

**RELIGIOUS DISCRIMINATION IN AMANI
AL-KHATATHBEH'S *MUSLIM GIRL: A COMING OF AGE***

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2022**

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AL-KHATATHBEH'S MUSLIM GIRL: A COMING OF AGE**

THESIS

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In Partial Fulfillment of Requirements for the Degree of *Sarjana Sastra* (S.S)

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STATEMENT OF AUTHORSHIP

I state that the thesis entitled **Religious Discrimination in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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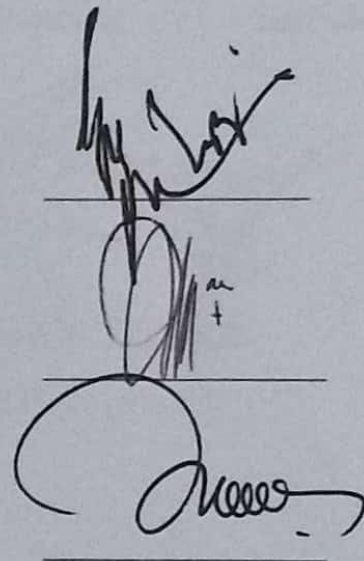
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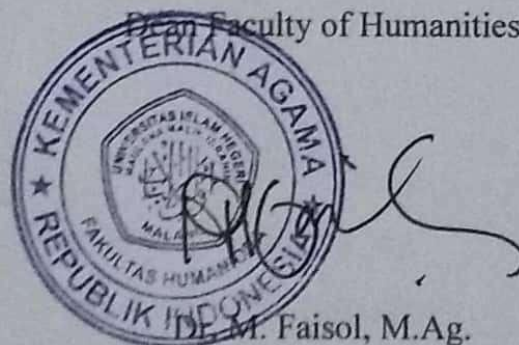
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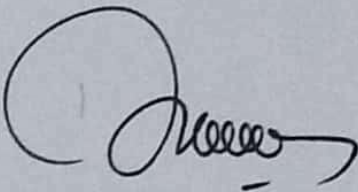
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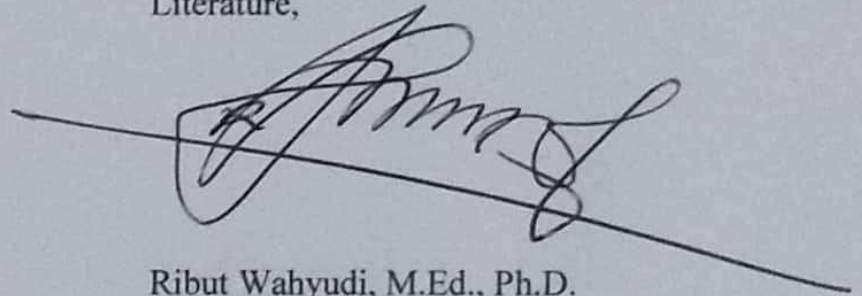
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MOTTO

“O, Humanity! Indeed, We created you from a male and female, and made you into peoples and tribes so that you may get to know each other’s. surely you from a male and female, and made you into peoples and tribes so that you may get to know each other’s. Surely, the most noble of you in the sight of Allah is the most righteous among you. Allah is truly knowing all-aware”

-Q.S. Al-Hujurat 13:49-

DEDICATION

This thesis is proudly dedicated to:

My beloved father, Mr. Bdr. Abdul Hanan bin Muhammad Alwi and

My beloved mother, Mrs. Nyai Nurul Hilaliyah binti Moh. Hasib;

My three brothers, Bdr. Burhannudin, Bdr. Umam and Bdr. Wildan;

My big Family from Bani Makruf bin Fathul Bari, Bani Nur Yasin bin Faqih,
Bani Husein bin Hasbullah, Bani Musthofa bin Husein, and Bani Dumyati bin
Abdus Shomad and also others Descendants of R. Umar Maeri or known as Syekh

Zainal Abidin Sunan Cendana;

All teachers and lecturers who have educated me from kindergarten until
ungraduated study;

My friends and everyone who have always helped me and supported me.

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Praise and gratitude are always given to Allah SWT, The God of Universe, who always give his grace and guidance so that I can carry out and finish this thesis. *Shalawat* and greetings may always be poured to our Prophet Muhammad S.A.W, who has guided us so that we could feel the peace and the blessings of Islam.

I realize that in the process of working on this thesis, there are many obstacles, but thanks to Allah SWT for his guidance, helps, and blessing that make me easily to overcome the obstacles. I would like to thank my parents because of their pray, patience, struggle, and love in raising me until I reached college. The gratitude is also to my supervisor, Mrs. Dr. Hj. Istiadah, M. A., who sincerely guide me in working on this thesis until the final stage.

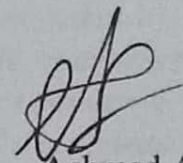
Furthermore, I would like to express my gratitude and appreciation to all parties who have contributed to and motivated me in the process of finishing this thesis:

1. All my lecturers and employees at Faculty of Humanities, especially in Department of English Literature. Thanks, for your dedication to give me your knowledges, guidances, lessons and helps during my ungraduated studies.
2. My beloved family who always supported me and motivated me to finish my thesis as soon as possible.
3. My Asus X454Y which supported me during my thesis project until it broke down in the middle of working on chapter 4.

4. My partner who always motivated me to graduate so I can get married quickly.
5. All my friends in English Department.

I realize that this thesis is not perfect yet, because the perfection is only belonging to Allah SWT. Therefore, as the researcher I always hope for suggestions in order to make this thesis better. I hope this research can provides benefits in order to increase the understanding in literary criticism especially in religious discrimination theory.

The Researcher,



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ABSTRACT

Achmad Asrori (2022) Religious Discrimination Aftermath Nine Eleven Tragedy Portrayed in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*. Thesis, Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Dr. Hj. Istiadah, M.A.

Keywords: Religious Discrimination, Muslim, *Muslim Girl: A Coming of Age*

Anti-Muslim sentiment increased 67% in 2015, and this has led to hate speech and acts of discrimination against American Muslims. Religious discrimination generally occurs because of prejudice against a religion or hatred of a religion. Religious discrimination is generally divided into two types, namely direct discrimination and indirect discrimination. This thesis was written with the aim of knowing what forms of religious discrimination are, the causes of religious discrimination in the novel *Muslim Girl: A Coming of Age* by Amani Al-Khatathbeh. This research is a literary criticism-based research that uses Ian Watt's literary sociology approach and Kevin Boyle's theory of Religious Discrimination. The data source in this study is a novel based on the true story of the author, Amani Al-Khatathbeh, entitled *Muslim Girl: A Coming of Age*. This study reveals that there is direct religious discrimination in the form of exclusion by police officers, school counselors, and people around them. Meanwhile, indirect discrimination against Amani figures and those closest to them occurs with a pattern of exclusivity that is carried out in an organized manner by the organization. The cause of discrimination that occurs in the novel *Muslim Girl: A Coming of Age* is religious prejudice which gives bad stereotypes to Muslims. Based on this research, the novel *Muslim Girl: A Coming of Age* can be used as a reflection on how to address religious discrimination. The novel *Muslim Girl: A Coming of Age* can also be studied with several other approaches, such as feminism.

ABSTRAK

Achmad Asrori (2022) Religious Discrimination Aftermath Nine Eleven Tragedy potrayed in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*. Skripsi Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Maulana Malik Ibrahim Malang. Pembimbing Dr. Hj. Istiadah, M.A.

