

**Women's Struggle Against Islamophobia In The Novel *Faith And The City* By Hanum Salsabiela Rais:  
A Spivak's Post-Colonial Analysis**

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**ABSTRACT**

Westerners' representation of east world has been done since occupation time in many Eastern areas. Although territorially eastern nations have been independent but viewed from mindset, western nations are still in control until today. Speaking of eastern nations is inseparable from Islam religion because Islam is one out of the five big religions in eastern hemisphere. Western nations' othering against eastern ones is also done against Muslim usually associated with East (Islam). In Indonesia, Islamic-themed works began to be accepted around 2000s. It is inseparable from the change of post-reform political structure. Journalists and writers have freedom to express idea and thought, among others, about Islam dynamic in Indonesia and the world. One of Islamic-themed works interesting to study is a novel entitled *Faith and City*. This novel tells about a character named Hanum and his husband named Rangga who travel to New York. A problem arises when Hanum work in GN TV that should cover Islamic life in an appropriate way. Islam is often represented as terroristic and frightening religion that supports polygamy. This research wants to find out the forms of Westerners' othering against Easterners or Orientalists in the context of Islamophobia, particularly against women. Islamophobia is an unfounded fear of Muslim. In addition, this research wants to find out the women's resistance in Islamophobia discussed by Westerners. This study is a qualitative research interpreting words, dialogues, and written sentences and behavior of characters observable in the text. The material object of research is Novel entitled *Faith and The City* by Hanum Salsabiela Rais. Meanwhile, the formal object is discriminative treatment by Westerners against subaltern women in Islamophobia discourse. The result of current research reveals that the form of oppression against women is verbal abuse shown in the media. Westerners portray Muslim life by exploiting it an inappropriate way. Meanwhile, women's resistance is represented by character Hanum deciding to resign from the television media that exploits Muslim life in the West.

**Keywords:** *Subaltern, Islamophobia, Oppression, Resistance*

## INTRODUCTION

Islamophobia issue has been existing since Islam began to expand its area throughout world. Westerners' fear of Islam generated negative stigma against Islam. Islamophobia became a hot topic throughout world post 9/11 tragedy in America, the incidence of *World Trade Center* building's collapse on September 9, 2001 at 08.45 a.m. due to American Airlines crashing WTC building. Islamophobia is a problem making Muslims doing worship and activity uncomfortably. It is because all Muslims' activities are highlighted by many parties. Muslims wearing Islam identity such as headscarves, veils, and even ankle pants are often associated with the adherents of radical Islam so that they are not accepted in some regions.

One of fiercer responses was made by France post-9/11 tragedy through the othering of Muslims. Headscarf is a sociological problem in France leading to the change of perspective on Muslims. France banned the Muslim women from wearing headscarf. In March 2004, French Parliament approved a new law banning Muslim women from wearing headscarf in public administrative and educational domains. Headscarf and women wearing veil are positioned to be subaltern different from actors (non-Muslim citizens, even non-Muslim French natives). Even the leader of rightist political party viewed headscarf as subordination done by women. To him, Muslims should be obedient to French rule and ideology. A member of French parliament added that "It is not France that should adapt to Muslims, but Muslims should adapt to France (Udasmoro, 2010). Even the ban is still effective until today. The 2022 French presidential candidate and the leader of rightist political party, Marine Le Pen, in her campaign also appealed the prohibition of wearing veil and headscarf in all public places (Kurnialam, 2022).

