

**THE WESTERN CONSTRUCTION OF ISLAM AND THE MUSLIM
WORLD IN IGNATIUS' *BODY OF LIES***

A Thesis

**Presented as Partial Fulfillment of the Requirements
for the Attainment of a *Sarjana Sastra* Degree in English Language and
Literature**



by

Nur Diah Fatmawati

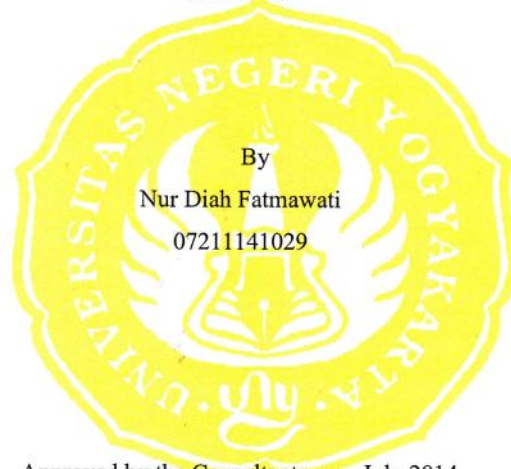
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AND THE MUSLIM WORLD IN IGNATIUS' *BODY OF LIES*

A THESIS



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menyatakan bahwa karya ilmiah ini adalah hasil pekerjaan saya sendiri. Sepanjang pengetahuan saya, karya ilmiah ini tidak berisi materi yang ditulis oleh orang lain, kecuali bagian-bagian tertentu yang saya ambil sebagai acuan dengan mengikuti tata cara dan etika penulisan karya ilmiah yang lazim.

Apabila ternyata terbukti bahwa pernyataan ini tidak benar, sepenuhnya menjadi tanggung jawab saya.

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Penulis,



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MOTTOS

“And had Allah willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do”

~ (Q.S. an Nahl: 93) ~

“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me...”

~ (Q.S. an Nur: 55) ~

**“Standing firm together against oppression holding hands
We're here for the same reason; we want to take back our land
No more being prisoners in our homes
No more being afraid to talk
Our dream is just to be free, just to be free
Now when we've taking our first step
Towards a life of complete freedom
We can see our dream getting closer and closer, we're almost there
Standing together holding hands in unity
Shouting out loud demanding their right for freedom
This is it and we're not backing of...
Calling You for freedom...
We're calling for freedom, fighting for freedom...
We know You won't let us fall...”**

~ Maher Zain ~

DEDICATION

This thesis is proudly dedicated to:

Bapak, Ibuk, Pam Pam, Rudi,

my big family,

all of my friends,

and

those who live under the Western oppression, struggling for *al-haq*, their own
life, and their own land.

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Praise and worship go to God the Almighty, Allah SWT, for His mercies and guidance given to me. Without His assistance, I would have never finished the writing. Shalawat and salam go to the noble Prophet, Muhammad SAW, the perfect model of a ruler, the only leader in the world who is deeply loved by the people he led.

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For the endless love, care, and support, I thank my mother, father and my brothers. My gratitude goes to my big family for their warmth, love, and support. I also thank to those who have given me much help, support and have blessed me with friendship, generosity, and care—my second family at Siztaa Translation Center, Rumah Binaan Baytul Kariim, Kost Nisrina, Rumah Binaan Mafat II, UKM Bahasa Asing SAFEL UNY, Literature Concentration, English Language and Literature Class B, and those whom I cannot mention one by one.

Finally, I realize that this work is far from perfection. Thus, it is open to all criticism and suggestions.

Yogyakarta, 6 July 2014

Nur Diah Fatmawati

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**THE WESTERN CONSTRUCTION OF ISLAM
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ABSTRACT

This research aims to reveal the Western construction of Islam and the Muslim world as well as to analyze the effect of the construction toward the people in the Muslim world reflected in Ignatius' *Body of Lies*. The theory of Orientalism by Edward W. Said is used to answer the objectives.

The research was qualitative. Descriptive qualitative method was used to analyze the data. The main source of this research was a novel entitled *Body of Lies* by David Ignatius. The data were discourses consisting phrases, clauses or sentences related to the Western construction of Islam and the Muslim world as well as its effect toward the people of the Muslim world found in the novel. The data analysis was conducted through six steps: identifying, reading and re-reading, coding and categorizing, sorting the data, making the interrelation between the description of the data and the theory, and making an interpretation of the findings. To obtain trustworthiness, the researcher used *intra-rater* technique and *peer debriefing* method.

The findings of this research show that in order to hegemonize Islam and the Muslim world, the West builds a construction of Islam and the Muslim world which are corrupt, backward, uncivilized and exotic. First, the West uses the corrupt construction to make the Muslim world viewed as naturally and specially corrupt and despotic. Second, the West depicts the Muslim world with its backward condition to emphasize its decline—having fallen behind—superseded by the Christian Western civilization. Third, Islam and the Muslim world are set up as having three characteristics which are unfit with the civilized world condition: having poor and dirty inhabitants, having savage and barbaric characteristic—pamphleteered in terrorism image, and having irrational characteristic. The construction works to describe the inferiority of the Muslim World and to stress the superiority of the Christian Western world. It gives logic to normalize and justify the Christian Western world's authority, control, and correction over the Muslim world. The construction imposes the people of the Muslim world to be acceptable according to the Western standards of civilization. It makes them become hypocritical. The hypocrisy committed by them can be divided into three categories including concealing Islamic identity and forgetting the history of Islamic civilization, loving Western stuffs, and betraying their countries for preferring much involvement in the War on Terrorism but ignoring neocolonialism happening in their countries.

CHAPTER I

INTRODUCTION

A. Background of the Study

Human beings in this world are created in diversity of race, culture, language, attitude, or behaviour. Unfortunately, sometimes people make a wrong opinion about this diversity—that they are not created equal or that there are some groups which are superior to the others. This kind of opinion may lead to the existence of domination done by the superior upon the inferior one (Shah, 2010: par.1).

The superiority of Europe or West upon the other parts of the world which can be found in the term of Eurocentrism—which is the practice, conscious or otherwise, of placing emphasis on European or Western concerns, culture and values at the expense of those of other cultures—can be put as an example. It often involved claiming cultures that were not white or European as being such, or denying their existence at all, so that it takes for granted that Europe or West is superior while the others are inferior (Pop, 2008: 1). That is why this style of thought contributes to the achievement of the normalization of colonization (McClintock et al, 1997: 193-4).

Eurocentrism finds its way to work out through the existence of Orientalism (Europe, 2013: par.1), which is coined by Said as a style of thought based upon an ontological and epistemological distinction made between the Orient and the Occident—a Western style for dominating, restructuring, and having authority over the Orient—the non-West or the East (1978: 2-3). It stands upon a premise

that Europe or the West is greater than the East or that the East is patently inferior to or is in need of corrective study by the West (Said, 1978: 41-2). Thus, the West thinks that it has a right to judge and correct the East according to its consideration such what 'la mission civilisatrice' did upon non-Western countries in the colonial era (Said, 1978: 170). Nevertheless, although Orientalism is both cultural and political fact, it does not have any direct corresponding relationship with political power in the raw such as what physical colonialism does. It distributes geopolitical awareness carrying a whole series of Western interests—certain will or intention to understand, control, manipulate, even to incorporate the non-Western world—through various kinds of power consisting of power political, power intellectual, power cultural, and power moral (Said, 1978: 13).

Although the colonial era ends, civilizing mission as White man's burden is still carried on in the form of global standard of civilization based on Westphalia treaty by which the superior West can judge and correct the rest of the world based on its stipulation in the name of civilizing mission (Fidler, 2001: 138). Thus, as part of the rest of the world, the Muslim world is also included.

The case of the Muslim world in the Western point of view seems to be becoming a special matter as the term Orient is rigorously understood as applying to the Islamic Orient. This is because only Islam, the Arabs, or the Ottoman that has been the Christian Western world unchallenged rival in all aspects (Said, 1978: 75).

Nevertheless, the Western correction upon Islam and the Muslim world in the name of civilizing mission has petered out into pessimism. The great promise of

civilizing mission has failed since by the end of the twentieth century the process became associated with political and economic failure, repression, uncertainty and foreign occupation (Choueiri, 2005: 373). In short, it brings about neocolonialism for the Muslim world since it causes many catastrophes, such as the Arab rulers subservience in serving Western interests (Kalin, 2011, par. 2) or the nonresponsive and ineffective government happening in the regions (Quinn, 2008: 165).

The standard of the global civilization has been skewed and one sided. It makes the vast majority of the people of the rest of the world have been isolated and alienated (Kalin, 2011: par. 7). Thus, the process of civilizing mission has been similarly difficult for the societies of the Muslim world, especially so due to the power and distinctiveness of some cultural ideas and social structures (Choueiri, 2005: 373). In brief, the West and the Muslim world have some differentiation in needs and it cannot be solve by the Western global order.