Kata Kunci: Diskriminasi Agama, Muslim, *Muslim Girl: A Coming of Age*

Sentimen anti-Muslim meningkat 67% pada tahun 2015, dan hal ini menyebabkan pidato kebencian dan tindakan diskriminasi terhadap Muslim Amerika. Diskriminasi agama umumnya terjadi karena adanya prasangka terhadap suatu agama ataupun kebencian terhadap suatu agama. Diskriminasi agama umumnya dibagi menjadi dua tipe, yakni diskriminasi langsung serta diskriminasi tidak langsung. Skripsi ini ditulis dengan tujuan untuk mengetahui apa saja bentuk diskriminasi agama, penyebab diskriminasi agama dalam novel *Muslim Girl: A Coming of Age* oleh Amani Al-Khatathbeh. Penelitian ini adalah penelitian berbasis kritik sastra yang menggunakan pendekatan sosiologi sastra Ian Watt serta teori Diskriminasi Agama Kevin Boyle. Sumber data dalam penelitian kali ini adalah sebuah novel yang diangkat dari kisah nyata penulisnya yakni Amani Al-Khatathbeh yang berjudul *Muslim Girl: A Coming of Age*. Penelitian ini mengungkapkan bahwa terjadi diskriminasi agama secara langsung yang berupa pengucilan oleh aparat kepolisian, konselor sekolah, dan orang sekitar. Sedangkan diskriminasi tidak langsung pada tokoh Amani dan orang-orang terdekatnya terjadi dengan pola eksklusifisme yang dilakukan secara terorganisir oleh organisasi. Penyebab diskriminasi yang terjadi dalam novel *Muslim Girl: A Coming of Age* adalah prasangka agama yang memberikan stereotipe buruk pada muslim. Berdasarkan penelitian ini, novel *Muslim Girl: A Coming of Age* dapat digunakan sebagai refleksi bagaimana harus menyikapi diskriminasi agama. Novel *Muslim Girl: A Coming of Age* juga bisa dikaji dengan beberapa pendekatan lainnya seperti feminisme.

البحث المستخلص

أحمد أسرارى (2022) التمييز الدينى بعد تسعة وأحد عشر مأساة تم تصويرها فى أمانى الخطابية ، فتاة مسلمة: قادمة من العمر. قسم الأدب الإنجليزى بكلية العلوم الإنسانية مولانا مالك إبراهيم جامعة مالانج الإسلامية. المستشار الدكتور الحجة استعادة، م.ا

الكلمات المفتاحية: التمييز الدينى ، مسلمة , *Muslim Girl: A Coming of Age*

زادت المشاعر المعادية للمسلمين بنسبة 67% فى عام 2015 ، مما أدى إلى خطاب الكراهية وأعمال التمييز ضد المسلمين الأمريكين. يحدث التمييز الدينى بشكل عام بسبب التحيز ضد الدين أو الكراهية للدين. ينقسم التمييز الدينى بشكل عام إلى شكلين ، هما التمييز المباشر والتمييز غير المباشر. تمت كتابة هذه الرسالة بهدف معرفة أشكال التمييز الدينى ، وأسباب التمييز الدينى ، وكيفية التعامل مع التمييز الدينى من قبل أمانى وأصدقائها المقربين فى رواية *Muslim Girl: A Coming of Age* للكاتب أمانى. -خطبة. هذا البحث عبارة عن بحث قائم على النقد الأدبى يستخدم منهج علم الاجتماع الأدبى لإيان وات ونظرية كيفن بويل للتمييز الدينى. مصدر البيانات فى هذه الدراسة هو رواية تستند إلى القصة الحقيقية للكاتبة أمانى الخطابية بعنوان *Muslim Girl: A Coming of Age*. تكشف هذه الدراسة عن وجود تمييز دينى مباشر وغير مباشر ضد شخصيات أمانى والمقربين منهم. سبب التمييز الذى يحدث فى رواية *Muslim Girl: A Coming of Age* هو التحيز الدينى. رداً على التمييز الذى أصاب أمانى والمقربين منها ، قامت أمانى بعدة أشياء مثل إخلاء نفسها لرؤية العالم على نطاق أوسع ، والامتناع عن تجاوز الحواجز بين المسلمين وغير المسلمين ، والتحدث بصوت عالٍ لتصويب ما هو موجود. الصواب والخطأ فيما يتعلق بالإسلام. بناءً على هذا البحث ، يمكن استخدام رواية *Muslim Girl: A Coming of Age* للتعبير عن كيفية التعامل مع التمييز الدينى. يمكن أيضاً دراسة رواية *Muslim Girl: A Coming of Age* بعدة مناهج أخرى ، مثل النسوية.

TABLE OF CONTENT

STATEMENT OF AUTHORSHIP	ii
LEGITIMATION SHEET	iii
APPROVAL SHEET	iv
MOTTO	v
DEDICATION.....	vi
ACKNOWLEDGEMENTS.....	vii
ABSTRACT	ix
ABSTRAK	x
البحث المستخلص	xi
TABLE OF CONTENT	xii
CHAPTER I.....	1
INTRODUCTION.....	1
A. Background of Study	1
B. Problems of Study	8
C. Significance of Study	8
D. Scope and Limitation	8
E. Definition of Key Terms	9
CHAPTER II.....	10
LITERATURE REVIEW.....	10
A. Sociological Approach in Literary Criticism	10
B. Religious Discrimination	14
C. Types of Religious Discrimination	15
D. Causes of Religious Discrimination.....	17
CHAPTER III	20
RESEARCH METHOD	20
A. Research Design.....	20
B. Data Source	20

C. Collecting Data.....	Error! Bookmark not defined.
D. Data Analysis	21
CHAPTER IV	23
FINDING AND DISCUSSION	23
A. Types of religious discrimination Amani Al-Khatathbeh's <i>Muslim Girl: A Coming of Age</i>	23
B. Cause of religious discrimination in <i>Amani Al-Khatathbeh's Muslim Girl: A Coming of Age</i>	36
CHAPTER V	39
CONCLUSION AND SUGGESTION	39
A Conclusion	39
B Suggestion	40
BIBLIOGRAPHY	41
CURRICULUM VITAE.....	43

CHAPTER I

INTRODUCTION

A. Background of Study

In 2015, anti-Muslim sentiment grew 67%. Hate speech and anti-Muslim crimes are rampant in America. Since the November 13th, 2015, attacks in Paris, the Council on American-Islamic Relations has reported an increase in threats, violence, and discrimination against American Muslims (or those deemed Muslim). Muslims are forced to navigate a socio-political landscape that views them as outsiders, including discriminatory policies and a presidential campaign that proposes a “ban on Muslims” (Samari, 2016, p. 1921).

Religious discrimination against Muslim or Islamophobia is one of the things that occurs as a result of the causal association between lack of tolerance radicalism in religion and terrorism. As quoted by Boyle (2004), During the 1991 Gulf War in the long-running Rushdie controversy, and in the climate of fear and suspicion about Islamic terrorism following the September 11th Al-Qaida Network attacks on the World Trade Center and the Pentagon, Muslims often found themselves inheriting the historic robes of Roman Catholicism and Judaism because they were considered, at least potentially, as a fifth columnist (person who cooperates with an enemy or foreign power with the intent to overthrow or somehow overthrow the current leadership) (Boyle, 2004, p. 62-63).

Islamophobia was defined as “irrational hostility toward Islam and fear or dislike of all or most Muslims” in a Runnymede Trust report in 1997 (Samari, 2016, p.1920). On the other hand, Islamophobia stems from racist and xenophobic policies and practices in the US. Islam was linked to early American racism and the transatlantic slave trade. America defines itself by its fear of Islam. The United States denied citizenship to some Christians, including some Muslims, until 1944 (Samari, 2016 p.1921).

Following the 1979 Iranian Revolution, the US media shifted its coverage on Muslims, encouraging discrimination. In the 1980s, the Muslim and Sikh communities in the Middle East were stereotyped as “terrorists.” With the passage of the Effective Anti-Terrorism and Death Penalty Act of 1996, the FBI began investigating Muslim social activities in America. These laws and media coverage create structural Islamophobia. In the United States, Islamophobia refers to anti-Muslim stereotypes, racism, or xenophobia. As the definition shows, Islamophobia can harm public health on an individual, interpersonal, and structural level (Samari, 2016, p.1921).