Islamophobia also occurs in Poland. At least since September 11, 2001, according to Buchowski, Poland has associated Islam not only with religion but also with terrorism, violence, *Osama bin Laden*, Taliban, Fundamentalism, and fanaticism. Only 2 (two) percent of Polishes to have positive association to Islam. "At least since September 11, 2001, Poles have associated Islam not only with religion but also with terrorism, violence, *Osama bin Laden*, the Taliban, fundamentalism, and fanaticism. Only 2 percent of Poles have any positive associations with Islam. Buchowski also told that in the new year eve of 2017, across the southeastern tip of Poland in Lubin, near Wrocław, vandals appeared destroying a *kebab* shop owned by an Indian man and spray-painted "Fuck ISIS (in Polish), fuck Islam (in English). In the days following the

New Year eve, another *kebab* shop operated by a Kurdish man was assaulted in Wrocław and an Indian restaurant was assaulted in Szczecin, a city in the northwest of Poland on German border (Buchowski, 2017: 252)

Furthermore, in Germany Islamophobia is still lasting until today. To majority of East Germans and West Germans, Islamophobia can be called “thin commitment”. If German Islamophobia turned violent and deadly along 1990s, Islam politics in Europe and other places changed dramatically since Al Qaeda’s invasion against Europe on September 11, 2001 in New York City generating US-led global ‘war against terror’. Meanwhile, European public and government kept them far away from more one-sided US’ policies (Kalmar and Shoshan, 2020: 4).

However, Islamophobia did not go undeclined. The attempts of declining Islamophobia have been taken by many countries in the world, for instance in Indonesia in some ways. Indonesians are majority Islam adherents, so that the 9/11 tragedy willy-nilly elicited varying responses. Some people agreed that Islam is a religion triggering terroristic acts. But, counter-response is also elicited by Muslims and non-Muslims declining an assumption that Islam is a terroristic religion. One of media used to embody the people’s response is novel. Islamic-nuanced literary works have developed since Islam’s arrival to Indonesia. However, Islamic-nuanced literatures were growing better and preferred by the people in 2000s, for example the works of Habiburahman, Asma Nadia, Candra Malik and so on. In addition, the ecranisation from Islamic literary work to movie makes Islamic-nuanced literary works more acceptable.

One of Indonesian writers responding to Islamophobia issue through novel is Hanum. Hanum is a prolific writer as evidenced with her works from 2010 until today. Her first work is entitled *Menapak Jejak Amien Rais* (2010), followed with *99 Cahaya di Langit Eropa* (2011), *Berjalan di atas Cahaya* (2013), *Bulan terbelah di langit Amerika* (2014), *Faith and The city* (2015), and *I am Sarahza* (2018) published by Gramedia major publisher. In addition, three of her novels were made into film or movie and accepted well by the public. The *99 Cahaya di Langit Eropa* (99 lights on European Sky) movie successfully ranked as the second best-selling Indonesian movie with a total of 1,189,709 or 1.189.709 million viewers. The *99 Cahaya di Langit Eropa #2* movie got 587,042 viewers. The *Faith and The City* movie was watched by 201,378 viewers. Hanum Salsabiela Rais, a daughter of a politician (Amien Rais), has been living in Yogyakarta since she was so young. She completed her study in dentistry of Universitas Gadjah Mada (UGM) Yogyakarta. But, having completed

her study she preferred developing her career in television world. Hanum was a journalist and a presenter on Trans TV. But then, she decided to follow her husband who completed his advanced study in Europe. In Europe Hanum worked for a *video podcast Executive Academy* project in WU Vienna for 2 years. She was also listed as the correspondent of detik.com for Europe and surrounding in 2010 (Za'imuddin, 2016).

In her works, Hanum raised many issues related to Muslims' struggle in resisting Islamophobia. In this study, the author wants to analyze the novel *Faith and The City* as the novel describes how the characters Hanum and her husband were encountering inner struggle to change Islam stigma when they were in Amerika. Rangga who had to return to Vienna soon to complete his study was willing to stay longer in America to accompany Hanum who was offered by Andy Cooper to work in one of famous New York televisions, GN TV. Hanum had a big dream to clean up Islam's bad image in America. Finally, Hanum received the TV producer's offer. As a reporter, Hanum broadcasted many cases themed "*My Friend is a Good Muslim*". However, in defending Muslims, the character Hanum had turmoil within her. For example, she had to exploit a Muslim's life in America. She had to compel Muslim figures to reveal their polygamous life in America. The character Hanum enjoyed her job as a presenter. Moreover, she would be paid high if the show she produced got high rating. On the one hand, she wanted to improve Islam's image, but on the other hand she was trapped in it. Thus, this study is interesting to do to see how Hanum fought for Islam's image, particularly female figures who were discriminated in American region. On the other hand, the character Hanum is a woman coming from upper-class society trying to voice the opinion of minority, women, lower-and middle classes of society and thereby the author used Gayatri Spivak's theory called "*Can Subaltern Speak*".