Hence, the Muslim world has raised and attempted to achieve another international order without compromising their integrity vis-a-vis Western standard of civilization. The effort of achieving another form of international order is taken by the Arabs and the Muslims (Kalin, 2011: par. 4, 8-9). Islamic activism or political Islam has emerged—spreading the idea that the only solution of all the catastrophes and disorders happening in their region is Islam, and thus this has a strong relationship to the new image of Islam and the Muslim world in the Western point of view (Quinn, 2008: 165). The negative image of Islam, the Muslims or the Muslim world is set as a global political-militant presence especially

since the 11 September tragedy which was marked by European analysts claim on violence as the Muslims culture—relating the image of Islam and the Muslims with violence and terrorism (Kalin, 2011: par. 2), though Islamic activists or Islamists movements are divers and are not always involve in violence or terrorism act (Quinn, 2008: 165), but they have a similar goal—the establishment of Islamic state or Caliphate (Elgamri, 2008: 56) which may fear the Western mind that the new era being ushered by the Arab people will not ensure political submission to the West (Kalin, 2011: par. 4). Thus, soon After the 11 September tragedy, the popular arguments circulate in the Western discourses is that Islam posses numerous threats to the United States, in particular, and to the West in general. Even the American media’s sensational representation of Islam and the Muslims in the immediate post 11 September tragedy successfully sharpens the representation of Islam which replicates colonial and Orientalist themes, Islam and the Muslims are threatening Western civilization—especially the United States—Israel, Christianity, and the democratic free world (Bullock via Hamid, 2004: i & iii). The president Bush’s speech also seems to drive the Islamic movements into a corner. It can be seen in his remarks on the War on Terror quoted as follows:

“They hope to establish a violent political utopia across the Middle East, which they call Caliphate, where all would be ruled according to their hateful ideology...This Caliphate would be a totalitarian Islamic empire encompassing all current and former Muslim lands, stretching from Europe to North Africa, the Middle East and Southeast Asia (The Washington Post, 2006: par. 33&34)”

All of these phenomena attacking Islam and the Muslims are not simply passing phenomena based on revenge, but it is a deeper-seated structural issue in Western societies, from UK to North America to Australia (Bullock via Hamid, 2004: ii), which means Islam and the Muslims have been purposely constructed by the West

through the invention of the negative representation of Islam and the Muslims as the alien Orient for the sake of Western civilization. Thus, the researcher thinks that analyzing and discussing this matter is significant.

Body of Lies is one of Western's products which embody the Western construction of Islam and the Muslim world. It was written by David Ignatius, an American journalist and novelist, who all at once is also an associate editor and columnist for *The Washington Post* (Anonymous, 2013: par:1). This novel was published after the September 11 tragedy. It carries the issue of Islam and the Muslim world as "the other" by bringing about a story of espionage in countering Al-Qaida's Islamic terrorism led by CIA. The hot issue related to the negative image of Islam and the Muslim world in common and specifically the booming issue of Islamic terrorism which is strongly influenced by the September 11 tragedy is boldly embodied in it (Silverstein, 2007: par.1). This may make the otherness of Islam and the Muslim world which is embodied in the novel become more effectively be read and internalized by the society, so that it also may contribute to shape the people's perception toward Islam and the Muslim world.

Hence, this research is aimed to reveal and describe postcolonialism content in literary work, especially the aspect of how Islam and the Muslim world are constructed Eurocentricly by the West as "the other" and what kind of impacts that are caused by this practice. Thus, this study is important as knowledge and information about a colonialism movement in contemporary literature at recent time since it engages to reveal out the Western attempt in pamphleteering the

world with its construction of Islam and the Muslim world reflected in Ignatius' *Body of Lies*.

B. Research Focus

This study focuses on the constructions of Islam and the Muslim world invented by the West in the concept of Orientalism as well as the relationship depiction between the Orient (Islam and the Muslim world) and the West through Ignatius' *Body of Lies*. The use of postcolonial discourse, figure of speech, setting, narrative device, historical and social circumstances in this novel often represent Islam and the Muslim world as barbaric, aberrant, intolerant, dishonest, cunning, backward, exotic, less democratic, sensual, and mysterious. Those stuffs tend to construct a fix and stable knowledge about Islam and the Muslim world which are crafted in a form of a novel Eurocentricly as a process of othering, so that it brings about a negative perception of Islam, the Muslims, and the Muslim world. This concept is relevant to the postcolonialist believe that the colonizer or the West usually use knowledge to construct certain stereotype about "the other" and imposed their own values toward them so that they were internalized and the power of domination can be hold by the colonizer (Said, 1978: 32). That is why the title of this research is about Orientalism on Islam and the Muslim world which will be analyzed using postcolonialism perspective.

Orientalism, a postcolonial theory developed by Edward Said, is chosen as the main theory of the study. This theory will be used to analyze the portrayal of Islam and the Muslim world as the other constructed by the West. Said (1978: 36-41, 40) says that there are two points of relationship between the Orient and the

Occident: a relationship between the ruler and the ruled and a relationship between a strong and a weak partner which is gained by dominating framework as a result of employing knowledge as power. This may also have impact toward Islam and the Muslim world since Orientalism actually gives way for Eurocentrism which results in neocolonialism (Europe, 2013: par. 4), whereas the persistence of Eurocentrism can damage non-European societies as their intellectuality is being “colonized” (Joseph et al, 1990:1) which in this study, the researcher believes that this novel may colonize the Arabs and the Muslims by dictating them about the way to be “the member of civilized world” through European’s perspective.

Since the focus of the study is the Western construction of Islam, this research will limit on the discourse produced by Roger Ferris, Joan Ferris, Edd Hoffman, Alice Melville, Nizar, Suleiman, Hani Salaam, Sami Azhar, Omar Sadiki, and Mustafa Karami. These characters describe and depict the Western construction of Islam and the Muslims world. Besides, since the novel uses the third point of view; the discourses produced by the narrator in the novel also produces significant discourse related to the Western construction of Islam and the Muslim world, so that the narrator’s discourse in the novel is also included on the research limitation. The time and place will be limited according to the time when Ferris conducts his intelligence operation, that is around 20th-21st century and according to the places that are involved in the operation such as Berlin, Amman, Iraq, Washington, Abu Dhabi, Ankara, Syria, Aleppo, and Lebanon.

C. Research Objectives

Based on the background and the focus above, the objectives of this research are:

1. to reveal the Western construction of Islam and the Muslim world in Ignatius' *Body of Lies* as a tool of hegemony, and
2. to analyze the effects of the construction toward Islam and the Muslim world in the novel.

D. Research Significance

Based on the objectives of the study, hopefully the results of this research can be significant as follows.

1. Theoretically

Hopefully this research can enlarge the readers' insight about Eurocentric construction of Islam and the Muslim world and its impact toward Islam and the Muslims.

2. Practically

Hopefully this research can add to the knowledge of contemporary literature especially postcolonialism perspective in recent time.

CHAPTER II

LITERATURE REVIEW

It has been stated in the previous chapter that the prominent aims of the research are to reveal how Islam and the Muslim world are constructed in *Body of Lies* as a way of hegemony and to analyze the effects of the construction toward Islam and the Muslim world in the novel through discourses produced by Roger Ferris, Joan Ferris, Edd Hoffman, Alice Melville, Suleiman, Hani Salaam, Sami Azhar, Nizar, and the narrator. Thus, to acquire the answers, this chapter is focused on the related theories used and background information that can help the process of analysis. Since the theme of this research is included as a part of postcolonial study, the research uses postcolonial theory which mainly derived from Said's Orientalism which focuses on the concept of binary opposition between the Orient and the Occident, power and knowledge as well as the process of Orientalizing the Oriental to analyze the construction of Islam and its effects in the novel. The background information includes the condition of Islam and the Muslim world, especially in the Middle East in 19th to 20th century.

The emerge of postcolonial study itself is caused by some factors, one most important of which is the relation of postcolonial nations to colonialism and colonial era. The word "post" here refers to the era after colonialism. Thus, postcolonialism means the era after colonialism or after independence. Although many people say that the colonial era is dead, postcolonialism believes that "all post-colonial societies are still subject in one way or another to overt or subtle forms of neo-colonial domination, and independence has not solved this problem"

(Ashcroft et al, 1995: 2). Further, they stated that postcolonial theory itself involves discussion about experience of various kinds: migration, slavery, suppression, resistance, representation, difference, race, gender, place, and responses to the influential master discourses of imperial Europe such as history, philosophy and linguistics, and the fundamental experiences of speaking and writing by which all these come into being.

