

## CHAPTER I

### INTRODUCTION

#### A. Background Of Study

Islamophobia is a global phenomenon in contemporary society and is a challenge for Muslims. A phobia is a special type of fear. Anxiety in phobia arises when a person is faced with an object or situation that they are afraid of or even when they anticipate dealing with the condition. In response, individuals exhibit avoidance behaviors, a key characteristic of all types of phobias.<sup>1</sup> So Islamophobia refers to fear, hatred, and excessive prejudice against Islam. This phenomenon often causes racism which results in discrimination, religious intolerance and even violence against Muslims.

Although negative sentiment towards Muslims and Islam existed long before the term Islamophobia was used, the definition of Islamophobia was only made in 1997 through the *Runnymede Trust* report which had a significant influence on Islam, with the title, *Islamophobia: a challenge for all*

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<sup>1</sup> Moordiningsih, "Islamophobia Dan Strategi Mengatasinya", *Buletin Psikologi* Vol 12, No. 2, 2015, p. 74.

of us: the Runnymede Trust Commission on British Muslims and Islamophobia report.

Islamophobia is described as fear and hatred of Muslims, as well as the bad prejudice that Islam is a religion full of selfishness, violence, intolerance, extremes, and ancients. So that it causes unwarranted discrimination against Muslims from social, economic, and community activities in several regions.<sup>2</sup> Although this definition is not ideal, many scholars have later acknowledged that the definition of *Runnymede Trust* is the earliest and most influential.

However, the phenomenon of Islamophobia was not the beginning of the publication of the *Runnymede Trust* report, because this year was the only year a major report was first published.<sup>3</sup> Since then, however, the definition of Islamophobia has expanded as global tensions and conflicts in both the political and public spheres have increased involving Muslims or Muslim countries.

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<sup>2</sup> Melliana Fitri, et.al, "Pendangan Islam Terhadap Islamophobia," *MASALIQ: Jurnal Pendidikan dan sains*, Vol. 3, no. 5, 2023, p. 765.

<sup>3</sup> Christopher Allen, *Islamophobia*, (Burlington: Ashgate Publishing Company, 2010), p. 3

The fear that the West has of Islam makes them a protector of fear itself, which is manifested in the form of hatred and rejection. The hatred shown by the West towards Islam appears in various forms, ranging from racism, discrimination, and even murder. Islamophobia has become increasingly complex, especially for Muslims in the U.S., after the September 11, 2001, WTC events in the United States that killed more than 3,000 people. Because of this, Islam has always been associated with terrorists.<sup>4</sup> The rise of Al-Qaeda, ISIS, the Taliban, and other Islamic extremist movements that seek to carry out social revolutions, creates a bad prejudice against Islam in the eyes of the world, primarily through the mention of Islam in the media narrative as a religion closely associated with terrorists.

Some of the cases of Islamophobia that occurred in the world after the events of September 11 include the Christchurch, New Zealand attack in 2019 which killed dozens of Muslims and injured several of them<sup>5</sup>. An attack on a mosque in Quebec City, Canada in 2017 that occurred after the

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<sup>4</sup> Ainul Fahri Yudhita, *Dampak Tragedi WTC Bagi Masyarakat Muslim di Amerika Serikat Pada Tahun 2001-2009*. Yogyakarta: Universitas Islam Negeri Sunan, 2013, p.2

<sup>5</sup> Rehia Indrayanti Beru Sebayang, "Penembakan Masjid Selandia Baru dan Longgarnya Aturan Senjata," CNBC Indonesia, published 15 March 2019, accessed December 12, 2023, <https://www.cnbcindonesia.com/news/20190315173104-4-60988/penembakan-masjid-selandia-baru-dan-longgarnya-aturan-senjata>.

Isha prayer killed six Muslims and injured many others<sup>6</sup>. As well as the consecutive burning of the Qur'an from 2019, 2020, 2022, and 2023 in various cities in Sweden which was orchestrated by Ramsus Paludan, a Danish-Swedish right-wing extremist politician,<sup>7</sup> This shows how fear of Islam has developed into a discriminatory act.