## **THEORETICAL FOUNDATION**

### **Islamophobia**

Islamophobia is unfounded fear of Muslims throughout world. The appearance of Islamophobia is inseparable from Islam's arrival at many areas in the world. Islamophobia can be defined as systemic racism against Muslims and discriminative treatment against those considered Muslims. Islamophobia occurs in some varying scales in the countries with Muslim minority such as global, national, urban, environmental, physical, and emotional. Islamophobia issue makes the stability of concord between religion adherents shaken. *Building on this geographical tradition on the socio-spatial exclusion of Muslims,*

*this special issue advances the concept of Islamophobia by arguing that Islamophobia is a spatialized process that occurs at different scales: globe, nation, urban, neighborhood, body and emotion* (Najib & Teeple Hopkins, 2020).

Islamophobia phenomenon not only should be conceived as racial crime, religion adherent intolerance or hate speech, but also should be seen from its origin because people will accept the rhetoric of Islamophobia simply. For example, former American President, Bush, stated that Islamophobia is about extremist rather than about Islam religion. Muslims are a part of United States, but Muslims encountered racism before and after the 9/11 tragedy. The concrete example is that FBI funded the Muslim community to monitor other Muslims throughout world, so that it can be interpreted partially that all Muslims are terrorists. Muslim must be arrested before they do "something". What FBI and the government do is not merely a policy. Compared with what Michael Wade and Dylan Roof who did racial crime, no attempt was taken by FBI/police to monitor them just like what has been done on Islam religion. It can be concluded that racism has been put into national or big logical security throughout world. *Islamophobia* did not come following the 9/11 tragedy particularly in America and Europe, but it had come with a long history and is still developing until today. Discriminative act was also taken against those considered terrorist so that they were not allowed to bring lawyer, to talk with family, and to tell the truth because they are Muslims (Kumar, 2021).

The attempts of removing Islamophobia have been taken intensively in the world, including America and Europe. For example, United Nation's General Assembly (UNGA) in its headquarter, New York, United States of America, has proclaimed March 15 as *The International Day to Combat Islamophobia*. In addition, in 2022 American Muslims did congregation prayer (*shalat jamaah*) in Times Square to commemorate the beginning of Ramadhan. Islamophobia issue will not disappear simply along with the existence of Muslims throughout world. Islamophobia can disappear with the change of attitude in various non-Muslim and Muslim communities.

Hanum Salsabiela and Rangga Almahendara's novel represents the attempts taken by a Muslim writer to defend Islam religion. The writer tries to describe how a Muslim should take act in minority discourse in both America and Europe. In defending Muslim minority, there are of course some shortages. However, as a writer, Hanum successfully opened the readers' eyes and showed that Islam is not a terrorist's religion. Hanum tried to reply a slogan *Would the world be*

*better without Islam?* The writer tried to represent that the world would not be better without Islam.

### **CAN SUBALTERN SPEAK?**

The slogan “*can subaltern speak?*” was coined by a postcolonial figure, Gayatri Spivak, coming from India. She is a writer born in Calcutta, West Bengal on February 24, 1942. She received her M.A. in English in Cornell and teaches in University of Iowa while taking Ph.D. study. Subaltern was inspired with a case occurring in a Bengal young woman who did suicide. She identified suicide as a failed attempt of doing self-representation because her attempt of “speaking” was in fact not understandable to outsiders. Spivak concluded that actually subalterns are incapable of speaking so that their voice should be represented by others (Spivak, 2021).