According to Lazarus (2004: 44) there is one of the anchors of postcolonialist critique which is latent and has been the fetish of Europe. It is called as Eurocentrism. This term was first coined in the sixties of the 12th century (Europe, 2013: 1). Eurocentrism means the practice of placing emphasize on European or Western concerns, culture and values at the expense of those of other culture (Pop, 2008: 1). With Eurocentrism, individuals tend to see the world from a western or specifically European mindset. It means that someone who is Eurocentric will see people, their culture or their history according to how the European people will see them. Thus, there will be such a universal view upon the subjects which are being seen. Therefore, by holding onto this thought of style, the West has been constructing the concept of “othering”, a negative view over non western cultures and races as “the Other”.

As one of the founders of postcolonial studies, in 1979, Edward Said gives an explanation of what caused Eurocentric thinking in the 18th and 19th century in Europe. He explains in his book “Orientalism” that Europeans make representations of the rest of the world as the other by giving them a predicate called as “the Orient”, while they called themselves as “the Occident”. In this

paradigm, there is a sharp distinction created between these two oppositions, and always the Occident who plays the dominant part. The Orient always gets the negative predicate, while in the other site, as the opposition which plays the dominant part, the Occident always gets the positive predicate. The simple example is when the West is shown to be civilized, automatically the East becomes uncivilized (Europe, 2013: par.1). Such dichotomous thinking in Orientalism is in line with the vision of Orientalism itself, that is dominating, restructuring, and having authority over the Orient (Said, 1978: 2-3), and indeed it also causes Eurocentric visions which is crucial in promoting the idea of the imperial civilizing mission as a moral duty (Hobson via Europe, 2013: par.4). Hence, when Orientalism creating an image of the East from a European perspective, it is actually giving way for Eurocentrism; and automatically such Orientalism becomes a legitimization of neocolonialism as well as imperialism (Europe, 2013: par.4).

A. Said's Theory of Orientalism

The choice of "Oriental" is canonical. It has been employed by Europeans to refer to the East since it was employed by Chaucer and Mandeville, by Shakespeare, Dryden, Pope, and Byron. It designated Asia or the East, geographically, morally, and culturally (Said, 1978: 31). According to Said (1978: 1), at least there are three main definitions of Orientalism based on different aspects. The first term of Orientalism is stated by Said as a term which comes from the Orient's special place in European Western experience. Based on this definition, the Orient is seen as a European invention with remarkable experiences

by the European visitors like those who are European journalists. Second, related to the academic tradition, where the doctrines and theses about the Orient and the Oriental live, Orientalism is considered as a term which connotes the high-handed executive attitude of nineteenth-century and early-twentieth-century European colonialism, so that it is generally defined as a style of thought which is built based upon an ontological and epistemological distinction made between “the Orient” and “the Occident” (Said, 1978: 2). The last, since it can be discussed and analyzed as the corporate institution for dealing with the Orient by making statements about it, authorizing views of it, teaching it, settling it, and ruling over it, Orientalism can be defined as a Western style to dominate, restructure, and to have authority over the Orient (Said, 1978: 3).

According to Said, Orientalism is considered to have commenced its formal existence in the Christian West with the decision of the Church Council of Vienne in 1312 to establish a series of chairs in “Arabic, Greek, Hebrew, and Syriac at Paris, Oxford, Bologna, Avignon, and Salamanca.” Since that time until now, Orientalism account then have to consider not only the professional Orientalist and his work but also the very notion of a field of study based on geographical, cultural, linguistic, and ethnic unit called the Orient in order to make coherence and integrity of a commonly agreed-upon subject matter of the Orient.

In the mid-eighteenth century, Orientalists were Biblical scholars, students of the Semitic languages, Islamic specialists, or Sinologists since the Jesuits had opened up the new study of China. By the middle of the nineteenth century,

Orientalism was as vast a treasure-house of learning as one could imagine. There was also the virtual epidemic of Orientalia affecting every major poet, essayist, and philosopher of the period. However, the products produced by important writers in that period such as Hugo, Goethe, Fitzgerald and the like is regarded by Said as the products of Oriental enthusiasts which are kinds of free-floating mythology of the Orient that derives not only from contemporary attitudes and popular prejudices but also from the conceit of nations and scholars, and this case has continued as it has turned up in the twentieth century, reflected in the products of Orientalists today (1978: 51-3).

The principal idea believed in Orientalism is that the world is divided into large general divisions, the West and the East, entities that coexist in a state of tension produced by what is believed to be radical difference, or according to linguists, it is called as binary opposition. The assumption made by the West upon the Orient is that the Orient and everything in it is, if not patently inferior to, then in need of corrective study by the West. Although Orientalists believe that there is a radical difference between the West and the East, Said argues that the Orient is not Oriental by itself. It is not inert fact of nature, just as the Occident is also not Occidental by itself. All of these are man-made. He believes that the Orient is not Oriental just because it is discovered to be Oriental, but it is purposely Orientalized by the West in order to make the world accept and agree that it is truly Oriental or inferior. Thus, Orientalism was ultimately a political vision of reality whose structure promoted the difference between the familiar Europe and the strange East (Said, 1978: 6, 41-2, 45-6).

Orientalism is premised upon exteriority—that is, on the fact that the Orientalists, poet or scholar, makes the Orient speak, describes the Orient, and renders its mysteries plain for and to the West. The exteriority of the representation is always governed by some version of the truism that if the Orient could represent itself, it would; since it cannot, the representation does the job, for the West, and for the poor Orient. This representation relies upon institutions, traditions, conventions, agreed-upon codes of understanding for their effects, not upon a distant and amorphous Orient (Said, 1978: 21-2).

As Said himself in identifying and analyzing Orientalism is influenced by Foucault's idea, he believes to Foucault's notion of a discourse as described in *The Archaeology of knowledge and Discipline and Punish*. As Orientalism expresses and represents the East culturally and ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles; hence Said's states that "without examining Orientalism as a discourse one can not possibly understand the enormously systematic discipline by which European culture is able to manage—and even produce the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post-enlightment period" (Said, 1978: 2-3).

Said is also influenced by Foucault's idea about the relation between power and knowledge. He believes that Orientalism cannot be separate from the concept knowledge and power, which finally comes to a consequence that the

relationship between Occident and Orient is seen to be a relationship of power, of domination, and of varying degrees of complex hegemony (Said, 1978: 3-5).

Like any set of durable ideas, Orientalist notions influenced the people who were called as Orientals as well as those called as Occidental. Said also argues that Orientalism is better grasped as a set of constraints upon and limitations of thought rather than it is simply as a positive doctrine. It is the kind of intellectual power which is like library or archive of information commonly and, in some of its aspects, unanimously held; bound together by a family of ideas and unifying set of values proven in various ways to be effective. The ideas work proliferating out into the general culture through what Gramsci called as consent which can be made up inside political society firstly through rational and coercive affiliations like schools, then family, unions, and the later, through state institutions—the army, the police, the central bureaucracy—whose role in polity is direct domination. In any society, then, certain cultural forms predominate over others, just as certain ideas are more influential than others; these ideas then, can influence and lead other ideas in society. This is what Gramsci has identified as hegemony. Orientalism can endure and strengthen itself by achieving hegemony (Said, 1978: 6-7, 42).

Therefore, as has been explained above, to speak of Orientalism is to speak mainly about Western—especially British and French—cultural enterprise, a project whose dimensions take in such disparate realms as the imagination itself, the whole India and the Levant, the Biblical texts and the Biblical lands, the spice trade, colonial armies and a long tradition of colonial administrators, a formidable

scholarly corpus, innumerable Oriental “experts” and “hands”, an Oriental professorate, a complex array of “Oriental” ideas—Oriental despotism, Oriental splendor, cruelty, sensuality—many Eastern sects, philosophies, and wisdoms domesticated for local European use (Said, 1978: 4).

1. The Orient

The Orient is the most important term to be discussed in Orientalism. Said claims that the Orient is the representation of the East which includes the Far East—India, Indonesia, China—and the Near East—the Middle East. The way the European comes to the term Orient is based on the Orient’s special place in European Western experience. The Orient is not only adjacent to Europe; it is also the place of Europe’s greatest and richest and oldest colonies, the source of its civilizations and languages, its cultural contestant, and one of its deepest and most recurring images of the Other. In addition, the Orient has helped to define or the West as its contrasting image, idea, personality, experience. Nevertheless, the term Orient is not simply a synonym for the Asiatic East as a whole, or taken generally denoting the distant and exotic, it is rigorously understood as applying to the Islamic Orient. The reason why Islam, the Arabs, or the Ottoman are the most closest to the term Orient is that for centuries, Islam, the Arabs, and the Ottoman have become the most unchallenged rival and competitors of Christian Western civilization; different with the other Orientals which are weaker and more flabby for European. India can be put as an example. It is not as dangerous as the Arabs and Islam since the native authority crumbled and opened the land for

Europe to be occupied. Thus, the term “militant” Oriental only used by the West suitably referring to Islam, the Arabs, or the Ottoman (Said, 1978: 1, 74).