In a poll conducted shortly after 9/11, 60% of Americans disapproved of Muslims. Many Americans associate Muslims with words like terrorism, war, and radicalism. Islamophobia increased significantly after 9/11, peaked in the late 2000s, and then increased again after the 2010 Ground Zero Mosque controversy. The media covered numerous protests against the construction of a mosque near Ground Zero. The media's coverage of Muslim issues has been linked to a rise in anti-American Muslim sentiment (Samari, 2016, p.1921).

The issue of religious discrimination has become an issue that has received considerable attention in the world of literature, one of which is the novel *Muslim Girl: A Coming of Age* by Amani Al-Khatahtbeh. This novel tells about the author's life experience as a Muslim who faced the tragedy of hatred after the nine eleven incident. Amani and her family faced bullying and discriminatory actions after the tragedy occurred. This novel also shows how Amani survives the discrimination she gets as a result of Islamophobia. Based on the explanation above, the researcher is interested in cases of religious discrimination caused by the events of Islamophobia after the nine eleven tragedies in the novel *Muslim Girl: A Coming of Age* which is based on the true story of the author.

To support this study, researcher has collected several previous studies related to discrimination, Islamophobia, religious intolerance and religious discrimination. Because according to the researcher, the four topics are related to each other with the topic that the researcher wants to examine this time, namely religious discrimination (Islamophobia) in the United States of America. Several previous studies will be very relevant to be used in writing this research. Researchers only found one research title with the object of Amani Al-Khatahtbeh's *Muslim Girl: A Coming of Age*.

First, starting from research related to the issue of Islamophobia, there are three previous studies related to Islamophobia, all three of which are sourced from journals. The first is a study entitled *The Discourse of Islamophobia in Indonesian Movie Mencari Hilal 2015* conducted by Mundi Rahayu and published in 2021. In this research Mundi uses a Critical Discourse Analysis approach to bring up the

discourse of Islamophobia which is shown in the movie *Mencari Hilal*. Mundi Rahayu focuses on exploring the discourse of Islamophobia and ideology that is shown in the films she researches.

The second study related to islamophobia is a journal entitled *Tracing A Narrative of Muslim Self-Aftermath of 9/11 in Monica Ali's Brick Lane: Islamophobia in West* by Ahmed Saad Aziz which was published in 2018. In his research, Ahmed focuses on creating a Narrative of Muslim Self-Aftermath of 9/11 in west when hatred against Muslims occurred and became the rise of Islamophobia which was experienced by the novelist himself. In his research, Ahmed chose a qualitative descriptive approach to raise the issue of Islamophobia in the western world after the 9/11 incident in New York. The result of this study is highlight the representation of Muslim by Bangladeshi-British Muslim.

And the third previous study about islamophobia was taken from a journal published in 2019 with the title *Deception toward British Muslims in Novel Home Fire (2017) By Kamila Shamsie*. This journal was written by Nesia Monika Al Nindita, and Muhd. Al-Hafiz. This research done by using text and context-based interpretation and this research also deals with the concept of Orientalism and Islamophobia by Edward Said. This study aims to raise deception toward British Muslims which refers to the strategy of the government and ISIS recruiters (Islamic State in Iraq and Syria) to decide, betray, and limit British Muslim's right.

In previous research related to discrimination, the researcher has collected five previous studies, three of which are from journals and the other two are from theses. The first research appeared in the 2020 journal *Diskriminasi Terhadap Etnik*

Tionghoa dalam Novel Entrok karya Okky Madasari, by Isqi Agustin Cahyaningtyas and Candra Rahma Wijayaputra. In this research, Isqi and Candra apply the theory of hegemony and the approach of sociology of literature. In this study, the focus and purpose of this research is to reveal the domination of the state against the Chinese and the purpose of the domination of the state against the Chinese. The results of this study indicate the domination by the state against ethnic Chinese by means of physical violence, mental violence and the purpose of domination give by the state against Chinese ethnic.

Second previous studies related to discrimination is the research sourced from the 2021 journal entitled *Diskriminasi Terhadap Masyarakat dalam Novel Sekali Peristiwa di Banten Selatan karya Pramoedya Ananta Toer* by Yulinar, Sitti Rachmie Masie and Herman Didipu. This study applies sociology of literature approach according to Swingewood. The purpose of this study is to reveal various discriminations that appear in the novel, ranging from racial discrimination, verbal discrimination, physical discrimination, and gender discrimination.

The third is the previous study which is sourced from the journal in 2022 and has a sociological approach to literature. This research is entitled *Discrimination of Minorities in the Novel Maryam by Okky Madasari: Sociological Studies of Literature*. This study uses a sociological approach to literature proposed by Pitirim Sorokin to create a picture of the discrimination received by the Ahmadiyah group, which is a minority. Next is research that comes from a 2019 thesis entitled *An Analysis of Racial Discrimination Portrayed in Peter Carey's Novel: A Long way From Home* by Annisa Fitri. Fitri used descriptive qualitative

method to highlight the case of Racial Discrimination and the type of Racial Discrimination in Peter Carey's Novel.

And the last one is research which also comes from a thesis entitled *Racial Discrimination as Seen in The Help Film by Tate Taylor*. This research was conducted by Noviyana Rusnanila. Noviyana uses a sociological approach to analyze the phenomenon of racial discrimination that occurs in the film. In this study, Noviyana focuses on racial discrimination experienced by the main character and how its cause and impact to the main character.

In research related to religious intolerance and religion-based discrimination, the researcher found three research studies sourced from journals as many as two studies and one thesis. The first is from the 2019 journal entitled *Bissu Discrimination in the Novel Arriving Before Departing: A Study of Literary Sociology* by Saharul Hariyono and Maman Suryaman. In the research published in this journal, the researcher uses the sociology of literature approach proposed by Ian Watt. The focus of this study is to show the discrimination received by Bissu and Bissu's resistance to discrimination that occurs.

Further research comes from the 2021 journal entitled *Reflection of Religious Intolerance Myth in Video Construction Sayyid El-Rais Based on Barthes Perspective* by Ifi Erhiantiana and Layli Fitriani. The research applies Critical Discourse Analysis according to Roland Barthes' explanation. The purpose of this study is to reveal the connotative and denotative meanings to reveal myths based on Barthes's perspective.

And the last research that contains religious discrimination appears in the 2020 thesis with the title *Religious Discrimination Against Christian Pakistani Portraited in Nadeem Aslam's The Golden Legend* by Ibnu Mu'ad. Ibnu Muad uses the Sociology of Literature approach and the theory of religious discrimination described by Kevin Boyle. The main focus of this research is to present the various kinds of religious discrimination received by Pakistani Christians, the causes of discrimination faced by Pakistani Christians and why Nadeem Aslam as a novelist reflects on the issue of discrimination against Pakistani Christians which is shown in his novel.

And then, the only previous study with the object of *Muslim Girl: A Coming of Age* was a 2018 study published by the Stella Maris College literary journal with the title *Saving Muslim Women: Orientalist Representation of Muslim American Women in Amani Al-Khatahtbeh's Muslim Girl: A Coming of Age* by Maria Sebastian. This study focuses on orientalist representation of Muslim women in America after the nine eleven tragedies.

Based on the explanation above, there is only one research related to the object of the novel *Muslim Girl: A Coming of Age*, but there is no research related to *Muslim Girl: A Coming of Age* that discusses the topic of religious discrimination in it. Therefore, the researcher was very inspired from the previous studies above which raised the topic of social problems based on religion, especially in terms of intolerance and discrimination that still often occur against minorities. In addition, due to the lack of previous studies related to the topic of socio-religious issues in literary works, this research is expected to be an additional reference for future

topics related to this problem. By doing this research, the researcher hopes that this research can contribute both in academic and non-academic contexts.