Gayatri Spivak’s theory focuses the study on the Easterners or Orientalists’ attempt of defining themselves. The basic concept used in this subaltern theory was derived from Italian (Antonio Gramsci’s) Marxism theory about hegemony. Subaltern, according to Gramsci, is subordinate and an instrument of describing marginal or lower group or class. Gramsci says that this group results from society hegemony. Then, Spivak developed it through an essay entitled *Can The Subaltern Speak* stating that colonialism left traces still inherent to the life of formerly colonized people in a so long time that generates lower group with neither access to nor opportunity of voicing their idea. The *subaltern*, based on the theory developed by Gayatri Spivak, is the women’s position as the third or the lowest level making women’s voice never heard because it is affected by patriarchal culture assuming that man is superior to woman. Spivak wanted to show that the position of women as the lower class will not get space to voice in the society life. In this case, Spivak wanted to give the subaltern the space (Hilya et al., 2021).

Hanum’s novel is relevant to analyze using Spivak’s theory because Muslims in the world are positioned to be the other. In addition, Muslims, just like Easterners, are considered uncivilized and human that should be defined by Westerners. Moreover, the Westerners’ oppression against Islam has varying patterns, either verbally or non-verbally. Symbolic violence experienced by Muslims in Western countries (Eastern countries as the minority) is also experienced by women. Thus, they get double oppression, as women and as Eastern Muslim. The characters Hanum and Rangga tried to give the Muslims, particularly Muslim women, a space “to speak” in American, European countries and other hemispheres, although in defending Islam they have some shortages.

## METHOD

This study is a qualitative research. The qualitative research utilizes interpretative methods comprehensively by presenting it in the form of description, involving written words or observable behavior (Nyoman Kutha Ratna, 2011:46). This research was a study on literary work, so that description is presented in written words. The behavior observed involves the characters contained in the construct of story. The material object of current study is a novel entitled *Faith and The City* by Hanum Salsabiela Rais and Rangga Almahendra. Meanwhile the formal object is discriminative treatment done by Westerners against subaltern women in Islamophobia discourse. In addition, this study also used library study by collecting data from written sources relevant to the research problem.

## ANALYSIS

### Form of Oppression Against Muslim Women

*Subaltern* refers not only to the oppressed class but also to *the other* society group. To Spivak, the subaltern class in post-colonial term is a limitation of access or a space different from Westerners. Subaltern is not merely about the oppressed category, but it is an individual/a community, the voice of which is limited by the access representing it. The *Novel Faith and the City* tells about Muslim women who cannot voice their opinion against discriminative treatment they encounter, in house environment, public transportation, school, or media. Muslims are often considered as terrorists who appear like Muslims wearing ankle pants, turban, headscarf, veil, and etc. Subaltern in the novel *Faith and the City* is female characters named Zuraida, Zakiya, and so on. They were Muslim women exploited in America.

The form of women exploitation contained in the novel can be seen from the structure of mass media called GN TV. GN TV is one of televisions headed by Andi Cooper. He exploited the activities of Muslims in America. One of TV programs called *Insight Muslim* provide the Muslims with a space to speak out or to speak of American Muslims' life in private domain. *Insight muslim. Kau harus mencari profil muslim yang kontroversial. Wawancara kehidupan mereka, apa perkara mereka, bagaimana perasaan mereka dengan banyak fenomena yang memojokkan islam akhir-akhir ini "Insight Muslim. You must find the profile of a controversial Muslim. Interview them, what their case are, what they feel about many phenomena cornering Islam recently* (Rais, 2018: 39). Hanum and Rangga's novel tells a lot about the characters entrapped in the hegemony of social structure between

upper and lower classes through a television station called GN TV concerned only with the audience's appreciation, number of share and viewers. This program apparently was intended to reveal Muslims' face in America, but it is instead entrapped in the order of exploitation against Muslims, particularly women. The novel tells, among others, about a character named Zuraida who wanted to enter into *Insight Muslim* program. She is an old woman who let her husband to marry another woman named Rhonda Reeds. The program represents that Muslims or Islam adherents like polygamy issue. Until today, polygamy has been a topic of long debate among Muslims and out of Muslims. Thus, there is a joke that a Muslim man will marry many women. This stigma is inherent to the people, just rolling like a hot ball. As a Muslim, we should understand that polygamous behavior is indeed allowed in Islam. However, if the man cannot treat his wives justly, polygamy is prohibited. Many ulemas say that there are still many *sunah rasulullah* other than polygamy that can be done.