In this era of globalization, technological developments and the dominance of social media have changed the pattern of stigma spreading, making the phenomenon of Islamophobia even more massive and difficult to control. One of the factors that has a significant role in disseminating doctrine and stigma among the public is the media. In his book *Understanding Media: The Extensions of Man*, Marshall McLuhan (1964) explained that the media is more than just a channel to convey information, but also part of the message itself and the leading actor in shaping opinions and influencing people's mindsets.<sup>8</sup> The media is one of the easy tools to manage and produce the image of a group, especially minority groups,

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<sup>6</sup> *Serangan Teroris di Masjid Kanada, enam orang meninggal dunia*, BBC News Indonesia, Published January 30, 2017, accessed on December 12, 2023, <https://www.bbc.com/indonesia/dunia-38793268>

<sup>7</sup> Thea Fathanah Arbar, "*Kronologi & Fakta-Fakta Pembakaran Al-Qur'an di Swedia*," CNBC Indonesia, published Januari 24 2023, accessed December 12, 2023, <https://www.cnbcindonesia.com/news/20230124092456-4-407712/kronologi-fakta-fakta-pembakaran-alquran-di-swedia>.

<sup>8</sup> Marshall McLuhan, *Understanding Media: The Extensions of Man* (New York: McGraw-Hill, 1964), p.8

ideologically, politically, sociologically, and imaginatively. This is due to the relationship between minorities and society determined by the dominant group.<sup>9</sup>

Among other media, social media is a mean and channel of communication that has a significant influence in shaping and directing public opinion, not only in social relations but also related to the reality of diversity. Anyone can easily answering various kinds of religious views. In addition, social media also provides easy access to multiple types of information, as well as a means to express preferences and expressions of hatred, including spreading Islamophobic narratives. In the West, platforms such as Twitter, Facebook, and Instagram are often used to lead Islam and the Muslim community. The ease with which social media spreads the narrative of hatred against Muslims is what has led to a drastic increase in Islamophobia incidents.<sup>10</sup>

The phenomenon of Islamophobia and the role of social media in spreading stigma against Islam is an important issue to study given its vast

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<sup>9</sup> Laurens De Rooij, *Muslims, Minorities, and the Media Discourses On Islam In The West*. (New York: Routledge, 2023) p. 8

<sup>10</sup> Syahrul Rahman, "Fenomena Islamophobia di Media Sosial: Tantangan dan Peluang Dakwah di Masa Depan" *Al-Munir: Journal of Islamic Communication and Broadcasting*, Vol 12, No 2, 2021, p. 198 .

impact on interreligious relations, social harmony, and public perception of Islam in the global world. Theoretically, this research integrates the sociological approaches with media theory to understand the role of social media in shaping and spreading the stigma of Islamophobia. Thus, this study was formulated with the title "Media and Its Role in the Spread of Islamophobia Stigma" to identify and explain the dynamics of the spread of stigma through social media in the context of Islamophobia.

### **B. Problem Formulation**

From the explanation of the background of the problem above, it will be narrowed down into several problem formulations that will be discussed by the researcher as follows:

1. What are the forms of negative stigma against Islam spread by social media in the world?
2. How do social media mechanisms, such as opinion polarization, algorithms, filter bubbles, and echo chambers, strengthen Islamophobia in global society?

### **C. Purpose Of Study**

The objectives to be achieved in this study are:

1. To explore and analyse forms of negative stigma against Islam that are spread by social media in the world.
2. To explain how social media mechanisms, such as opinion polarization, algorithms, filter bubbles, and echo chambers, play a role in spreading the stigma of Islamophobia in global society

#### **D. Significance of Study**

Researchers want to contribute to various kinds of utilization through their research. Among them are:

1. Theoretical:

This research is expected to provide significances, especially in the study of media and Islamophobia, as well as the relationship between the two in the social context. The theoretical uses of this study include:

- a. As a source of knowledge in the field of religious studies, especially those related to the role of the media in shaping and spreading stigma against Islam.
- b. Contribute to increasing understanding of the mechanism of media stigmatization, especially social media, in shaping public perception of Islam and Muslims

- c. It is the basis for the development of further research on Islamophobia and the role of the media in strengthening or reducing stigma against minority groups, especially in the context of social media.

## 2. Practical:

This research also aims to provide practical benefits that can be applied in various sectors, especially regarding media policy and social interaction. Practical uses of this research include:

- a. Increasing public awareness of the negative impact of Islamophobic stigma spread by the media, as well as how social media can worsen perceptions of Islam and Muslims.
- b. Providing a deeper understanding of the impact of the media in shaping social stigma, and educating the public about the importance of fairer representation of Islam in the media.
- c. Encourage media practitioners and policymakers to design more innovative communication strategies in presenting information about Islam, so as to reduce the spread of Islamophobia in society.