B. Problems of Study

Based on the explanation above. The researcher determines two formula of problem study in this topic:

1. What are the types of religious discrimination in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*?
2. What is the cause of religious discrimination in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*?

C. Significance of Study

In general, the significance of this study is divided into two, namely theoretical and practical. Theoretically, this study aims to contribute to the development of literary criticism found in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*. This research is also expected to contribute to knowledge about religious discrimination analysis, especially using Boyle's religious discrimination theory. Practically, this study is expected to be a reference in increasing understanding of Boyle's religious discrimination theory and also a valuable reference for further researchers who choose related studies.

D. Scope and Limitation

In this research, the researcher focuses on the issue of Religious Discrimination which occurs in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*. Actually, this novel can be studied using many theories and topics such as socio-cultural, semiotic, discourse analysis etc. However, in this study the researcher focuses on

the topic of Religious Discrimination and The Causes of the religious discrimination represented in the novel Al-Khatathbeh's *Muslim Girl: A Coming of Age*.

E. Definition of Key Terms

1. Religious discrimination: Unfair treatment on the basis of religion (Boyle, 2004, P.67).
2. Islamophobia: Islamophobia is an ideological perspective defines that this attitude is the prevailing ideological in Western society which negatively position Islam and Muslim as the other as the problem for us. This attitude is manifested in various forms and brings various impact. He also highlighted the role of the media that supports Islamophobia as a natural and normative study (Allen, in Rahayu, 2021).

CHAPTER II

LITERATURE REVIEW

In this section, the researcher describes several reviews of literary related studies on literary criticism, sociology literature and religious discrimination. In this chapter, there are several descriptions related to sociological approach in literary criticism which is the appropriate approach in researching the issue of religious discrimination. As well as an explanation of religious discrimination. Continued by a presentation related to type of religious discrimination. And the last is explanation of the causes of religious discrimination.

A. Sociological Approach in Literary Criticism

Before discussing about the sociology of literature, we need to recognize what sociology and literature are. Sociology of literature is an interdisciplinary field of science. Sociology comes from the Latin word *socios* which means “friend” and the Greek word *logos* which means “word” or talk”. So, sociology means talking about society. According to Sutejo and Kasnadi (2016, p.2), the rationale of sociology is divided into five reflexions, 1. Sociology is a social science not a natural or spiritual science, 2. Sociology is a categorical science not normative, 3. Sociology is a pure science, not applied science, 4. Sociology is an abstract science, not a concrete science, 5. Sociology is a general science, not a specific science. From this description, it can be understood that sociology is a science that examines

all aspects of human social life, which includes economic, political, religious, cultural, educational, ideological, and other aspects.

Like sociology, literature also deals with humans. Literature is a social institution that mediates language, while language is one of human culture. Literature is an abstraction of life, and life is a social reality. Literature is not created from a social vacuum, but literature is a product of society. Writers as members of society are obliged to communicate with social life. Literature was created by humans to be enjoyed, understood, and utilized by the community.

Writers as literary creators will of course be related by their social status. Thus, literature and sociology actually have the same object. The difference between the two is that sociology is a scientific and objective analysis, while literature (novel) infiltrates, penetrates the surface of social life and shows the ways in which humans live society with their feelings. That is, if there are two sociologists analysing or researching the same society, the results are likely to be the same (Sutejo and Kasnadi, 2016, p.2).

However, if there are two novelists working on the same society, the end result tends to be different. This is in accordance with the opinion of Awang Saleh (1980) in Sutejo and Kasnadi (2016, p.2) that sociology is cognitive while literature is affective. By some writers, sociology of literature is interpreted as an approach to literary works that considers social aspects. Moreover, it is determined by the image, empathy, and complexity of the different authors in viewing the same social phenomenon.

In this study, it is important to pay attention to the existence of a literary work as the text being studied. Therefore, in the sociology of literature, it is necessary to put forward the form of literary works that can be used as objects of study. The object of the study of sociology of literature includes three fields of study, namely (1) written literature, (2) oral literature, and (3) art. Written literature is a literary work that is embodied in printed form (writing). The form of written literature can be in the form of (a) poetry, (b) short stories, (c) novelettes, (d) novels, (e) lyrical prose, and (f) drama (scripts) (Sutejo and Kasnadi, 2016, p.3). However, not all written texts have the potential to be studied using the sociology of literature. This is where the sensitivity of the reviewer is needed to identify early the social potentiality of the literary text itself.

The sociology of literature approach or sociological approach has two main tendencies. First, an approach assumes that literature is a mere reflection of the socio-economic process. This approach in discussing literature moves from factors outside the literature itself (Sutejo and Kasnadi, 2016, p.5).

Second is an approach that prioritizes literary work as study material. This approach usually uses a text analysis method to find out its structure, and then it is used to understand social phenomena that exist outside the text itself. Like the psychology of literature, the sociology of literature approach first moves from sociological theories to be used to analyse literary works. Second, Sociological analysis starts from a literary work to be matched with social problems that exist in society (Sutejo and Kasnadi, 2016, p.5).

Sociological approach to literature has been classified by several authors. In the grouping of literary experts, although there are differences, in essence they are the same. In principle, all writers talk about the relationship between literature and society. Based on Ian Watt (in Damono, 1978, p.3) classifying the sociology of literature into three classifications. First, the Author's Social Context in the author's social context, what needs to be studied is the author's position in society and its relation to the reader's community. In this case the factors that can affect the author as an individual creature in addition to the content of his literary work. This relates to how the author's livelihood, professionalism in his authorship, and the target community.

The second, Literature as a Mirror of Society. In this case, the extent to which literature reflects the state of society. Thus, what needs to be noted is that literature may not reflect the state of society at the time the literature was written, other characteristics from others (an author often influences the selection and appearance of social facts in his work), literary genres are often the social attitudes of a particular group. And nor the social attitude of the whole society, literature that tries to reflect society as accurately as possible may not be trusted as a mirror of society (Damono, 1978, p.3).

The last, the Social Function of Literature in this case, the problem is how far is the value of literature related to social value? And to what extent are literary values influenced by social values? In this connection, it is important to note: the romantic view is very extreme; the romantics think that literature is equal to the work of priests or prophets. Literature must function as a reformer or reformer of

the social values of society, literature serves as a mere entertainer, literature must teach something in an entertaining way (Damono, 1978, p.3).

B. Religious Discrimination

Discrimination is the act of treating individuals or groups differently on the basis of their origin, race, national origin, religion, political or religious beliefs, social habits, gender, sexual orientation, language, or age, among other characteristics. Discrimination is based on the premise that not all people are equal. According to Fulthoni (2009:4), the lowest social caste is regarded as society's trash and is impoverished or marginalized to the point of being unable to exercise their human rights. Thus, discrimination is the act of treating others unfairly solely on the basis of their membership in certain social groups (Yulinar, Rachmie, and more,2021, p.3).

According to Theodorson and Theodorson (in Abdullah, 2018), discrimination is the inequitable treatment of individuals or groups on the basis of a characteristic that is typically categorical in nature, such as race, ethnic origin, religion, or social class membership. Because the term is typically used to refer to an act committed by the dominant majority against a weak minority, one could argue that this behavior is immoral and undemocratic. According to Theodorson, discrimination also includes the treatment of individuals differently on the basis of their race, religion, or gender. Discrimination occurs when an individual or group is subjected to harassment, restriction, or exclusion (Yulinar, Rachmie, and more, 2021, p.3).

Discrimination and persecution against religious minorities have far too frequently been ignored, fuelling intercommunity frustration and violence. Simultaneously, religious militancy and extremism, fostered by both the majority and minorities, pose a significant threat in a number of developed and developing countries. Boyle (2004, p.2) by the mid-twentieth century, the nineteenth-century debate over religious discrimination had largely subsided. From the 1960s on, it was increasingly assumed that, as part of the secularization process, religion would be viewed as a private matter distinct from the public sphere (Boyle, 2004, p.61).