*Insight Muslim* highlighted the life of an old woman named Zuraida who must let her husband marry other women because she is no longer capable of fulfilling her husband's need either physically or psychologically. A debate occurred when Rood's son did not want his mother to marry the married man.

*"Namanya Zuraida. Dua puluh lima tahun lalu, aku rantau ke New York ini, meninggalkan Islamabad, meninggalkan dirinya. New York menjanjikan sesuatu yang tidak bisa dijanjikan Islamabad. Tapi semua tidak seperti yang kukira. Hanya setahun aku bertahan di New York dan akhirnya kembali ke Islamabad, kembali pada Zuraida. Tiga tahun lalu aku mengepakkan sayap di New York. Aku membeli property. "Faith ikhlas aku menikah lagi dengan Rhonda Reeds. Bahkan ia yang memintanya. Rhonda membesarkan anaknya sendiri. Sementara kami, tidak punya anak"*

"Her name is Zuraida. Twenty five year ago I came to New York leaving her and Islamabad. New York promises me something that Islamabad could not. But all were not as I thought. I stayed in New York for a year only and finally I went back to Islamabad and to Zuraida. Three years ago I go to New York. I bought property. "Faith let me to marry to Rhonda Reeds, even she asked me to do so. Rhonda raised her son alone, while we do not have one (Rais, 208: 54-56).

The position of character Hanum implies confusion and doubt. On the one hand, she wanted to improve Islam's image in the world's eyes through TV broadcast she operated. She has been fond of the profession of reporter under GN TV management since a long time ago. However, as the representatives of subaltern through GN TV media, she was also entrapped in the reality of capitalism. She enjoyed

money resulting from GN TV broadcasting polygamous life of Muslims. In addition to exploiting the issue of polygamy done by Ronda Reed and her husband Alexander Reed, GN TV also hegemonized a character named Zakiyah and her child. Zakiyah was represented as a Muslim woman who was pregnant and constituted a housewife who must be able to deal with her only son named Yahya. Originally, she declined GN TV's invitation to be guest star in Insight Muslim. However, GN TV brought the character Hanum who was also Muslim to persuade Zakiya to receive an offer to be resource person or informant in GN TV. Eventually, Zakiya gave up and was willing to come to GN TV as long as the program did not talk about her husband named Elhasaan before her son. Elhasaan's death was kept secret by Zakiya from her son. She did not want her son know the fact that his father had died in the battlefield. Initially, GN TV (along with Hanum) agreed the requirement posed by Zakiya, but during the live program, a character named Samanta (Sam) informed Yahya that his father has died.

*“Zakiyah menatap lembut pewawancaranya. Ia mencerna dulu pertanyaan yang disampaikan, dalam helaan napas Panjang dan dalam. Tidak ada wajah sembab di sana. Hanya guratan kepasrahan di wajahnya bahwa Tuhan Telah memanggil Elhassan di medan perang. Perutnya yang membuncit sudah menandakan isinya tak lama lagi akan menggantikan kehidupan ayahnya.*

*“Ummi bobong! Katanya Abi sedang pergi membelikan aku bola baru! Tapi apa? Abi tidak akan Kembali, bukan?” teriak yahya tanpa rekayasa. Tanpa menyadari jutaan orang sedang menyaksikannya.”*

“Zakiyah looked at her interviewer gently. She digested first the question posed, in her long deep breath. No puffy face appeared there. There were only traces of submission that God had called Elhassan in the battlefield. Her bulging belly indicated that what it contains will replace his father life soon. “You're lie, Mom! You said that Abi (my father) is leaving to buy me a new ball! But what is this? Abi did not come back, did he?” Yahya screamed spontaneously and did not realize that million people were watching them (Rais, 2018: 77-78).