The Orient is generally represented as passive and inferior to the Occident. It is often considered possessing the regular characteristics as the consequence of the idea of Western universalism. The West even often regards the Orientals as only human material, a subject race which is not as perfect as the West as a civilized human being. Hence, based on the same Orientalists’ view, Islam and the Muslim world are commonly depicted massively by the European with their backwardness, lack of democracy, exoticness, haunting memory and landscapes, sensuality, intrigue, cunning, untruthfulness, mysterious, irrationality, aberration, or their barbarism (Said, 1978: xiv, 1, 34, 38-40, 42, 48, 52, &54).

Not for nothing does Islam come to symbolize terror, devastation, the demonic, hordes of hated barbarians. It has been in the first list of Western unchallenged competitors in all aspects such as in politic and economy. The European representation of the Muslim, Ottoman, or Arab is always a way of controlling the redoubtable Orient, and to a certain extent the same is true of the methods of contemporary learned Orientalists, whose subject is not so much the East itself as the East made known, and therefore less fearsome, to the Western reading public (Said, 1978: 60).

Like the usual academic Orientalism has always been prone to, there are many distortions done by the Orientalists in constructing and representing the Orient. The Orientalists’ concept of Islam as Oriental therefore, is reprehensible, incorrect, misconception, self-sufficient, and lack of accuracy. One constraint

acting upon Christian thinkers who tried to understand Islam is an Analogical one; since Christ is the basis of Christian faith, it is assumed—quite incorrectly—that Mohammed is to Islam as Christ is to Christianity. Hence the Polemic name “Mohammedanism” given to Islam, and the automatic epithet “imposter” is applied to Mohammed, and therefore, when Orientalists talk about Islam, the Muslim, or the Ottoman, they do not represent it as what or how it is in itself, but they represent it as what the medieval Christian was, that is the Medieval Christian which was experiencing controversial heresy (Said, 1978: 9, 60-3).

2. The Occident

The Occident in Orientalism generally refers to the European or the West, but specifically it refers to the British, French, and American (Said, 1978: 4). These countries are colonizer countries. Besides, in Orientalism, the Occident is signified as an active subject, not the passive one such as what is signified by the Orient; thus, the Occident is related to hegemony, domination, and authority. The West, especially the three countries mentioned above, plays the role as the spectators, the judge, and also the jury of every facet of oriental behavior and strongly intends to own and control the Orient (Said, 1978: 41).

As the Orient plays the role as the passive one, the Occident plays the active one—the superior character. He is the one which has a privileged freedom to give shape and meaning to the great Asiatic mystery. Thus, he can articulate the Orient prerogatively. By employing this privileged freedom, the West always positions himself as the best over other races and civilizations, as the rational, the

mature, the virtuous, the civilized, and other positive predicates derived from the premise of the Anglo saxon as the perfect model (Said, 1978: 58).

3. The relation of power and knowledge

In the context of Orientalism, the West cannot gain its domination over the Orient without firstly having knowledge about the Orient. The supremacy is associated with its knowledge of the Orient, not principally with military or economic power. Knowledge here means surveying a civilization from its origin to its prime to its decline—and of course, it means being able to do that. Knowledge means rising above immediacy, beyond self, into the foreign and distant. Said argues that the object of such knowledge is inherently vulnerable to scrutiny. This object is a “fact” which, if it develops, changes, or transform itself in the way that civilizations frequently do, nevertheless is fundamentally, even ontologically stable. Thus, having such knowledge of such a thing means to dominate it and to have authority over it. The authority here means for the West to deny autonomy to “it”, the Oriental country (Said, 1978: 32).

Since the authority is only hold by the West as the superior and all at once as the active subject, the West can do its corrective study over the Orient because the West thinks that the Orient is inferior and in need of correction (Said, 1978: 41), although the correction standard actually can not be accepted and agreed by the Orient as it is different with the Occident (Said, 1978: 32-3). This case is shown by Said (1978: 32-3) through a quotation derived from Arthur James Balfour when he lectured the House of Commons on June 13, 1990; explaining that the West is superior and right as it can stand by itself upon self-government,

which becomes one of Western idea and standard signified the superiority and correctness, while the Orient is inferior and wrong as they are regarded by the West as countries which stand upon an absolute government, even they are actually have been very great under this kind of government. The quotation is as follows.

“First of all, look at the facts of the case. Western nations as soon as they emerge into history show the beginnings of those capacities for self-government . . . having merits of their own. . . . You may look through the whole history of the Orientals in what is called, broadly speaking, the East, and you never find traces of self-government. All their great centuries—and they have been very great—have been passed under despotisms, under absolute government. All their great contributions to civilisation—and they have been great—have been made under that form of government. Conqueror has succeeded conqueror; one domination has followed another; but never in all the revolutions of fate and fortune have you seen one of those nations of its own motion establish what we, from a Western point of view, call self-government. That is the fact. It is not a question of superiority and inferiority. I suppose a true Eastern sage would say that the working government which we have taken upon ourselves in Egypt and elsewhere is not a work worthy of a philosopher—that it is the dirty work, the inferior work, of carrying on the necessary labour” (Balfour via Said, 1977: 32-3).

Moreover, Said argues that the West effort in correcting the Orient is said to be a good thing done by the West for the Orient although there is no evidence that the Orient appreciate or even understand the good that is being done by Western colonial occupation. The West does not let the Orient to speak for itself since presumably any native of the Orient who would speak out is more likely to be “the agitator who wishes to raise difficulties” than the good native who overlooks the “difficulties” of foreign domination. The similar case is also derived from Balfour’s statement which is quoted as follows.

“Is it a good thing for these great nations—I admit their greatness—that this absolute government should be exercised by us? I think it is a good thing. I think that experience shows that they have got under it far better government than in the whole history of the world they ever had before, and which not only is a benefit to them, but is undoubtedly a benefit to the whole of the civilised West.... We are in Egypt not merely for the sake of the Egyptians, though we are there for their sake; we are there also for the sake of Europe at large” (Balfour via Said, 1977: 33-4).

Said moreover says that the West think that it is its duty to do all the good things and benefits for the Orient although there is no appreciation given by the Orient to it. It thinks that by dominating and correcting all things in Oriental countries according to Western idea is a work of a selfless administrator. This is also shown in Balfour’s statement:

"If it is our business to govern, with or without gratitude, with or without the real and genuine memory of all the loss of which we have relieved the population [Balfour by no means implies, as part of that loss, the loss or at least the indefinite postponement of Egyptian independence] and no vivid imagination of all the benefits which we have given to them; if that is our duty, how is it to be performed?" England exports "our very best to these countries." These selfless administrators do their work "amidst tens of thousands of persons belonging to a different creed, a different race, a different discipline, different conditions of life" (Balfour via Said, 1977: 33).

The “good things” done by the West is actually can not be accepted by the native populations. Said argues that the natives have an instinctive feeling that those with whom they have got to deal have not behind them the might, the authority, the sympathy, the full and the selfless ungrudging support of the Western country; but the work of the West in governing and dominate the Orient is possible because of the sense of being supported at home by a government that endorse what they do. This finally leads those populations lose all their sense of order which is the very basis of their civilization, just as the officers lose all that

sense of power and authority which is the very basis of everything they can do for the benefit of the Western domination. By this domination and occupation, the West as the civilized country, get the Oriental's land to be occupied, control the internal affairs; they attempts to impose, to endow the Orient how they like, give them all the qualities of character and genius of the Western civilization (Said, 1978: 34-6).

Thus, the consequence of knowledge here is the domination, authority, and occupation. This shows that in Western view, the Orient is only a subject race, dominated by a race that knows them and what is good for them better than they could possibly know themselves. Their great moments were in the past; they are only useful in the modern world because the powerful and up-to-date empires have effectively brought them out of the wretchedness of their decline and turned them into rehabilitated residents of productive colonies (Said, 1978: 35). Knowledge of subject races or Orientals is what makes Western management easy and profitable; knowledge gives power, more power requires more knowledge, and soon in an increasingly profitable dialectic of information and control (Said, 1978: 36).

Said also argues that by having knowledge of and about the Orient, the West can make special cultural relationships between the Orient and the Occident. These relationships can be divided as two: a relationship between the rulers and the ruled, and a relationship between a strong and a weak partner (Said, 1977: 36-40).