### E. Previous Study

This research is literature research, so in order to achieve the writing of this research in-depth, the researcher takes data from several scientific papers as a research benchmark to be researched by the researcher, including:

Thesis "**Islamophobia Polandia tahun 2015-2016**" written by Safira Kusumawardhani, International Relations Study Program, Faculty of Social and Political Sciences, Universitas Pembangunan Nasional "Veteran" East Java, 2020. This study uses descriptive research that refers to the type of research questions, design, and data analysis that will be applied to the topic discussed. The data collection technique in this study uses secondary data sources, namely data written from journals, books, articles, and internet sites. The data analysis method used is qualitative data analysis. The results of this study explain that Islamophobia that occurred in Poland in 2015-2016 is getting worse, not only due to the mass media and the internet but also because Polish politicians are over-talking expressing views that link cultural Muslim migrants to terrorism, violence, and bloodshed.<sup>11</sup>

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<sup>11</sup> Safira Kusumawardhani, *Islamophobia Polandia Pada Tahun 2015-2016*, Surabaya: Universitas Pembangunan Nasional "Veteran" East Jawa, 2020.

The similarity between this research and the research being carried out is in the discussion of the role of the media as the primary medium for spreading the stigma of Islamophobia. However, this research focuses more on the political context and mass media in Poland, while this research will focus more on the role of social media in shaping and spreading the stigma of Islamophobia globally. This previous research helps the author understand how traditional and modern media, contribute to negative perceptions of Islam.

Thesis "**Perjuangan Minoritas Muslim Amerika Serikat Melawan Islamophobia Pascatragedi WTC 2001-2009**". Written by Okta Cahya Saputra, Department of Islamic History and Culture, Universitas Islam Negeri Sunan Kalijaga, Yogyakarta. Discusses the impact of the 9/11 attacks on Muslim minorities in the United States, as well as how they are fighting against growing Islamophobia. This study uses a social history approach with heuristic methods, verification, interpretation, and historiography to trace the roots of Islamophobia in the U.S. and how the Muslim community is trying to deal with it. The study concluded that although Muslim minorities in the U.S. faced violence and discrimination in the aftermath of

9/11, they managed to build more harmonious relationships with non-Muslim groups through dialogue and cooperation to reduce fear of Islam.<sup>12</sup>

The similarity between this research and the research being carried out is that both discuss Islamophobia and efforts to fight the stigma against Islam. This research and the ongoing research both focus on the role of the media in shaping the community's view of Islam, although this research emphasizes social action and interfaith cooperation, while the ongoing research focuses on the role of social media in spreading and countering the stigma of Islamophobia. This research contributes by emphasizing how the Muslim community in the U.S. can work with non-Muslim figures to fight Islamophobia, which can be a reference in understanding the social impact of social media in creating and overcoming the stigma against Islam.

**Thesis Analisis Wacana Kritis Islamophobia Dalam Film The Outpost (Analisis Wacana Kritis Model Norman Fairclough).** Written by Abdul Majid, Islamic Communication and Interpretation Study Program, Faculty of Islamic Religion, Universitas Muhammadiyah Yogyakarta 2023. The problem discussed in this study is how Islamophobic propaganda in

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<sup>12</sup> Okta Cahya Saputra, *Perjuangan Minoritas Muslim Amerika Serikat Melawan Islamophobia Pascatragedi WTC 2001-2009*, Yogyakarta: Universitas Islam Negeri Sunan Kalijaga, 2018.

The Outpost is represented using Norman Fairclough's critical discourse analysis seen from the text, discursive practice, and sociocultural dimensions. Using the descriptive method of semiotic analysis, the results of this study were concluded that the West has many ways to corner Islam in the worldview, one of the most effective ways is by utilizing the media by using the films they produce by including elements of Islamophobia in their narratives.<sup>13</sup>

The similarity of this research with the research being carried out is to focus on the role of the media as a tool to spread negative stigma against Islam. However, this research is more centered on film media, while the research that is being conducted focuses on the role of social media in shaping and spreading Islamophobic narratives. Abdul Majid's research makes an essential contribution in showing that media can be used strategically to influence the views of society, which is one of the foundations in analyzing the role of social media in this research.

