic faith, and thus his order had run afoul of the Establishment Clause in the First Amendment to the Constitution. When Trump was a presidential candidate in December 2015, Chuang wrote, he had promised a “complete shutdown of Muslims entering the United States,” and all of his comments since then seemed to indicate his various entry bans were meant to fulfill that promise.

After his second ban was blocked, Chuang wrote, Trump described the measure as a “watered down version” of his initial order, adding, “we ought go back to the first one and go all the way, which is what I wanted to do in the first place.” The president had then revoked and replaced his first travel ban, which had also been held up in court.

In August, with courts still weighing the second version, Chuang noted that Trump “endorsed what appears to be an apocryphal story involving General John J. Pershing and a purported massacre of Muslims with bullets dipped in a pig’s blood, advising people to „study what General Pershing . . . did to terrorists when caught.“ ”

[\[Trump said to study Gen. Pershing. Here’s what the president got wrong.\]](#)

In September, as authorities worked on a new directive, Trump wrote on Twitter that “the travel ban into the United States should be far larger, tougher and more specific — but stupidly, that would not be politically correct!”

Chuang had [pressed challengers at a hearing this week](#) on what the government would have to do to make the new ban legal, and he noted in his ruling that the new directive had changed from the previous iterations.

The government, for example, had undertaken a review process before issuing the new measure and had added two non-majority-Muslim countries to the banning list.

Military, defense and security at home and abroad.

But Chuang wrote that he was unconvinced that government officials had simply relied on the results of their review and instead believed they made “certain subjective determinations that resulted in a disproportionate impact on majority-Muslim nations.” He wrote that the government offered “no evidence, even in the form of classified information submitted to the Court, showing an intelligence-based terrorism threat justifying a ban on entire nationalities,” and he asserted that even the new measure “generally resembles President Trump’s earlier description of the Muslim ban.”

“The „initial“ announcement of the Muslim ban, offered repeatedly and explicitly through President Trump’s own statements, forcefully and persuasively expressed his purpose in unequivocal terms,” Chuang wrote.

The suits in federal court in Maryland had been brought by 23 people and seven organizations that said they would be harmed by the new ban.

Datum 12

This data occurred when Donal Trump as a President of United States banned 7 Muslim countries. In this case, there were also judgements, opinions, responses from citizens around the world about how Trump stated about unconstitutional decision especially American Muslims. There were some countries that are involved in a Muslim countries ban, there are Iraq, Iran, Yemen, Suriah, Sudan, Somalia, Libya.

(Ns8)(12) “Like two versions before it, Trump”s latest travel ban is still a Muslim ban at its core, and like the two before it, this one is going down to defeat in the courts. “Omar Jadwat said.

From data 12, the beginning sentences have been said by the speaker by using repetition inside the sentences, the repetition of the word „two“ in the different sentences. The first sentence clarified that „two“ was refer to a federal judgement in Maryland and Chuang statement or judgement during a Muslim ban in United States. Moreover, Omar said the repetition on the beginning of the sentences because if he said all two kinds above, he would explain too much. Then, he also enforced that Trump already did a disbandment to Muslim by saying the word “latest travel ban” and he aimed to explain that the subject of the ban is Muslim. Additionally, the word “two” in the next sentences after the conjunction “and” was refered to the latest travel ban and the Muslims as a core of the ban which had an effect of the decreasing the courts of travel ban itself.

Furthermore, this data categorized as **emotional component** that was identified from his sentences Omar said want to clarify the disbandment was for Muslim. Thus, from Omar said, as a Muslim and as a director of immigrants of American civil, his social identity categorized as **emotional component**. Because he showed his emotional feeling about Trump”s travel ban by saying the name of the President inside his speech to show that the disbandment is based on Trumps“ idea and he used repetition to clarify that the “two” that mentioned was important.

3.2. Discussion

After analysing the data with the theory, I summarize the result or findings to be discussion summary. In this discussion, I divided two parts of social identity theory. After that, each two parts are divided into kinds based on the theory. The theory, it has two types of social identity which has significant relation in this study. There are the processes of social dynamics and social component. The explanation will be discussed below:

- Social dynamics processes

The processes of social dynamics are the main of how is the social identity found in the data. From analysing towards the processes of social dynamics, I also analyze from social component. The most findings result of social dynamics process is social identification and emotional component. Basically, social dynamics processes has two kinds of processes; there are social identification which relate with emotional component and social caegorization with evaluative component.