According to Boyle, the term Religious Discrimination is the simplest abbreviation for discrimination against religious group. This term refers to attitudes, behaviours, circumstances, and dynamics associated with religious factors, in which an individual or group is treated less favourably than another individual or group of the same religion or a non-religious group (Boyle, 2004, p. 67) In empirical studies of religious discrimination, this type of treatment is most precisely defined as unjust treatment based on religion (Boyle, 2004, p.67).

C. Types of Religious Discrimination

Discrimination against religion is fundamentally similar to discrimination against race or class. Both stem from preconceived notions about one of the discriminated groups. Discrimination takes on nearly identical forms, and according to Boyle (2004), religious discrimination can be classified into two types:

1. Direct Religious Discrimination

According to Boyle, direct religious discrimination occurs when individuals are purposefully excluded from situations or services due to their religious identity, belief, or practice (Boyle, 2004, p.73). Direct discrimination can take the form of potential employers refusing to hire Muslims on the basis of their religious identity, belief, or religious practice (Boyle, 2004, p.27).

Boyle asserts that religious bias, hatred, and disadvantage do not always result in direct religious discrimination (Boyle, 2004, p.73). However, similar to racial prejudice, these dimensions and dynamics enable them to be applied directly to discriminatory behaviours when individuals in positions of power in the public, private, and public voluntary sectors make decisions (Boyle, 2004, p.73).

According to Boyle, discrimination can be detrimental to religion; it is a structural manifestation of unjust treatment based on religion that, in some cases, all weak religious groups experience. Established religions have historical legacies and access to social institutions that are not available to weaker religions or, if available, are not available in the same way as strong religions. These factors can have a sizable impact on the social inclusion opportunities available to religious minorities (Boyle, 2004, p.73).

2. Indirect Religious Discrimination

Indirect Religious Discrimination, according to Boyle, is rooted in organizational policies and practices that can result in patterns of exclusive recruitment, employment, and service provision. Thus, discrimination must be

understood in terms of the effect of the exclusivity of historical decisions, contemporary structures, or patterns of behavior and organizations that may not experience religious prejudice or hatred at all, despite the fact that they may be associated with aspects of religious disadvantage (Boyle, 2004, p. 74).

Because these historical patterns are not explicitly recalled from various religions, they may inadvertently result in discrimination against people of various religious traditions. Examples include terms and conditions that are culturally exclusive in relation to food, clothing, religious festivals, and a variety of other matters (Boyle, 2004, p.74).

D. Causes of Religious Discrimination

As with racial categories, it is critical to distinguish between the dimensions of unfair treatment and to consider how these dimensions relate to one another in order to ensure that possible responses are appropriate for the nature of the problem. It has proven critical to distinguish between racial prejudice, racial hatred, and racial disadvantage when discussing the agendas set by race and ethnicity. Discrimination is a result of racial prejudice and hatred, while racial disadvantage is the result of discrimination. This is to parallel the analytic categories used to classify instances of unjustified religious discrimination (Boyle, 2004, p.68). Thus, Boyle asserts that religious discrimination stems from two distinct causes: Religious Prejudice and Religious Hatred.

1. Religious prejudice

Religious prejudice, according to Boyle, is the practice of stereotyping particular religious groups through attitudes that can be harmful to individuals and serve as a basis for exclusion and unfair treatment. These stereotypes are ingrained in western society's perception of Muslims (Boyle, 2004, p. 68). Religious prejudice is frequently rooted in the historical legacy of conflicting relationships forged over centuries by overlapping religions, politics, and warfare (Boyle, 2004, p. 68).

Religious prejudice frequently manifests itself through ignorance, which is one of the most frequently cited justifications for unjust or discriminatory treatment based on religion. Despite decades of cohabitation, a sizable proportion of members of religious and minority communities believe that the religious majority knows little about them (Boyle, 2004, p. 68). Boyle asserts that those who are not religious frequently demonstrate fear and suspicion toward those who have a strong religious identity and commitment. It has been noted that when others have negative experiences with religion or religious people, they may tend to generalize these negative experiences to all members of a particular religious group, or even to all religious groups (Boyle, 2004, p.69).

2. Religious hatred

Boyle asserts that religious prejudice does not always result in the emergence of discriminatory behaviors. However, when both of these factors are heightened and developed in the mind, emotion, and will, religious prejudice can spread within

itself, grow, and manifest as religious hatred (Boyle, 2004, p. 69). When religious hatred becomes intense, it can result in intimidation and/or violence directed at people of other religions in certain circumstances. Religious hatred can also be stoked and cultivated by organized groups such as extreme racist and fascist organizations (Boyle, 2004: 69).

CHAPTER III

RESEARCH METHOD

The research method provides a detail description of the research design, data source, data collection, and data analysis. Those are processed as follow:

A. Research Design

This research is literary criticism. The researcher analyzes the story of Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age* using sociology of literature. Reading the object of research repeatedly and interpreting literary works is done to obtain data. In its completion, the research will use Boyle's religious discrimination theory and sociological approach in analysing data. This study focuses on what are the type of religious discrimination aftermath nine eleven tragedy portrayed in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age* and what are the cause of religious discrimination aftermath nine eleven tragedy portrayed in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*.

B. Data Source

The data source of this study is an English Novel. The title of the Novel is *Muslim Girl: A Coming of Age* written by Amani Al-Khatathbeh's. It tells about the story of American Muslim post nine-eleven tragedy while Islamophobia (also Arabophobia) become more complex social issue in America. This novel consists of 149 pages and published at 2016 in New York by Simon and Schuster Publisher.

C. Data Collection

The data for this study were derived from Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*, which deals with the phenomenon of religious discrimination directed to American Muslims. As a result, the following steps were taken to collect the most appropriate data for this study:

1. Carefully reading Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age* in order to comprehend the story and taking notes on specific words, phrases, and paragraphs in order to decipher some difficult vocabularies and simplify interpretation.
2. Re-reading Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age* critically in order to comprehend the novel's content and taking note to identify the data relating to religious discrimination.
3. Collecting the data related to the types of religious discrimination and cause of religious discrimination in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*. Then include it into data analysis.

D. Data Analysis

After the data collected, the the data are analyzed using the following steps:

1. Classifying the data taken from the Amani Al-Khatathbeh's novel *Muslim Girl: A Coming of Age* by using sociological approach and Boyle's religious discrimination theory.
2. Categorizing the data taken from the Amani Al-Khatathbeh's novel *Muslim Girl: A Coming of Age* based on the form religious discrimination, including direct religious discrimination and indirect religious discrimination and also

how the religious discrimination occurs by using sociological approach and Boyle's religious discrimination theory.

3. Interpreting the data from the Amani Al-Khatathbeh's novel *Muslim Girl: A Coming of Age* .
4. Drawing conclusions to the data analysis to answer the problem of the studies.

CHAPTER IV

FINDING AND DISCUSSION

Based on the problems of study, this chapter will focus on two problems. The first issue to be discussed, what are the types of religious discrimination aftermath nine eleven tragedy portrayed in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*, and what are the cause of religious discrimination aftermath nine eleven tragedy portrayed in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*.

A. Types of Religious Discrimination in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*

Muslim Girl: A Coming of Age written by Amani Al-Khatathbeh is a novel with a biographical genre that tells the factual events experienced by the author herself after the nine eleven events in the United States. This novel tells of various discriminatory incidents received by Amani and her family who were born as Muslim immigrants in America. There are several types of discrimination received by Muslim characters contained in the novel and similarly to racial discrimination, religious discrimination is divided into two, namely direct religious discrimination and indirect religious discrimination.