Said moreover says that the first relationship is built by the West based on the reason that the Orientals tend to ignore logic, hence the proper method of ruling is not to imposed ultrascientific measures upon him or to force him bodily to accept logic. It is rather to understand his limitations and “endeavor to find, in the contentment of subject race, a more worthy and, it may be hope, a stronger bond of union between the rulers and the ruled”. It is done by the West with the help of the latent imperialism, which is lurking everywhere behind the pacification of the subject race, and thus, more effective than employing soldiers, brutal tax gatherers, or incontinent force.

The last, the relationship is built upon the reason that the West is naturally better than the East. The West divides the world up into regions having either real or imagined distinction from each other. They build the absolute demarcation between East and West, and had succesfully employed it to dominate the Orient. This success began since in the middle of the eighteenth century there had been a growing systematic knowledge in Europe about the Orient which reinforced by the colonial encounter as well as by the widespread interest in the alien and unusual, exploited by the developing science of ethnology, comparative anatomy, philology, and history; and further-more, it is also enlarged and spreaded by novelists, poets, translators, and gifted travelers. This finally comes into the agreement, directly or indirectly accepted by the Orientals, that the Orientals differ with the West; that the Orientals need the West as a partner to be stronger, to be more mature or virtuous (Said, 1978: 39-41).

The relationships seem to be noble, but the way of enlivening the relationships is only to stress the fact that the Oriental lived in a different but thoroughly organized world of his own, a world with its own national, cultural, and epistemological boundaries and principles of internal coherence; yet its intelligibility and identity was not the result of his own efforts, but rather the whole complex series of knowledgeable manipulations by which the Orient is identified by the West (Said, 1978: 40).

It can be said that it is knowledge which in a sense creates the Orient, the Oriental, and his world. Said argues that by employing knowledge, then, the Oriental is depicted as something one judges (as in a court of law), something one studies and depicts (as in a curriculum), something one disciplines (as in a school or prison), something one illustrates (as in a zoological manual). The point of these over all knowledge and its use is that the Orient is contained and represented by dominating frameworks. Thus, Orientalism, can be said as knowledge of the Orient that places things Oriental in class, court, prison, or manual for scrutiny, study, judgment, discipline, or governing. Orientalism then becomes a rationalization of colonial rule, to ignore the extent to which colonial was justified in advance (Said, 1978: 39-41).

4) The process of Orientalizing the Oriental

It has been explained that the Orientals is a man made. The first thing done by the Orientalists to make the construction of the Oriental is firstly they—scholars, experts, journalists, and the like—identify and study the Orient by experiencing it and report it in texts such as books and manuscripts. It is a kind of

an implementation of the concept power and knowledge. The scope of Orientalism produced not only a fair amount of exact positive knowledge about the Orient but also a kind of second-order knowledge—lurking in such places as the “Oriental” tale, the mythology of the mysterious East, notions of Asian inscrutability—with a life of its own, “Europe collective day-dream of the Orient” (Said, 1978: 5-6, 53).

The knowledge of and about the Orient cannot become a science of the concrete formula and does not have any practical use because it is only “a raw material”. Therefore, it needs to be processed. The process is done by giving it an order using the mind. “Mind requires order, and order is achieved by discriminating and taking note of everything, placing everything of which the mind is aware and secure, refindable place, therefore giving things some role to play in the economy of objects and identities that make up an environment” (Said, 1978: 53). This is how European makes the rudimentary classification of the Orient and the Occident. The classification has a logic to each object, but the rules of the logic by which one of the object is a symbol of grace and the another is considered maleficent is neither predictable rational nor universal. There is always a pure arbitrariness in the way the distinctions between the two things are seen. Therefore, Said says that it is perfectly possible to argue that some distinctive objects are made by the mind, and that these objects, while appearing to exist objectively, have only a fictional reality. The case of designation of the Orient is just like the case of history and all things in it which are made by men, we will appreciate how possible it is for many objects or places or times to be assigned

roles and given meanings that acquire objective validity only after the assignments are made. This is especially true like what happen to relatively uncommon things such as foreigners, mutants, or “abnormal” behavior (Said, 1978: 54)

The last, the West also draws an imaginative geography and its representation. It is done based on a premise that some distinctive objects are made by the mind. The West argues that a group of people leaving on a few acres of land will set up boundaries between their land and its immediate surroundings and the territory beyond, and it is employed by the west to draw imaginative geography of the East and the West as well as each representations of the divisions (Said, 1978: 54).

Imaginative geography colaborates with history—as history is also a man made—to help the mind to intensify its own sense of itslef by dramatizing the distance and difference between what is close to the West and what is far away—the East. Hence, the imaginative geography legitimates a vocabulary, a universe of representative discourse peculiar to the discussion and understanding of the Orient, which the word and the language used is not trying to be accurate, but only trying to characterize the Orient as alien for the sake of Europe. It is made by and for Europe only. As a consequence,Europe is shown to be powerful and articulate, while the East is defeated and distant. By employing the imaginative geography, the West also sets the motif of the Orient as insinuating danger. Thus, it is not a surprise if there is an action of phampleteering the world by seting Islam as insinuating danger (Said, 1978: 55-7).

B. Seeing Islam and the Muslim world in 20th-21st Century

During 20th to 21st century, the Muslim World, especially the Middle East, has lived under Western neocolonialism. It started soon after the Ottoman Turks, the Caliphate based in Istanbul, was abolished by the newly formed secular Republic of Turkey under Kemal Ataturk in 1924. Kemal Ataturk, who was a British abettor (Januardi, 2009: par. 47), took a number of drastic steps to initiate modernization of the country, which was conducted with adoption of Western ideas and customs and the abandonment of traditional Islamic practices and habits (Afsaruddin, 2012: par. 5). This event finally marked the end of the Islamic civilization built since the life of Mohammed and also marked the continuing civilizing mission as White men's burden in its new face in the Muslim world.

In the name of global standard of civilization based on the Westphalia treaty, civilizing mission as White men's burden has been carried on by the West to judge and correct the rest of the world (Fidler, 2001: 138). Thus, the Muslim world has been under the Western correction to become a 'civilized world' based on the Western global order.

Nevertheless, the Western correction upon the Muslim world in the name of civilizing mission has petered out into pessimism. By the end of the twentieth century, the great promise of civilizing mission has failed since the process became associated with political and economic failure, repression, uncertainty and foreign occupation (Choueiri, 2005: 373). This civilizing mission has brought the misdeeds of Eurocentrism go beyond politics and extends to culture, political economy, education, media, and even the arts. The standard of the global

civilization has been skewed and one sided, and it is regarded as the cause for the vast majority of the people of the rest of the world have been isolated and alienated (Kalin, 2011: par. 7). The process of civilizing mission has been similarly difficult for the societies of the Muslim world, especially so due to the power and distinctiveness of some cultural ideas and social structures (Choueiri, 2005: 373). In brief, the West and the Muslim world have some differentiation in needs and it cannot be solve by the Western global order.

The consequence is that the Arabs and the Muslims regard that the Eurocentric global order cannot bring peace and stability to the region and the world because it also causes the order of chaos due to the failed policies and double standards. They think that the Eurocentrism illusion has already led to many catastrophes in the region such as the Arab rulers subservience in serving Western interests (Kalin, 2011: par.1-3, 5 & 7) or the nonresponsive and ineffective government happening in the regions (Quinn, 2008: 165).

Thus, the Muslim world has raised and attempted to achieve another international order without compromising their integrity vis-a-vis Western standard of civilization. The effort of achieving this international order is taken by the Arabs and the Muslims (Kalin, 2011: par. 4, 8-9). This is why starting from the 19th century, political Islam emerged in the Muslim world (Afsarudin, 2012: par. 5).

Political Islamic movement keeps growing and increasing in 21st century, promoting Islam as the only answer of the Muslim world disorder and refusing the West and its values. They consciously disavow the West, at least in its present

relationships, for its secularism and militarism, but they do not condone violence (Quinn, 2008: 165). Many terms are used to refer to people of this political Islamic movement in recent years. Scholars usually refer to such group as Islamic revivalist or Islamist. Others even call them as fundamentalist, which was actually a term coined in the 19th century to refer to particularly Protestant Christian movements which insisted on the acceptance of the Bible as the literal word of God and now, it is improperly used to call Islamic revivalist as fundamentalist (Afsarudin, 2012: par. 8-9). There is also another term which seems to be worse than the last one, aimed to give a bad label for such movement, that is extremist (Quinn, 2008: 165). Although there are many terms which are used to call the Muslims of political Islamic movement, but the term fundamentalist and extremist are mostly mentioned and identically stucked to them, bringing them close to the term terrorist as they have a completely different agenda and seeks the creation of Islamic state (Brown and Philbin, 2011: par. 4).