Social Identification could be found in the data which shows an attitude from the membership of each that gives an identification to the group membership. Moreover, social identification also might relate with emotional component. It causes from how people identify their social identity. They shows their emotional feelings towards the action, attitude or words, so that this processes is included in social dynamics process.

For Instance in data 1 :

Now, Indonesia's highest Muslim authority will issue a fatwa declaring the spread of bogus stories to be "un-Islamic".(Ns1)(1) "We will issue it as soon as possible, because the situation is worrying," Indonesian Ulama Council chairman Ma"ruf Amin said.

Maruf Amin projected his Muslim social identity of social dynamic. In the data, Maruf Amin said "we" at the beginning of the sentences in order to respond to the problem that it was also referred to his group affiliation as MUI (Ulama Council Indonesia) as seen by others. On the other hand, the word "we" also refer to his social identity as Muslim even though the issue of „Un-Islamic" happened because of HTI (Hizbut Tahrir Indonesia). Maruf Amin said "we" was to stress to his job as MUI (Ulama Council Indonesia) who is expert on an Islam lesson and teachings, so that he understands all news, judgements and issues about Islam. Therefore, from the way of Maruf Amin tried to defend her social group, he projected his social identity by saying the sentences above and it called as **social identification**.

After projecting the social identity as **social identification**, this datum has relation with social component and it shows the processes of social dynamics. The component that relate is **emotional component**. It was showed when he tried to defend her social group from the sentence "issue it" because he as a Muslim won't let Muslim get a libel news from the bogus stories spread about un-Islamic. After that, the next sentence is the word "because the situation is worrying" which becomes emotional feeling came from the Muslim people which is he is also a chairman of Ulama Council Indonesia. Additionally, the Muslim people who said the

sentence seemed he worried about the spread of the issue of Islam because he is Muslim. After that, the next sentence “as soon as possible” in order to make the society do not worry about the issue whereas actually he tried to defend Islam inside that words.

On the other hand, Social Categorization process are able to found in the data which shows how a memberships feel the equations on a group and they could assess on the things that feel same as memberships. In this case, social categorization has relation with evaluative component. It caused from social categorization to the evaluative component, a membership will be able to assess individual positive or negative value to the group. In addition, it will gives a value for group self-esteem.

For instance, in data 9 :

(Ns6)(9) “The American Muslim community has legal resources, the allies and the determination to stand up for its constutional rights in court and will do so”.

From the sentences above, in data 9 Mangi said the sentences by the way of how he maintain his group affiliation as a Muslim from mosque disbandment at Central Jersey, United States. The usage of complete sentences as the beginning of the sentences and continued with the words „will do so“ in order to reinforce the reader that Muslims in America had determination under Muslim ban which happened in the Central Jersey or United States.

Inside the data, Muslim social identity appeared as **social categorization** from the data that is said “The American Muslim has

legal resources”. Because this sentence the speaker represents a rights of Muslim in United States as a citizens of United States. Beside, social categorization also appeared when someone looked at the same value in his group (in-group) to the other group (out-group) and he want to be treated as the other group (out-group) treated.

In this case, Muslim social identity appeared in the data above categorized as **evaluative component**. Evaluative component was classified in social component of social identity. It was seen from how Ibrahim tough that the murder was premature. Moreover, from Ibrahim sentence, he believe that the murder and other blasphemy case motivated that the main subjects are Muslim. Besides, inside the data above, it did not show about the cause of the case, but because Ibrahim said the sentences that clarify his perception that he surely tough that Muslim became the main object of the incident. Therefore, Evaluative component which was occurred is included as positive evaluative because the perception of the core of the incident is became a group self-esteem to maintain the speaker group affiliation as Muslim.

CHAPTER IV

CONCLUSION AND SUGGESTIONS

This chapter consists of the conclusion about the whole analysis and the suggestion for the next contribute that related to the topic.

A. Conclusion

After analyzing the data using Tajfel & Turner (1978), I conclude that there is social identity was projected by Muslim inside a news text. In this research, many phenomena happened in Indonesia, Pakistan and America about the religion blasphemy especially Muslim blasphemy. Actually, the problem that mostly occurred is related to the politic of religion in a certain place. All of them indicated that they feel their religion has a right and each group defended their truth by their opinion, so that there was a group self-defence among group and it triggered social identity by each group.

I found that Muslim project their identity in some different way. The different way I mean is when they in the different phenomena either to show that they are Muslim or even defend their identity as Muslims. Moreover, I analyzed from the direct speech that are related to the political background which are also used in projecting Muslim identity towards the direct sentence.