The public as the object receiving hegemony concept in a mass media, according to Simon, will receive all information from media in their mind. It indicates a trust in media and this concept of trust should be implemented completely. In this case, in its implementation hegemony does not use physical strength in dominating the public's mindset but complies with anything specified in a social upper class without violence, despite the violation Nazihah & Putra, 2020).

Indirectly, GN TV is the representative of *subaltern* voice, however, it is the extension of verbal hegemony implemented by American media as the representatives of West against Islam or East.

This social class hegemony can be seen from the job done by the employees of GN TV. Being fed with large bonus and work contract, they have the heart to fight against their sense of brotherhood to disclose the privacy of the resource persons. Indifference regarding the conscience of the persons hurt due to the interview does not discourage the employees from working. In addition, the superiors' threat against the not-on-target performance grows the fear within the employees to decline their instruction and makes them manipulate the news worked on by the mass media where they work to increase rating and share.

### **The form of Women's Resistance Against Islamophobia**

Women in Indonesia are represented as weak second-number persons, housewives, and the ones who can deal with domestic matters only. Even women are often prohibited from showing off their capability in public space. For example, women are banned from working as teacher and even working in other places. Women's struggle in equalizing justice and education is still ongoing until today. Many people do not accept women's more prominent role in public spaces. They think that women's role is not worthy of being compared with men's. Looking at the problem occurring in the society, there is, for example, a woman who must work to support her children's life because her husband has died. In another case, a daughter must work to meet the needs of her old and not-working parents. If the women in these cases are limited for their access to working, the fundamental question arising is: who will support their children and parent's life? The author is sure that Islam is a religion replete with affection. Islam is a religion that highly understands its adherents' position.

However, the issue of discrimination encountered by women (Muslim) still becomes a hot topic until today. In the case of Hanum Salsabiela's novel, Muslim women get discriminative treatment in the countries with non-Muslim majority populations. Negative stigma of Islam still becomes a hot ball until today. The attempts of cleaning up Islam's good reputation in the world are still being taken. Islam is not a terroristic religion, it is neither a rigid religion nor demeaning the women. Otherwise, if they are willing to study Islam, they will find that Islam is a religion replete with gentleness and respect for women. Hanum and Azima is a representative of *subaltern* through American media. Originally, the character Hanum as a representative of subaltern was entrapped into GN TV's capitalism circle. Her initial goal of joining GN TV was to improve Islam's image and finally she realized the fault she had done in justifying any means to exploit the resource persons. Eventually, Hanum realized her fault and wanted to correct it.

The form of women's resistance against Islamophobia is represented by characters Hanum and Azzima Husein. Azima Husen was the main source of Hanum's awareness of her wrong choice in joining GN TV. Azima Husein was a Muslim who has been treated discriminatively in her country, because she was considered as the wife of a terrorist in the 9/11 tragedy. Azima always declined the producer of GN TV (Andi Cooper)'s invitation to come to his program. However, eventually she accepted the invitation because of Hanum's request. Azima Husein's presence in the program was not to elaborate her Muslim life in America, but she came to cease the Insight Muslim program that has described Muslim in an inappropriate way. Insight Muslim is not a program to improve Islam's image on the media. But, it instead exploits Muslims' life in an inappropriate way.

*"Aku minta maaf, Hanum. Aku tidak tahu bagaimana memberitahumu bahwa Cooper hanya memanfaatkanmu. Bekerja di New York, memiliki acara sendiri tentang Islam dan bekerja di bawah seorang idola adalah impian terbesarmu sejak dulu, bukan? Rangga pun tak berani menyentuh impianmu itu, Ia lebih rela menunggumu sambil menulis buku, yang sebenarnya hanya kamu yang bisa menyelesaikannya"*

"Forgive me, Hanum. I do not know how to tell you that Cooper only exploits you. Working in New York, having your own program about Islam and working under an idol is your biggest dream since a long time ago, isn't? Even, Rangga does not dare to touch your dream, he is more willing to wait for you while writing a book that is actually only you can finish it" (Rais, 2018: 198).