Generally, political Islam can have many faces, some Islamists take the more militant and radical route, and these are the ones who regularly get into the media today. Regarding this issue, Elgamri (2008: 56) asserts that some of them are involved in violence. Al Qaeda is regarded as one of such movements. Nevertheless, the moral truism to consider the definition of violence and terror meant by the West is vague and unfair. The term violence and terror seems to work only for the violence done by the Islamic movements yet without putting any consideration whether the violence act is a real terror or only an action of self defense. In the contrary, when the violence act is done by the West upon the

Muslim world, it is hardly even impossibly called as violence or terror (Chomsky, 2002: par. 3-24).

Nonetheless, not all of the Islamists work through violence, the idea of reestablishing the Caliphate is also carried on non-violent work, but the lines between mainstream Islamic idea such as the Caliphate and its non-violent work, has been blurred with terrorism (Realiteten, 2006: par. 1). Other Islamists and Islamic organizations precisely take the non violence ways. Some of them, like the *Jordanian Muslim Brothers* and the *Yemeni Al-Islah Party*, attempt to advocate the establishment of Islamic state via democratic process. Various Sunni groups opt to preach the customary practice of the Prophet Mohammed, espouse the propagation of his teaching trough missionary activities in many Muslim countries in order to establish Islamic state through the establishment of an Islamic society by personal and social transformation from below. Some of them focus on running schools, hospitals, clinics, or providing a wide range of social services. It is obvious that the movements conducting by the Islamists and various kinds of Islamic organizations are actually diverse, but this distinction is often ignored by the contemporary Orientalism discourse. They are all lumped together and labeled as fundamentalist or extremist who commit in violence and terrorism.

Moreover, the one sided global stadard of civilization also contributes to the developing of Eurocentric images of the Muslim world and its inhabitants. The West often refers to Islam and the Muslims as the antichrist, heretic, sensualist, barbarian and the greedy despot; or having intolerant, old fashioned, uncivilized, retrograde, inferior, and unusual characters (Quinn, 2008: 137, 159,

163-5). Kalin says that after the September 11 tragedy which is followed by *War on Terrorism* agenda, the image of Islam and the Muslims have been sharpened in to a new pattern of hate as some American and European analysts went so far as to claim that violence is part of the Arabs and Muslim cultures and that the only language they understand is violence.

Considering the aim of the political Islamic movement, that is the establishment of Islamic state, it may fear the Western mind that the realization of the idea may result in the resurgence of the unchallenged rival of the West, or even the more frightening—the resurgence of another Islamic domination under the Caliphate. This idea apprehensively may not give any chance of the Arabs political obedience to the Western interests. Kalin (2011: par. 1 & 4) asserts that a new era is being ushered in by the Arab people, and this newly emerging Arab world will not ensure political submission to the West. Said (1978: 73-4) also regards on this matter, that for a time, only the Arab and Islamic Orient that can be the unresolved challenge on the political, military, intellectual, and even economic levels. Inside the Europeans' mind, they even cannot forget how Islam outstripped and outshone Rome. For much of its history, the problematic European attitude towards Islam is hard to be avoided. Hence, for the Muslims who carry Islamic ideas—especially the Islamic state or Caliphate idea—as a solution to save their country—are labeled by the West as the extremists which apprehensively regarded as the regenerator of imaginary barbaric Islamic state which will aggressively combat the non-Muslims to convert to Islam or die.

Terrorism issue which becomes a more sensational topic along with the September 11 tragedy fuses the people that the threats, the terrorists, are right behind the Islamic *jihad*, represented by the name of Al Qaeda and Osama bin Laden, who are claimed to be the ones who want to destroy the West, the infidels, and America. This finally lead to the existence of dominance image of Islam in the West in recent times, violence and reciprocity, which are described as prevalence riots, bombings, targetted killings, and warfare (Quinn, 2008: 3, 165-6). This matter of course also still has a relationship with the idea of reestablishing the Caliphate since the aim of Al Qaeda is also to recreate the Caliphate and unite Muslims in the world (National Counter Terrorism Centre, 2013: par. 1). Whereas, the idea of Islamic state or Caliphate is actually has become a forbidden idea since the abolishment of the Ottoman Turks, the last Caliphate. Hence, it is not a surprize if the West has had an opposition agenda toward the idea of Caliphate or Islamic state.

The opposition toward the idea of Caliphate is also reflected in one of Tony Blair's speeches, "terrorism will not be defeated until its ideas, the poison that warps the minds of its adherents, are confronted, head-on, in their essence, at their core" (via Realiteten, 2006: par. 1). Moreover, Blair also says that the ideology brought by the terrorists has a relation to the idea of reestablishing the Caliphate, which is regarded as the 'evil ideology'. He also attempts to make a distinction between the past Caliphate that was "leading the world in discovery, art and culture", and the vision Muslims have for the future Caliphate that he refers to as "pre-feudal". In fact, opposition to the Caliphate actually has been at

the core of Britain's Foreign Policy for centuries. It is also clearly emphasized by Lord Curzon, the British Foreign Secretary in 1924, who says in one of his speeches as follows:

“We must put an end to anything which brings about any Islamic unity between the sons of the Muslims. As we have already succeeded in finishing off the Caliphate, so we must ensure that there will never arise again unity for the Muslims, whether it be intellectual or cultural unity” (via Mowla, 2008: 516).

This polemical background then becomes a part of the involute negative image of Islam and the Muslim world today.

C. Previous Research Finding

Elzain Elgamri has conducted a research entitled *Islam in the British Broadsheets: The Impact of Orientalism on representations of Islam in the British Press*. The research was published in a journal by Itacha Press in 2008. Elgamri implies the theory of Michele Foucault's of discourse, knowledge and power in *The Archaeology of Knowledge* to analyze the British press' representation on Islam after September 11 tragedy in *The Independent*, *The Guardian*, and *The Times*. The paper argues that *The Times* and *The Independent* tend to reinforce the Islamic identity to be close related to terror, killing, extremism and violence; while *The Guardian* generally used a more neutral tone of coverage related to Islam and the Muslims (Elgamri, 2008: 218). However, the trend raised by these three newspapers is alike. They focused on Islam as the Other using a representational framework drawing largely on the themes of Islam's perceived violence, extremism, and anti-Western sentiments which full of inaccuracy and

lack of impartiality and context in reporting particular stories, so that it has contributed to prejudice, physical attacks, verbal abuse and discrimination against Muslims following the September 11 attacks (Elgamri, 2008: 222-7).

Another research has conducted by Syaripah Fitria in 2009. Her research entitled *A Study of Orientalism in Emecheta's The Slave Girl*. She implies Edward Said's Orientalism to describe British's conception toward Nigerians and to analyze the changes in the Nigerian society as the impact of the interaction with the British represented in Emecheta's *The Slave girl*. The paper argues that the British's conception toward the Nigerians is described as primitive, uncivilized, poor, inferior, uneducated, illiterate, and exotic. Meanwhile, the changes in the Nigerian society as the impact of the interaction with the British are described as some changes from a state of being primitive, uneducated, exotic, and having inferior feeling to be modern and urban, educated and literate, approving people and religion, and having superior feeling.

D. Ignatius, His Works, and His Mind about Islam and the Muslim World

As an American columnist and novelist, Ignatius is aware of American political problems and foreign policies. He has many experiences on these matters since he worked covering the Justice Department, the CIA, and the Senate. Since 1980, Ignatius has begun to have concern with the Middle East as his job consisted of covering wars in the Middle East such as Lebanon and Iraq (Edublogs, 2013: par. 2). Thus, all of his novels are spy novels, concerning politics, CIA, the Middle East and its Islam.

Ignatius has struggled in all of his novels with an issue that he calls as “seduction and abandonment”. It represents the US fatal flaw in intelligence operations overseas which often encourages people outside the US to risk their lives for its vision of a better world, and then when the going gets tough, the US leave them hanging. Although Ignatius is aware that it is the the US fatal flaw, but he does not see it as a crime or wickedness. He believes that Americans even the CIA are not hard men and they have a soft heart. They want so much to achieve good and make the world better by carrying democracy in countries such as Lebanon, but they are only not prepared to stay the course, thus they made many mistakes (Ignatius via Silverstein, 2007: par. 12).

Ignatius says that all of his novels are fictions which are derived from real stories (Ignatius, 2013: par. 8). Among all of his works, *Body of Lies* is the most popular one, but it is regarded as Islamophobic (West, 2013: par. 16). Ignatius seems really to understand what Edward Said’s courses teach about, thus he made a conscious decision that he will not become condescend in his descriptions of the Middle East. Hence, he bends over backward to portray his Arab characters as wise, honorable and decent, or just mocking them gently and use a more reverent tone toward Islam (McKinty, 2007: par. 5-6).