1. Direct Religious Discrimination in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*.

Basically, direct religious discrimination is almost similar in pattern and form to direct racial discrimination, only that on religious discrimination the types of

discrimination is based on prejudice against religion or a race that is identical to a particular religion. As Boyle asserts that religious bias, hatred, and disadvantage do not always result in direct religious discrimination. However, similar to racial prejudice, these dimensions and dynamics allow them to be applied directly to discriminatory behavior when individuals in positions of power in the public, private, and public sectors voluntarily make decisions (Boyle, 2004, p.73). As stated from Boyle (2004), direct religious discrimination occurs when individuals are intentionally or purposefully excluded from a situation or service because of their religious identity, belief, or practice (Boyle, 2004, p.73).

a. Exclusion by school's counselor.

The first direct religious discrimination in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age* is getting unfair treatment at school by school's counselor and other school members. Amani always remembers the incident where she gets teased alternately from her classmates in turn. In fact, this continues to happen in front of her teacher who is only indifferent. The incident is narrated in the quote:

I still remember the year that literally every student in my class took turns making fun of me and calling me horrible names, even in front of a teacher who did nothing to rectify the situation. P.20

For these unpleasant events, Amani went to her counselling teacher. But not advice or solutions that Amani got. Amani is actually cornered with the assumption that Amani is the problem herself. The counsellor actually ordered Amani to change herself or her identity so that her friends would not make fun of her. As illustrated in the quote:

When I went to my guidance counselor, I was told that I must be the problem, and I should change myself to make them stop making fun of me. P.20-21

From the narrative above, it is known that Amani received direct religious discrimination in the form of exclusion or unfair treatment by people who have power at school. Generally when a student complains to a counselor regarding a problem between students, a student will get a solution and the student who creates the problem will be counseled. In Amani's case that occurred above, the incident describes the direct religious discrimination that Amani received because she got an exclusion based on her religious belief or her religious identity which made her did not get any services or opportunities as it should.

b. Exclusion by police officer.

The second case of direct religious discrimination is incident that happened to Amani's parents. While at the flea market, another toy shop employee gave Amani mother discriminatory treatment in the form of damaging or tearing the tires of Amani's mother's car. Incidents of this violence always occur for years. This incident has also been haunting and stuck in the minds of Amani's parents ever since. As in the quote:

One of the employees of another toy store in the flea market slashed all four of my mother's tires. This act of violence is still, all these years later, stuck in my parents' memories from that time. P. 22

Amani's parents aware that the ill-treatment they receive is simply an extension of the violence that is received around American Muslims. This

treatment is blatantly hateful, inconvenient and expensive (spent the money of the affected person as in the case of asset destruction). This can be seen in the quote:

They could feel that it was only an extension of the type of violence people around us wished to impose on us, and it was one that was blatantly hateful, inconvenient, and costly. P.22

Amani's father went to report it to the shop owner or the employee's boss. It wasn't an apology that Amani's father received, but instead the shop owner became very aggressive with him. The shop owner accused Amani's father of threatening him, the shop owner also accused Amani's father of bombing him. As in the quote:

When my father went to the owner of the toy store to inform him of his employee's actions, the owner turned aggressive against my father. "What? Are you THREATENING ME?" he angrily demanded of my big brown dad. "Do you want to BOMB ME?" he said. Later, instead of questioning the employee who had slashed our tires, the police who arrived would instead question my father regarding accusations that he wanted to bomb the toy store. P.22

Shortly after that the police arrived. But again, it was not justice that Amani's father received. The police didn't even ask about the vandalism case that Amani's parents received, they only asked about the accusation that Amani's father would carry out the bombing.

The narration above describes an incident when there was a vandalism of a vehicle in form of tearing or damaging car's tires belonging to Amani's parents, Amani's parents actually received an accusation from the boss of one of the shops at a flea market that Amani's parents would bomb the shop where the workers who damaged Amani's parents' vehicles worked at there. After that, the police arrived, but instead of asking about what happened to Amani's parents, they asked about the accusations related to the bombing that Amani's father would carry out. This

incident included direct religious discrimination because the police doing an exclusions base on Amani's parent religious identity in form of did not giving a chance or opportunity to Amani's parent for giving a clarification to defend himself.

c. Exclusion happens to Amani's aunt and Amani's grandmother.

The third direct discriminatory treatment in Amani Al-Khatathbeh's novel *Muslim Girl: A Coming of Age* also happened to Amani's aunt and grandmother. One day when they were at a flea market, they performed ablution in a public toilet there. It is common in America when Muslims find their feet stuck in the sink for their ablution and the lack of a place for ablution there, this incident often makes American Muslims awkward. As in the quote:

My Jordanian aunt and grandmother were scared that they wouldn't be able to return home, or that they would be arrested and accused of something horrific. One day, they were in the public restrooms at the flea market, performing ablutions to prepare for prayer. Lots of Muslims have known the awkward experience of getting caught with their foot in the sink. P.24

This happened to Amani's aunt and grandmother when they wanted to perform ablution in a public toilet there. Suddenly other people caught Amani's aunt and grandmother and then they were surrounded by people as if there was a strange show there. While crowding Amani's aunt and grandmother, they also called Amani's aunt and grandmother with horrible names. The Amani family doesn't really understand English, but it's easy for them to understand that there is resentment, hatred, and anger in the voices of their tormentors. As illustrated in the quote:

When other people walked into the restrooms and saw my family washing themselves, they crowded around my aunt and grandmother like they were freak shows and started calling them horrible names. My

relatives didn't understand much English, but it was easy for them to understand the spite, hate, and anger in their tormentors' voices. P.24

The narrations above describes the direct religious discrimination that befell to Amani's aunt and grandmother based on religious practices. In the incident described above, there is a form of intentional exclusion in a situation based on religious practice that occurs during ablutions. Generally if a non-Muslim cleans their feet in the sink, people will not make a bad impression on them. This does not apply to Muslims, because if a Muslim is caught doing ablutions and their feet are caught in the sink, they will get a discrimination and called by various horrible names.

d. Exclusion in an airport.

The next direct religious discrimination that occurs in the novel *Muslim Girl: A coming of Age* is when Amani left Nice airport after the Cannes Lions festival, she was detained for additional inspection by the French National Police, even though she had previously passed the security machine without making a sound. The police checked Amani's entire body, her sensitive parts such as breasts, buttocks, groin were also checked. This caused Amani to feel uncomfortable. Meanwhile, there is a white woman behind Amani who actually makes the sound of the security detector machine, but she is still allowed in without being given an additional search. As quoted below:

As I was leaving the Nice airport after the Cannes Lions festival, I passed through the security machine, and it didn't even beep, but the French National Police still stopped me for an additional search. They gave me a very invasive and public pat down, cupping my boobs and butt, hands too close for comfort in my groin area, straight down to the bottom soles of my shoes to check for a bomb. It was humiliating. The white girl behind me passed through and actually set off the detector beeping, and she was let through without any additional inconvenience. P.112

The narrative above illustrates how direct religious discrimination experienced by Amani at the airport. The selective treatment of security officers is evidence of an exclusion based on religious identity which is a sign of direct religious discrimination. When Amani clearly did not sound the alarm indicator on the security machine, she still got a prejudice that made her undergo additional inspections by examining her whole body also several vital areas on her body which made Amani uncomfortable. Meanwhile, on the one hand, there are non-Muslim white woman who clearly sounded the security machine indicator and were allowed to enter without experiencing what happened to Amani.

e. Exclusion giving by Amani's friends.