Journal **"Fenomena Islamofobia Di Media Sosial: Tantangan Dan Peluang Dakwah Di Masa Mendatang"**. Written by Syahrul Rahman

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<sup>13</sup> Abdul Majid, *Analisis Wacana Kritis Islamophobia Dalam Film The Outpost (Analisis Wacana Kritis Model Norman Fairclough)*, Yogyakarta: Universitas Muhammadiyah Yogyakarta, 2023

studies how social media affects the spread of Islamophobia globally. This study uses a descriptive analysis method, with data collected through literature studies from various scientific journals, including *the Islamophobia Studies Journal*. The results of this study show that social media has a significant role in accelerating the spread of Islamophobia, by providing space for hateful narratives, negative stereotypes, and disinformation about Islam. However, this study also identifies opportunities that scholars and religious leaders can use social media as a means of da'wah to overcome Islamophobia and convey the message of Islam as a religion that teaches goodness.<sup>14</sup>

The similarity between this research and the research being conducted is that both discuss the role of social media in the spread of Islamophobic stigma. However, this research emphasizes the challenges and opportunities of da'wah on social media more while the research being conducted focuses on analyzing how social media creates and spreads stigma against Islam. This research makes an essential contribution in showing the role of social media as a field for opinion contestation, which

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<sup>14</sup> Rahman, "Fenomena Islamofobia Di Media Sosial: Tantangan Dan Peluang Dakwah Di Masa Mendatang", *Al-Munir: Journal of Islamic Communication and Broadcasting*, Vol 12, No 2, 2021.

is the basis for analyzing the impact of digital platforms in strengthening Islamophobia.

Journal **"Wacana Islamophobia di Media Massa"**. Written by Asrinda Amalia and Aidil Haris, it discusses how news about terrorist cases in online media, such as [tribunnews.com](http://tribunnews.com) and [detik.com](http://detik.com), can give rise to Islamophobia in Indonesia. This study uses a qualitative methodology with a critical subjective approach and critical discourse analysis based on the Fairclough model. This study analyzes the dimensions of Islamophobia discourse in the mass media by identifying and classifying news about terrorism. The results of this study show that the mass media in Indonesia, primarily through sizeable online news portals, are trapped in the Islamophobic discourse rolled out by the West.<sup>15</sup>

The similarity between this research and the research being conducted is that both discuss the role of the media in shaping and exacerbating the stigma of Islamophobia against Islam. This research and the ongoing research both use a discourse analysis approach to understand how the Islamophobic narrative is formed in the media. However, the

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<sup>15</sup> Asrinda Amalia, Aidil Haris, "Wacana Islamophobia Di Media Massa". *Medium: Scientific Journal, Faculty of Communication Sciences, Riau: Universitas Muhammadiyah Riau*, Vol 7 No 1. 2019.

difference lies in the press analyzed, where the research being conducted focuses more on social media which is more interactive and global. This research makes an important contribution in identifying how the mass media plays a role in distorting the image of Islam and increasing fear of Islam among the public.

So far, researchers have not found a scientific work that discusses explicitly social media stigma against Islamophobia and its role in spreading Islamophobia stigma in depth. Therefore, this research aims to provide broader scientific insights, for individual researchers and readers in general. This research identifies how social media functions as a tool that directs the negative perception of society towards Islam, which has an impact on increasing discrimination against Muslims. Thus, this research is expected to contribute significantly to enriching the understanding of how social media spreads stereotypes against Islam and accelerating the spread of Islamophobia at the global level.

#### **F. Theoretical Framework**

In research, a theoretical framework is needed that contains an approach to research a problem. This research uses a sociological approaches, which focuses on the interaction between religion and society

and the influence of religion in shaping social structures. This approach concerns the social arrangement and construction of human cultural experiences, including religion.<sup>16</sup> By understanding the social constructs shaped by social media, it is possible to better understand how Islamophobia develops and is reinforced through platforms, where negative narratives of Islam often spread quickly and widely.

A theoretical framework or theoretical foundation is a set of concepts, definitions, and propositions for looking at phenomena systematically. The existence of this theoretical framework is to prove that this study uses scientific methods to investigate. To facilitate the research of this thesis, the researcher needs to develop a theoretical framework to make it easier for the researcher to position himself.