Ignatius is a man who thinks that terrorism against the US is a serious threat (Ignatius, 2001: par. 4). He calls the fundamentalists or the extremist Muslims as the devils or barbarians (Ignatius, 2001: par. 8), and these people, according to Ignatius, should be opposed by the US (Ignatius, 2013: par. 2). He is also regarded as a man who can not let the world remember that Israel actions in

Gaza is barbaric (UNZ, 2009: par. 14), while he regards that the terrorists are barbarian.

Like common Orientalists, Ignatius has opinions that the Middle East really needs the US help (PBS Newshour, 2006: par. 7), that calling for moderation in the Middle East can be a fool's errand, reflecting how difficult to make the Middle East bends down to the Western desire. He argues that the idea of reestablishing Islamic state such as what Turkey's Prime Minister, Recep Tayyip Erdogan seeks is the US challenge (Ignatius, 2013: par. 12-13), showing his indirect defense against "the rest of the world". He also argues that the US post colonial power in the Middle East is an unintended result, like he wants to deny his country's guiltiness (Potter, 2011: par. 4). Even he says that the Arab people are not victims of domestic dictators or foreign power (Hart, 2011: par. 7-9), whereas those dictators has served Western interest.

E. Analytical Construct

It is previously mentioned in the Chapter I that the existence of domination in the world which is done by superior groups of human beings upon the inferior one is possible as long as there is an opinion among the society that they are not created equal. The Western domination upon Islam and the Muslim world is one of the examples. Islam and the Muslim world has been constructed negatively by the West as the "other" and this has come into a series of negative image of Islam, the Muslims, and the Muslim world which result in discrimination and prejudice toward the Muslims. This construction is actually not a mere negative view, but is

included in the Western agenda to dominate or to colonize others. Although the colonization era is over, but neocolonization era is a real today, and it is what has been suffered by the rest of the world including the Muslim world especially the Middle East.

Based on the postcolonialism idea, the existence of colonization itself is normalized by a thought style called as Eurocentrism which becomes a reason for denying the existence of culture that is non White or non European as well as to place emphasize on either Western concerns, cultures, or values at the expense of those of other cultures including Islam or the Muslim world so that those other cultures can be damaged and destructed. This thought style finds its way to works out through the existence of Orientalism, constructing a series of negative image of Islam and the Muslim world in order to dominate and to have authority over it and thus, this construction causes an impact to Islam, the Muslims, and the Muslim world as the persistence of Eurocentrism can damage intellectuality which in turn influences the way people or the Muslims think and behave according to the Western desires.

Hence, to investigate Western view about Islam and the Muslim world as well as its efforts in colonizing the Muslim world in the 19th to 21st century portrayed in Ignatius *Body of Lies*, the researcher employs Orientalism, a postcolonial theory developed by Edward Said; then she connects it to the understanding of Eurocentrism as a part of postcolonial anchors to get a strong and sharper analysis from postcolonialism view. This is a means to answer the two research objectives mentioned in the previous chapter: to identify the

construction of Islam and the Muslim world as a way of colonization and to explain the effects of the construction in the novel. The theory of Orientalism employed by the researcher is focused on the concept of binary opposition between the Orient and the Occident, power and knowledge as well as the process of Orientalizing the Oriental. The Occident is represented by Western characters who are mainly Americans, while the Orient is represented by the Muslim characters who lived in the Middle East in the 19th-21st century where Islam and the Muslim world lived under Western neocolonialism. Therefore, the background information related to the condition of Islam and the Muslim world in the 19th-21st century is used as the source of information to strengthen the analysis. The following figure shows the analytical construct of the research:

E. Analitical Construct

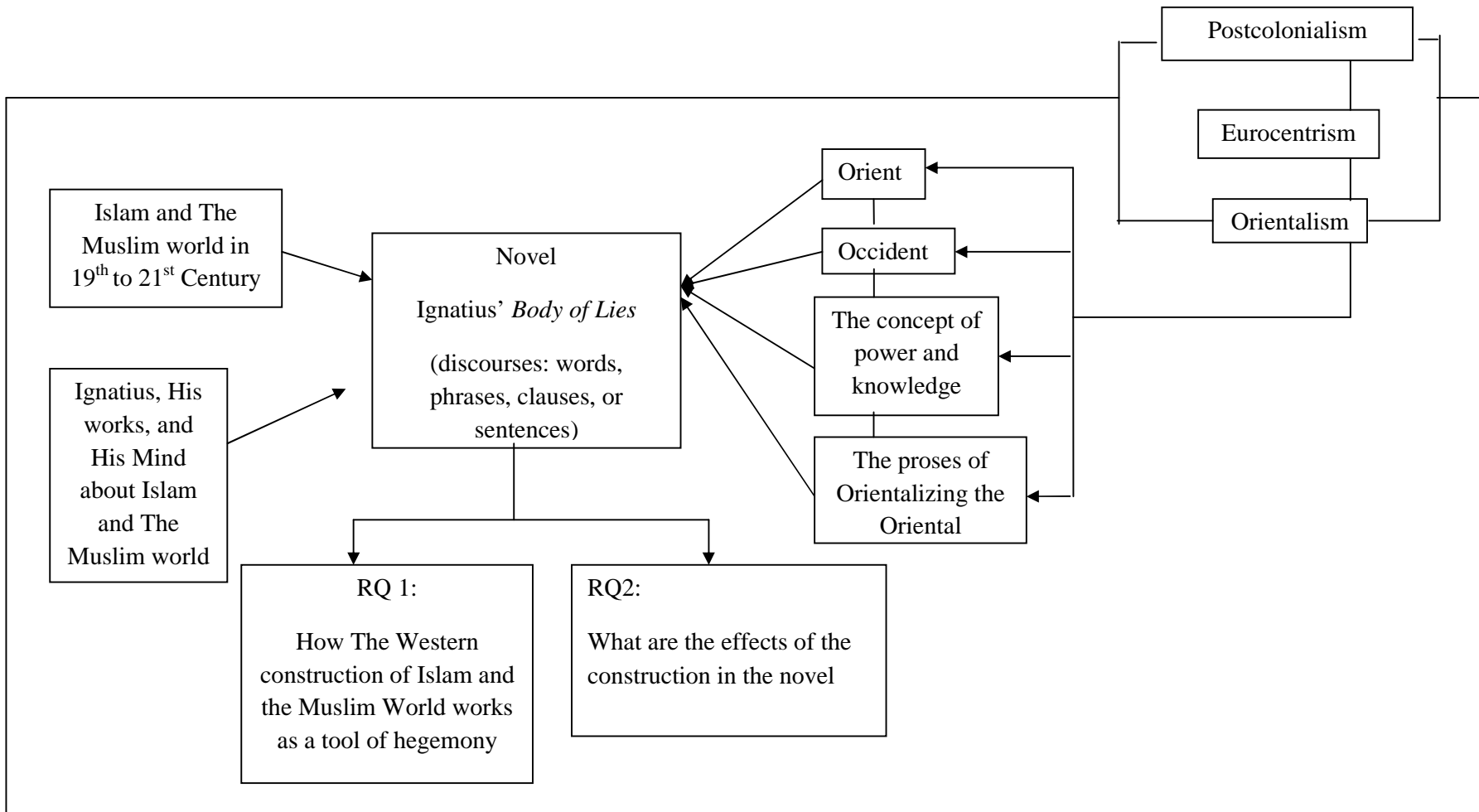


Figure 1: Analytical Construct

CHAPTER III

RESEARCH METHODOLOGY

A. Research Approach

This research was a qualitative research. According to Creswell (2009: 4), qualitative research is an inquiry process of exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The researcher conducts the research by emerging questions and procedures, collects the data and interprets the meaning, builds a complex and holistic view of a situation, and reports detail information without manipulating the data.

This research used a descriptive-qualitative method to analyze the data because the data of this research were nonnumeric. Moleong (2010: 11) states that the data of descriptive-qualitative method are in the form of words, pictures, and not in numbers. The data are used to describe Western construction toward Islam and the Muslim world seen from the discourses produced by Americans and Middle Eastern Muslims characters. Thus, the description of the data helps the researcher to present and explore the complexity of the research. In addition, it can also engage the readers to understand the research.

B. Data Type

Data are a collection of information that will be used in the research (Given, 2008: 185). In qualitative research, data are usually in the form of nonnumeric data taken from a variety in sources. Since this research applied qualitative approach, the data were in the form of language features such as

words, phrases, clauses and sentences expressed in Ignatius' *Body of Lies* and related to 1) the western construction of Islam and the Muslim world as a way of hegemony and 2) the effects of the construction in the novel.