The next direct religious discrimination occurs When Amani returned from Jordan and resumed school in New Jersey, Amani was treated unfavorably and discriminated against her who is a Muslim. Amani felt a culture shock that she really wanted to get rid of, Amani felt a piercing feeling when she was in the canteen. This feeling arises because of the unfriendly gazes from his friends which seem to indicate that there is no place for her. She felt her hijab was a barrier between herself and the other students. As in the quote:

Walking into the cafeteria inevitably made me feel like all eyes were on me, and, in my severe reverse culture shock from returning to the States, that was a newfound attention that I was eager to shake off. I couldn't stand the prickly feeling of passing by a table with a lunch tray in my hands, clearly looking for a place to sit, only to be met with the unwelcoming glares of peers silently signaling that, no, a seat at their table was not available. Nor could I bring myself to ask, "Can I sit here?" and subject myself to the unbearable scrutiny of whether I was socially acceptable enough. On top of my awkwardness, I felt like my headscarf created a new barrier between me and the other students with whom I wished to connect. P.58

The discriminatory treatment that Amani received, as in the quote above, slowly escalated. In the same year as the incident in the cafeteria, there was an attack that Amani received. When Amani came home from school, suddenly several people gathered around her. The group of people were girls who forced Amani to take off her hijab. As in the quote:

This all came to a head when I was walking home from school one day that year and a gang of girls circled around me in the parking lot and tried to get me to take my headscarf off. P.59

One of the things that causes direct religious discrimination is exclusion based on religious identity. In the narrative above, it is described that there is discrimination in the form of coercion to strip the symbols of religious identity. Hijab is a symbol that shows or is connected with the identity of Muslim women. The attack on Amani in the form of forcing her to take off her hijab is an illustration of a deliberate exclusion based on religious identity. Due to the existence of an exclusion action based on religious identity, the coercion to open the hijab which is the identity of Muslim women experienced by Amani can be categorized as direct religious discrimination.

2. Indirect religious discrimination in Amani Al-Khatathbeh's *Muslim Girl: A Coming of Age*.

Indirect Religious Discrimination, according to Boyle, is rooted in organizational policies and practices that can result in patterns of exclusive recruitment, employment, and service provision. Thus, discrimination must be understood in terms of the effects of exclusivity of historical decisions, contemporary structures, or patterns of behavior and organizations that may not

experience religious prejudice or hatred at all, despite the fact that they may be associated with disadvantages in religious aspects (Boyle, 2004, hlm. 74).

In this study, researcher found several forms of indirect discrimination. This discriminatory treatment was accepted by Amani herself and some of her closest people. Some forms of indirect religious discrimination include:

a. Petition to evict Muslim vendors from flea market

The first indirect religious discrimination occurs at the flea market where Amani's father worked, there were other vendors who filed lawsuits to evict Muslim vendors and their businesses. This certainly empowers other vendors to increase harassment against the Muslim Amani family. As in the quote:

The other vendors launched a petition addressed to the flea market management, in which they demanded that all Muslim vendors and their businesses be evicted. This, of course, empowered other vendors to increase their harassment of my family. P.23

At that time, there was a jewellery shop owner from across the aisle of Amani's father's shop. The woman insults Amani's father in front of Amani and the customers. The woman wildly waved the petition in her hand. It was painful for Amani to see her father suffer. Amani also thinks that this woman is very evil for hating her family just because of the religion her family adheres to. As in the quote:

I still remember "the Jewelry Lady" from across the aisle walking into our store and openly insulting my father, in front of me and his customers, while wildly waving the petition in her hands. It was painful to watch. I felt so sorry and confused about why my dad had to suffer, and I truly thought the Jewelry Lady was evil for hating us for our religion. P.23

From the narrative above, it can be illustrated that there was an indirect religious discrimination that happened to Amani's father. The discrimination that

occurred was in the form of a petition made by several other vendors to displace or evict Muslim traders and their businesses. The creation of a petition by a group of other vendors is a form of exclusivity behavior pattern in an organization where this exclusivity is the basic pattern of indirect religious discrimination that gives religious disadvantages to the father of Amani, as well as Muslim vendors or traders and their businesses.

b. Unfair treatment of Amani while she was doing her internship at Vice

The second indirect religious discrimination is start when the vice editor stopped Amani. He wanted to ask Amani's opinion. As in the quote:

As I turned to walk away, he stopped me. "Wait a minute," he said. "I want to get your opinion on something." P.117

Then the vice editor explained the reason for stopping Amani. The vice editor wanted to ask Amani's opinion regarding the cover of the next issue of Vice magazine which brought up the topic of hate. The vice editor explains that there are two options on the cover of the next issue. First, the cover depicts the KKK movement burning crosses. And secondly, it's an image that Amani is very familiar with. It is a picture of a brown-skinned man in a military vest and on his head, there is a green headband with the words proclamation of the Islamic faith written on it and among the men in the cover image there is a background of the dead and the flames of fire. Images that seem to contain propaganda that Muslims are perpetrators of ruthless massacres. As in the quote:

"We're deciding on the cover for the next issue of Vice magazine," he said. "It's the Hate Issue. I'm deciding between these two options—what do you think?" He pulled out two print versions of the cover and laid them in front of me. On the left, there was a makeshift Vice cover with a photo of the KKK burning a cross. On the right, there was another mock cover, this one with an image I was much more familiar

with, but that was still completely foreign to me: It was a photo of a brown man with a military vest on, wearing a green headband with the Islamic proclamation of faith wrapped around his head, against the backdrop of some conflict zone with a dead bleeding body and a rampaging fire behind him. He was holding up soldiers' dog tags in his hands and had an assault rifle in his lap. P.118

After paying attention to the picture that was presented to her, Amani gave the opinion that she should use a photo of the KKK movement. After that there was a moment of silence. The vice editor might think Amani is still thinking about it. However, what actually happened was that Amani was trying to calm her panicked because she didn't think she would be betrayed by Vice like that. Then after a moment of silence, Amani explained that the image of a Muslim man would only further emphasize the slanted stereotype against Muslims. However, if Vice use the KKK, it will be interesting because such an image also needs to be reminded and related to the KKK terror is something that is not common and different. Then the Vice editor looked back at the covers and said as if he agreed and thanked her. Described in the quote:

"I think you should go with the KKK one," I told him, after a few moments of silence. He might have thought I was thinking it over, but really I was trying to calm my panicking thoughts that even Vice would betray me like this. "I think the picture of the Muslim guy is a really stereotypical depiction that already exists all over the media. It just reaffirms this skewed image of Muslims. But the KKK one, for the Hate Issue, would be interesting, because that's the type of imagery that people need to be reminded of, and it's not common. It would be different." He looked at the two covers and back up at me, surveying my reaction. "Hm, that's very interesting," he said. "All right, thank you." P. 118-119

After a tiring day at the Vice office. Amani comes home and as she passes the reception desk; Amani sees a pile of copies of the next magazine cover carrying the hate theme. The cover of the magazine contained a picture of Muslims who were stereotyped as violent. Indirectly, Vice also supports the spread of anti-

Muslim understanding with the cover of the magazine. Amani feels totally betrayed. Amani also decided she would not return to continue her internship. As illustrated in the quote:

After an exhausting day at the Vice office dealing with the Boston bombing coverage and Intern Who Just Doesn't Get It, I threw my heavy bag over my shoulder again, carrying the Macbook Pro I had been lugging around on my commute for this internship for months. As I was walking out, I passed by the reception desk, and something caught my eye. I stopped, and it was a stack of printed copies of the new Hate Issue. The cover staring back at me was of the brown man with the military vest. I walked out of the office's glass double doors and didn't return to my internship again. P.119

The narrative that has been described above is a form of exclusivity in decision making by an organization (magazine company). The exclusivity in decision making in the narrative above is in the form of choosing a magazine cover that discusses the topic of hate with a cover that depicts propaganda that Muslims are synonymous with war and violence. Amani gave his opinion to the editor that choosing a cover that depicts a Muslim will exacerbate stereotyping of Muslims, then Amani suggested using a cover with a picture of the KKK movement. The editor also replied with a sentence that seemed to agree with Amani's opinion. However, the editor's decision did not match what Amani expected, Amani saw a pile of magazine covers for the next issue which contained a picture of a Muslim who was closely identified with violence. Since the decision to use the cover of a Muslim who is identified with violence, this exclusivity in decision-making occurs where this exclusivity is a sign or pattern of indirect religious discrimination..

c. Propaganda that says Muslims are Killer.