#### 1. Islamophobia theory

Christopher Allen, in his book *Islamophobia* defines Islamophobia as prejudice, discrimination, and hatred against Islam and Muslims that manifest in various aspects of social life, culture, politics. According to Allen, Islamophobia is not just a personal hatred, but the result of a social construction supported by the dominant narrative in society, including by

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<sup>16</sup> Peter Connolly, ed., *Approaches to the Study of Religion*, (London: Continuum, 2002). P. 193



the media. This phenomenon is characterized by a negative portrayal of Islam as a radical, intolerant, and dangerous religion, as well as a flattening of the view that all Muslims are a threat. The media, especially social media, plays a vital role in reinforcing and spreading these stereotypes, thereby exacerbating public perception and influencing discriminatory policies against Muslims.<sup>17</sup> Thus, Islamophobia became an instrument of power that created and maintained the dominance of the majority group over the Muslim minority.

## 2. Media power Concept

Marshall McLuhan, a Canadian communication theorist, famous for his phrase "the medium is the message" revealed that the media in various forms is not only a channel of information but also plays a role as a factor that shapes opinions, attitudes, behaviors, and the way people understand the world. In his book "Understanding Media" he argues that the nature of media can influence human experience and shape social reality.<sup>18</sup> In the context of social media, this concept is particularly relevant because social media can shape and direct public opinion, create social norms and

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<sup>17</sup> Christopher Allen, *Islamophobia* (Farnham, Surrey; Burlington, VT: Ashgate, 2010). P. 167-168

<sup>18</sup> Marshall McLuhan, *Understanding Media: The Extensions of Man* (New York: McGraw-Hill, 1964), p. 7

strengthen people's views of certain groups, including Muslims. Through this analysis, social media can spread narratives of hatred and discrimination against Islam in an easier and faster way than mass media.

By combining Christopher Allen's theory of Islamophobia and Marshall McLuhan's concept of media power, this theoretical framework will provide a solid foundation for understanding how social media plays a role in creating and spreading stigma against Islam. Through this understanding, this study will be able to identify the factors that cause Islamophobia to develop on social media, as well as its impact on society and how social media exacerbates negative perceptions of Islam. This theoretical framework can also help in finding potential solutions to reduce stigma through more inclusive media regulations or policies.

### **G. Methods Of Research**

Research methods are scientific steps or procedures used by researchers in searching for data to meet their research objectives, which are compiled in the form of data collection and analysis.<sup>19</sup> Research is used to

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<sup>19</sup> Sugiyono, *Metode Penelitian Kualitatif, kuantitatif dan R&D*, (Bandung: Alfabeta, 2019). p. 2

make it easier for researchers to explore and understand the content of what they will research.

### 1. Type of Research

The type of research that will be used in writing this study is qualitative research with a discourse analysis and literature review approach. Literature research is carried out to collect data obtained from various sources of written information, from books, articles, journals, theses, and other reliable sources relevant to Islamophobic theories, social media, and the perception of religion.<sup>20</sup> In this case, literature research will help researchers navigate the complexity of existing information. Through a literature review, this study will examine existing theories and relate them to the phenomenon being studied, as well as assist researchers in understanding the theoretical framework related to the spread of Islamophobia stigma through social media.

### 2. Data Source

Based on the origin or source of the data, research data is divided into two types, namely primary and secondary data. Primary data is data obtained or collected directly from primary data sources, while secondary

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<sup>20</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, SAGE Publications, 2022, pp. 76-80

data is collected indirectly, through third parties that process or document information from primary sources, such as books, articles, journals, or others.

a. Primary data

The primary data in this study is information obtained directly from books or journals that are relevant to Islamophobia and related to the role of the media in spreading stigma. Some of the books used as primary data include:

- 1.) *Islamophobia*. This book discusses Islamophobia starting from the early history of Islamophobia to the development of new theories and definitions related to the phenomenon.<sup>21</sup>
- 2.) *American Islamophobia: Understanding the Roots and Rise of Fear*. This book explains Islamophobia in America and the understanding of the problems that are at the root of the fear or hatred that the West has towards Islam<sup>22</sup>
- 3.) *Dunia Barat dan Islam: Cahaya di Cakrawala*. This book explains how the history of the meeting between the Western world and Islam.

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<sup>21</sup> Christopher Allen, *Islamophobia* (Farnham, Surrey; Burlington, VT: Ashgate, 2010).

<sup>22</sup> Khaled A. Beydoun, *American Islamophobia, Understanding the Roots and Rise of Fear*, University of California Press (2018).