Mass media is a means of delivering news to the public, for example, newspaper and even television media. The existence of media helps people finding out what is happening in their country and even throughout world. However, sometimes mass media is entrapped in the political interest in its country. In India, mass media often revealed Islam's negative image as terroristic religion. Sikander, in his journal entitled Islamophobia in Indian media, states that media is often known as the fourth pillar of democracy. But it becomes increasingly obvious that media can also be a hammer that can destroy the foundation of democracy, particularly in the countries as unique as India in which national diversity is ignored, opened and vulnerable because media becomes accomplice of advertisement and funder. Media in India no longer present the story based on reality.

The guiding light of media today is ideology and ideology not only destroys science and truth since the immemorial time, but as can be seen clearly in the case of India today, ideology also scrapes democracy and syncretism it has enjoyed for decades. Propaganda and rethoric have encouraged some fascist regimes to be brutal in the

world. Demonization and community alienation are the foundation of such regimes. Indian media should introspect and avoid their involvement in changing the significant Indian population into Islamophobia. Sikander adds that Islamophobia is not only hostility, fear of, or irrational resentment against Islam or Muslim. But it finally will also ride the civil rights and the basic human rights in India.

GN TV is a mass media obviously exercising hegemony over its employees. The hegemony is exercised in the form of the imposition of working hours on employees, exploitation of resource persons for the sake of rating only, and increasing negative stigma of Islam. Eventually, the whole community knows how the forced labor system is carried out by GN TV over its employees. In the end of novel's story, Hanum was aware that her choice of joining GN TV is wrong. Through the character Azima, she decided not to continue her work contract with GN TV. *Aku ingin melunasi utangku yang lain. Mas Rangga. Utang janjiku untuk menyelesaikan PENING DISERTASI-mu dengan reinhard. Aku enggak pernah bohong, kan?. "I want to repay my other debt. Mas Rangga. It is my promise to complete your dissertation with Reinhard. I never lie, don't I?"* (Rais, 2018: 208). The form of women's resistance against Islamophobia is to destroy the role of GN TV as the representatives of Muslim media. They are actually not the representatives of subaltern, because they exploit Muslim only to get money. The destruction of GN TV's reputation (including Andy Cooper's) is a real attempt of fighting against Islamophobia through thinking and act without physical violence.

## CONCLUSION

Islamophobia is not new among Indonesian people and the world community. Islamophobia did not exist after the 9/11 tragedy in America but it has existed since Islam came and was accepted by the world. Westerners' fear of Islam region expansion (majority is Easterners) makes them spread negative stigma of Islam. Novel *Faith and The City* by Hanum Salsabiela Rais and Rangga Almahendra is the form of Muslim's resistance against Islamophobia in the West. Following reform era, media plays a full role in writing more objective news. This affects the position of Islam in Indonesia. Muslim writers have a space to explore Islam at both national and international levels. In Hanum and Rangga's novel, the discriminative treatment patterns are found to be exercised in America as the representative of the West, in the term of verbal abuse particularly against women in America. They exploits Muslim women's life in America only for the sake of rating. One of media featuring Muslims in an inappropriate way in the novel is GN TV. GN TV has a program called *Insight Muslim* that exploits

Muslims' life from their own perspective to get money. They present Muslim figures in America like Zuraida along with her family and Zakiyah along with her son. They made Muslims' image as if love polygamy and war. However, the discriminative treatment generated women's resistance. Finally, the character Azima appeared and destroyed GN TV's reputation through an argumentation presenting a fact that GN TV is only a capitalist media. The character Hanum as the representatives of subaltern trying to be the representatives of Muslim in America was entrapped in GN TV's capitalism and exploitation circle. However, eventually she realized that the best resistance of Muslims is through quitting from the TV station that presents Muslim's image in an inappropriate way.

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