Muslim constructed their action and speech for the way to create their identity. Some citizens projected their identity by give an opinion towards a reporter and journalist of Washington Post, either to show their

identity or even not. In addition, Muslim also did an action that actually it stated and showed that they are Muslim. Therefore, from that act and speech that did by Muslim in many countries such as Indonesia, Pakistan and United States had an impact in how they represent their identity. As stated by Tajfel (1979) he proposed that the groups for instance social class, family, etc. which people belonged to were an important source of pride and self-esteem. Groups give us a sense of social identity and its sense is belonging to the social world. Thus, in the way of Muslim represent their identity, I found Muslim mostly showed their identity to identify their self-identity as social identification that might be relate to emotional relation as a membership of a group as emotional component.

Additionally, all the news about Muslim blasphemy it was caused and affected by religion distinction.. In findings, I conclude that Muslim in Indonesia and United States projecting their social identity in the different way. Muslim in Indonesia prefer to show either negative evaluative component such as a politician did when he defend the Christian governor in Jakarta or identify their self as membership of a Muslim group. On the other hand, in America, they want to be treated at the same way as other religion, and it make social identity appeared as social categorization. Additionally, the data consist of many others substance such as, evaluative component, emotional component, social identification, social comparison and social categorization. In other hand, they might be defend their group social identity to prefer to Muslim as their group or even not because a significant reason.

Therefore, in this research of Muslim blasphemy news that represent Muslim social identity stated that there are many group or self-identity appeared especially from Muslim group caused by religion distinction and it happened in Indonesia and United States.

B. Suggestion

This research examine social identity of Muslim that appeared in Muslim blasphemy news. It includes emotional, evaluative, cognitive component and the dynamic of social identity there are comparison, identification and categorization. Hopefully, there will be the next researcher which interested to analyze by the same or different studies or approach. On the other hand, they are able to deepen their knowledge about identity and social behavior by using this research. In addition, they also can take the same news or media and use a different subject that will give a different findings. I also suggest to all who wants study related to the identity, whether social identity behavior or identity politics inside mass media, they can use Scollon & Scollon theory that especially related to the context and media.

The next researchers are able to change the subject with Jakarta Post and the object can be Indonesian president or even high-class and low-class social identity and many other subjects and objects. Therefore, they can get a new way to identify research related to social identity studies.

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APPENDIXES

Table 1

No.	Data	News	Social Dynamics			Social components		
			Social Identification	Social Categorization	Social Comparison	Cognitive component	Evaluative component	Emotional component
1.	<u>We will issue it as soon as possible, because the situation is worrying.</u>	1	v					v
2.	<u>“Hopefully, at least Muslims won't be involved anymore in hoaxes.”</u>	1	v					v
3.	<u>The feeling that they have is that „because I'm Muslim, the ban is going to affect me.”</u>	2	v	v				v
4.	<u>“But I am scared for the swinging pendulum of social change, especially in the Muslim community. They used mosques to spread hateful sentiments, and I am scared of the repercussions.”</u>	3					v	

5.	<u>“I will be supporting the Muslim, ”</u>	3	v						v
6.	<u>“Islam is different from how the Islamic Defenders Front portrays it, ”</u>	4	v						v
7.	<u>“All we do is convey Islam teachings. ”</u>	4	v						v
8.	<u>“The rise of sectarianism and the growing power of Islamic hard-liners in Indonesia has led to a decline in freedom of expression and freedom of belief. ”</u>	5					v		

9.	<p><u>“We think it’s premature.”</u> Said Ibrahim Hooper, spokesman from CAIR. <u>“We believe these incidents are at the core motivated by the perception that these subjects are Muslim.”</u></p>	6					v	v
10.	<p><u>“We have always under attack as African Americans and Muslims.”</u></p>	7	v					
11.	<p><u>“When you have individuals like our new prsident threathening Muslims. The African American community is not afraid, because we’ve been there, done that, we suffered.”</u></p>	7						v

12.	<p><u>“It is brown Muslims whom the government, media, think tanks and other centers of intrepotation construct as a potential enemy of the United States,” he said.</u></p> <p><u>“Institutional Islamophobia renders the brown Muslim visible and silences the voices of black Muslims.”</u></p>	7						v
13.	<p><u>“Like two versions before it, Trump’ s latest travel ban is still a muslim ban at its core, and like the two before it, this one is going down to defeat in the courts.”</u></p>	8						v