Starting with the history of the meeting and the stages of the relationship between the Western world and Islam.<sup>23</sup>

4.) *Muslims, Minorities, And the Media*. This book discusses how the media plays a role in Muslims in the west, where Muslims in the west are a religious minority among the majority of religions in the west.<sup>24</sup>

5.) *Understanding Media: The Extensions of Man*. This book explains how the media functions as a channel of information, and as a factor in shaping public opinions, attitudes, and behaviors.<sup>25</sup>

The researcher also took some research information for this study from several other secondary data, including:

#### b. Secondary Data

Secondary data in this study refers to the search for literature and works that have been carried out by other researchers that focus on the topic or leading figure related to the theme of this research. Therefore, the researcher will collect various secondary data sources such as books,

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<sup>23</sup> Sudibyo Markus, *Dunia Barat dan Islam Cahaya di Cakrawala*, (Jakarta: PT Gramedia Pustaka Utama, 2019).

<sup>24</sup> Laurens De Rooij, *Muslims, Minorities, and the Media Discourses On Islam In The West*. (New York: Routledge, 2023) .

<sup>25</sup> Marshall McLuhan, *Understanding Media The Extensions of Man*, (London and New York, 1964).

articles, e-books, and other sources relevant to Islamophobia and the role of social media in the spread of negative Islamic stigma.

### 3. Data Analysis Techniques

To facilitate the understanding and exploration of this research topic, the researcher used data analysis techniques with descriptive and analysis methods. By analyzing relevant books, articles, journals, and documents, this descriptive method describes the phenomenon of Islamophobia on social media and analyzes its spread and the role of social media in shaping public perception.

#### a. Descriptive Method

The descriptive method aims to provide an in-depth description of a problem, symptom, or event in order to gain a new, more comprehensive understanding.<sup>26</sup> It's used to describe in detail the phenomenon of Islamophobia that occurs on social media. Researchers will collect data from various sources to describe the dynamics of stigma that is developing, as well as provide a deeper understanding of the social and cultural context behind the spread of Islamophobia through social media.

#### b. Analysis Methods

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<sup>26</sup> J.R. Raco, *Metode Penelitian Kualitatif Jenis, Karakteristik dan Keunggulan*, (Jakarta: PT Gramedia Widiasarana Indonesia, 2010), p. 67.

This analysis method is carried out by organizing the results of observations systematically, interpreting the information obtained, and formulating new thoughts, opinions, theories, or concepts based on existing findings.<sup>27</sup> Through this analysis, researchers will analyze the representation of Islam that appears on social media and identify patterns of the spread of negative stigma of Islamophobia on social media.

The results of the analysis will be presented deductively, concluding from existing data, ranging from general findings on the phenomenon of Islamophobia to specific analysis studies of the impact of social media in exacerbating stigma against Islam.<sup>28</sup>

#### H. Systematics Of Study

To make it easier to write, the researcher divides the system of this writing into four chapters, with the following writing structure:

Chapter One: This chapter is an introduction that discusses the background of the problem on which this research is based, followed by a formulation of the problem based on the phenomenon that occurs. Furthermore, it explained the research objectives to be achieved, the

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<sup>27</sup> J.R. Raco, *Metode Penelitian Kualitatif Jenis, Karakteristik dan Keunggulan*, (Jakarta: PT Gramedia Widiasarana Indonesia, 2010), p. 121

<sup>28</sup> Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif dan R&D*, (Bandung: Alfabeta), 2013, pp. 45-47

benefits of research both theoretically and practically, and a review of previous research used as a reference. This chapter also contains a framework of thought that describes the main theories that support the analysis in the research, the research methods used, and the systematics of the discussion as a guide in reading this research.

Chapter Two: This chapter discusses Islamophobia and the stigmatization of social media. This chapter is divided into two parts. The first part reviews the discourse of Islamophobia, focusing on the early history of its emergence and the narratives that shape the discourse of Islamophobia in society. The second part explains the formation of social stigma through social media, starting from the definition of social media to how social media contributes to shaping and spreading stigma to society.

Chapter Three: This chapter is a major analysis that discusses how the media, particularly social media, plays an important role in spreading stigma against Islam. This chapter is divided into two parts. The first part delves into the media's stigma against Islam. And the second part discusses the role of social media in accelerating and reinforcing the spread of Islamophobic stigma through biased content, hate narratives, and stereotypes that appear on various social media platforms.



Chapter Four: This chapter is a concluding chapter that contains the conclusions of the research results that have been carried out, messages or recommendations that can be taken to reduce the negative impact of the spread of Islamophobic stigma, as well as closing as a final reflection that relates the research findings to the research objectives that have been formulated.