In the winter of 2015, Amani experienced a tumultuous and difficult winter. That year the second Paris attack occurred in November. The American Muslim

community is still facing backlash due to sensational media coverage. The media did a Blow Up when they covered the San Bernardino shooting that took place a few weeks later. Confusion arose after all the mixed information about the shooters came to a head when the New York Post published a cover photo featuring the victims with the headline Muslim Killers. Irresponsible journalism makes the legitimacy of Anti-Muslim sentiments propagated wildly. This makes it difficult for the American Muslim community, including Amani, to leave the house. As in the quote:

The winter of 2015 was a tumultuous and difficult one to navigate. The second Paris attack of the year had just taken place in November, and the Muslim American community was still dealing with imminent backlash as a result of the sensational media coverage when the San Bernardino shooting happened only a few weeks later. The oncoming confusion with all the mixed information surrounding the shooters came to a head when the New York Post published a cover photo of San Bernardino victims with the large upset headline MUSLIM KILLERS. The irresponsible journalism and hysterical, propagandized coverage wildly legitimized anti-Muslim sentiment and made leaving our homes all the more difficult. P.119

The narration above describes an incident of stereotyping on Muslims carried out by the mass media. The New York Post published a photo showing the victims of the San Bernardino shooting with the headline Muslim Killers. This headline does exclusivity in the form of hitting the Muslim community as a killer. Due to the exclusivism in the "Muslim Killer" narrative which indirectly gives a stereotype that all Muslims are murderers, the tragedy above is proof that there has been indirect religious discrimination in which in this incident the victim of discrimination is accidentally the Muslim community.

B. Cause of Religious Discrimination in *Amani Al-Khatathbeh's Muslim Girl: A Coming of Age*

Discrimination is a result of racial prejudice and hatred, while racial disadvantage is the result of discrimination. This is to parallel the analytic categories used to classify instances of unjustified religious discrimination (Boyle, 2004, p. 68-69). Thus, Boyle asserts that religious discrimination stems from two distinct causes: Religious Prejudice and Religious Hatred. In the novel *Muslim Girl: A Coming of Age*, researcher only found one cause of religious discrimination, namely religious prejudice.

1. Religious prejudice

Religious prejudice, according to Boyle, is the practice of stereotyping particular religious groups through attitudes that can be harmful to individuals and serve as a basis for exclusion and unfair treatment. These stereotypes are ingrained in western society's perception of Muslims (Boyle, 2004, p. 68). In the novel *Muslim Girl: A Coming of Age*, researcher has collected several forms of religious prejudice which include:

a. Assume Islam is connected with violence.

In the 90s, Amani's father vividly remembers the language shift in the news that was in America. At first the network covering the abstract entity called Al Qaeda - which Americans understand as the Middle East - turned into a broad language that implied Muslims as a whole. The delivery of coverage no longer focuses on political disputes, but has openly linked terrorist acts with the Qur'an

and strengthened the preconceived notions of the relationship between identity as a Muslim and violence. As in the quote:

My dad explicitly remembers the dramatic shift in language in the news: He watched networks quickly transition from covering an abstract entity called Al Qaeda throughout the '90s in a region that average Americans basically understood to be the Middle East, to employing sweeping language that implicated Muslims and the Islamic religion as a whole—no longer focusing on political disputes, but instead feverishly seeking to relate terrorist acts to the Qur'an and amplifying connections between the Muslim identity and violence. P.21-22

The narrative above shows how the rhetoric of the language conveyed in the mass media in America at that time changed. The changes above were remembered by Amani's father, who at that time initially focused on only one terrorist group, but slowly turned into justifying Muslims as a whole, as a religion that made terrorists as an action related to the contents of the Qur'an which is the holy book of Muslims. The stereotyping carried out by the mass media has an impact on the occurrences of religious prejudice which is the basis for the occurrence of exclusion and unfair treatment.

b. Western media's negative perception of Muslim women

Western media is one of the platforms for spreading prejudice about Islam. One of the prejudices brought by the western media is the prejudice related to the existence of Muslim women. The media thinks that Muslim women are just obedient women who hide behind a veil and can only take orders. The western media also think that Muslim women only follow male family members or act outrageously as the only form of Muslim animalistic expression. As in the quote:

It's funny, because that's how Western media wants to perceive us, right? Submissive. Girls hidden behind veils who are only told what to do, who only have the mind to either follow a male family member or

outrageously commit to violence as our only animalistic form of expression. P.28

The narrative above illustrates how the actions of western media have contributed to spreading religious prejudice against Muslims. This can be seen in the quote that explains the incident when the western media stereotyped Muslim women as women who hide in headscarves or hijabs and only do what male family members are told or as women who commit violence as their animal lust. This causes religious prejudice in the form of stereotyping on women with hijab which will have an effect on the occurrence of unfair treatments or exclusions by the community in the social environment of Muslim women. As explained and described in Amani's experience when she was forced to take off her hijab in the previous sub-chapter.

CHAPTER V

CONCLUSION AND SUGGESTION

In this section, the researcher presents the conclusions and suggestions that are gotten based on the data analysed in the previous chapter.

A Conclusion

Religious discrimination in the novel *Muslim Girl: A Coming of Age* occurs to Amani's closest people and to Amani herself.

The results of this study include finding type of religious discrimination that occur in American Muslims, including direct religious discrimination and indirect religious discrimination. As explained in the previous chapter, the direct religious discrimination in this novel is dominantly in the form of exlcusions by Police Officer, School Conselour, and people arounds Amani and her closed people. while indirect discrimination is in the unfair treatment, and the pattern of indirect religious discrimination occurs in the novel *Muslim Girl: A Coming of Age* is exclusivement which happens to Muslim community in exclusivity behavior pattern in an organization, exlusivement in making decision and exlusivement Muslim as killers.

Another result of study also found that the main cause of discrimination against Muslims in America described in the novel *Muslim Girl: A Coming of Age* is religious prejudice. The rhetoric carried by the Western media initially specified acts of terrorism in certain groups but turned out to be as if Islam was identified with violence. As a result of this stereotyping on American Muslims is bad enough and provokes people other than Muslims to attack Muslims in America.

B Suggestion

Based on the study that has been done, the novel *Muslim Girl: A Coming of Age* which written by Amani Al-Khatathbeh based on her own experience, it can be used as a reference on how to deal with religious discrimination which is now increasingly occurring in religious minorities. It can be learned that if religious discrimination has occurred, people must deal with it according to conditions, either by temporarily fleeing or speaking up to show that prejudice and justice must be straightened out in accordance with the truth. In addition, the novel *Muslim Girl: A Coming of Age* written by Amani Al-Khatathbeh not only focuses on the issue of religious discrimination or Islamophobia, but this novel also shows how Muslim women struggle in social life so that this novel can also be examined from the perspective of feminism.

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CURRICULUM VITAE



Achmad Asrori was born in Bangkalan on September 27th, 1999. He graduated from SMAN 1 Kwanyar, Bangkalan. During his Middle School, he was active on the scout at his school. He won 2nd place in the high school level English Olympiad at the district level organized by the Universitas Islam Negeri Sunan Ampel. and he got the highest national exam score in school with a score of 90/100. He continued his education by majoring in English literature in 2018 at the Universitas Islam Negeri Maulana Malik Ibrahim Malang. On campus, he became a Muharrik in the Ibn Rusdy Dormitory for a year. And at the end of his studies at the university, he was actively teaching at TPQ. Al-Fathimiyah Kwanyar Kab. Bangkalan and Pondok Pesantren Babussalam Kab. Malang.