C. Data Source

The main source of this research is *Body of Lies*, a novel written by David Ignatius in 2007 which was first published in New York and London by W.W. Norton & Company. The novel consists of 37 chapters and 406 pages.

Some supporting references and information were used to analyze the data. The supporting data of this research were from books and websites on the Internet. To analyze the work, the researcher used the theory of Orientalism from Edward Said's *Orientalism* (1978) supported by *The Post-Colonial Studies Reader* (Ashcroft, Griffiths, and Tiffin: 1995), *Marxism, Modernity and Postcolonial Studies* (Bartolovich and Lazarus:2004), *Key Concept in Post-Colonial Studies* (Ashcroft, Griffiths, and Tiffin: 1998), *The Cambridge Companion to Postcolonial Literary Studies* (Lazarus: 2004), and *Dangerous Liaisons: Gender, Nation, & Postcolonial Perspectives* (McClintock, Mufti and Shohat: 1997).

Some additional books on the description of western view toward Islam and the Muslim world are also used to support the comprehensiveness of the background analysis. The books are *The Sum of All Heresies: The Image of Islam in Western Thought* (Quinn: 2008), *Islam in the British Broadsheets: The Impact of Orientalism on Representations of Islam in the British Press* (Elgamri: 2008), *American Journal of Islamic Social Sciences* (Hamid: 2004), *The Eastern Origins*

of Western Civilisation (Hobson: 2004), *The Judgment Against Imperialism, Fascism And Racism Against Caliphate And Islam: Volume 1* (Mowla: 2008), *A Companion to the History of the Middle East* (Choueiri: 2005), and *Discourse* (Mills: 1997). Besides, to help understand Ignatius' work, the researcher used some articles on the Internet which provides information about Ignatius and his social background which describes or affects his way of writing and producing literary works.

D. Data Collection

There are four steps in the process of collecting data: reading, note taking, interpreting, and categorizing. Basically, reading and note taking are the most important ways in data collecting technique. In this research, the researcher first read Ignatius' *Body of Lies*. In order to get the clear understanding of the content of the text, the researcher had to perform the careful and comprehensive reading. Second, the researcher collected the data by making simple notes or rewriting them in the form of words, phrases, clauses, or sentences related to the topic. Third, the researcher read carefully the data in order to have the clear interpretation. The last step, the data then are categorized into the units in line with the topic of the discussion. During the process of the data collection, the researcher used a particular form of data sheet to easily see the progress of her research. The form of data sheet is presented in the figure below:

Table 1. The Form of Data Sheet

No.	Quotation	Speaker	Page
1.	The car traversed the anti-Lebanon range along the Syrian border and in thirty minutes they were on the outskirts of Damascus. The city stretched for miles along the Syrian plain, a jewel of the East that had lost its sparkle. Ferris gave the driver the address of Al Jazeera's bureau in Abu Rummaneh, near the French Embassy. The office was in a bland, unadorned concrete building. Like most of Damascus it seemed to have fallen out of a time capsule from the 1960s.	The narrator	399

E. Research Instruments

According to Creswell (2009: 175) one of the qualitative research characteristics is that the researcher acts as the key instrument by collecting data by him or herself. He or she may use a protocol or an instrument for collecting data but actually the researcher is the one who gathers the information. The key instrument of this research was the researcher herself with the concepts of Orientalism based on the theory of postcolonialism found by Said as illustrated in the analytical construct presented in the chart at the end of chapter II. In addition, the researcher also used the data sheet to arrange the data systematically.

F. Data Analysis

Given (2008: 186) states that data analysis is an important part of qualitative research that includes gathering and linking the data to be a concept. Creswell (2009: 185) mentions that there are six steps in data analysis: organizing and preparing the data, reading through all the data, coding the data, giving a

description, interrelating description, and interpreting the meaning of description.

The six steps to analyze the data are explained below.

1. The first is identifying the data from the novel by making some notes.
2. The second is reading and rereading the whole data and arranging the data according to the related topic discussion: western construction of Islam and the Muslim world as a way of colonization as well as its effects
3. The third is coding and categorizing the data in the data table into some categories such as 1) Orient, 2) Occident, and 3) The effects of the western construction of Islam and the Muslim world.
4. The fourth is sorting the data by selecting the relevant data and excluding the irrelevant data. The selected relevant data were classified and interpreted according to its thematic meaning.
5. The fifth is making the interrelation between the description of the data and the theory to get the findings based on the objectives, that are the western construction of Islam and the Muslim world as a way of colonization and the effects of the construction in the novel.
6. The last is making an interpretation of the findings based on the understanding about the theory.

G. Data Trustworthiness

Trustworthiness is a way in which the researcher shows that generalizability, internal validity, reliability, and objectivity are considered in his or her research (Given, 2008: 895). Validity is one of the strengths of qualitative research because the researcher can show whether the findings are accurate from

his or her standpoint, the participants and the readers (Creswell, 2009: 191). On the otherhand, reliability means the dependability or consistency. It indicates that the something is repeated under the identical or very similar conditions. The reliability of the research was gained by using *intra-rater* technique through the following steps. First, the researcher evaluated the data of her research with the theoretical concept presented in the chart of analytical construct. Second, the researcher read and re-read the data until she got certainty of the data with valid interpretation with the reference presented in the analytical construct. The purpose of doing this technique was to keep the consistency of the data. To check the validity of this research, Creswell's theory *peer debriefing* method was used. It means that during the process of collecting the data, the researcher implemented a collaborator, a peer debriefer (Creswell, 2009: 192), to review and to ask questions in order to get the similarity between the researcher's interpretation and the peer debriefer's interpretation. The researcher chose three of her friends as reviewers to check the data of this research and give their interpretation. The discussion with reviewers was also conducted to get the same interpretation to achieve validity of the data. Besides, the researcher also consulted the data to her first and second consultant, Sugi Iswalono, M.A. and Rachmat Nurcahyo, M.A. who were competent in analyzing literary works. Those processes were done on the whole data.

CHAPTER IV

FINDINGS AND DISCUSSION

As has been stated in the previous chapter, this research aims to reveal Western domination in the Muslim world seen through discourses produced by some Western and Middle Eastern characters who act as narrator in the novel.

To begin with, it is worth knowing that Ignatius' *Body of Lies* talks about the effort of American Intelligents in breaking and stopping Islamic terrorism cells. The setting is mainly set in some regions in the Middle East which is later mentioned as the Muslim world.

Derived from Said's theory, Orientalism mainly deals with the social condition in colonialism and post-colonialism time revealing the western style of domination, structure, and authority over the Orient or the colonized countries. It emphasizes the aspect of power and authority that come from the West. By having power, the West can control the East and construct the rules which are prevailing in the colony. Thus, power is the main aspect in the field of Orientalism.

The Western domination and power are obviously seen prevailing in the Muslim world. Although most of the Muslim countries gained their independence since 19th century, they have lived under the colonial rule legacy which continues dominating them, meaning that the Muslim countries have lived under Western neocolonialism. This new type of colonialism can be rationalized by Orientalism through dominating framework, a system of structural ideas which is constructed to represent and judge the East negatively. The construction is purposely built by the West not merely to represent Islam and the Muslim world as having negative

characters and quality, but it may become political vision of reality to alienate Islam and the Muslim world due to the promotion of the alien Islam and the Muslim world versus the familiar Christian Western civilization (Said, 1978: 44).

In Ignatius' *Body of Lies*, the domination and power are mostly reflected in the placing emphasis and the imposing of the Western global standard of civilization over the Muslim world as part of the Western civilization mission. The novel tells the aspect of Western domination through the War on Terrorism mission as the core problem raised by the novel.

This chapter answers the questions of the research: the Western construction of Islam and the Muslim world as a tool of hegemony and the effects of the construction in the novel. The Western construction of Islam and the Muslim world is that Islam and the Muslim world are corrupt, backward, uncivilized, and exotic. This construction can bring effects toward the inhabitants of the Muslim world as it can impose them to be hypocritical.

A. The Western Construction of Islam and the Muslim World as a Tool of Hegemony

In *Body of Lies*, the author describes the Muslim world and the West as two different lands. Due to the different lands, the author draws imaginative geographies between them and creates the representation of each of the divisions (Said, 1978: 54). Thus, the West can dominate the framework and then perform it like a show which will impose people to understand the Muslim world in a corridor of understanding which is made by them. The characters in the show are divided into active vs passive or superior vs inferior. As the active side, the West

makes the passive side, Islam and the Muslim world, speaking for the sake of Christian Western civilization. These are all part of the Western effort to dehumanize and to make the people of the world accept that Islam and the Muslim world are different and inferior to the West so that the Western domination and correction upon Islam and the Muslim world can rationally be permitted either by the West or the rest of the world.

The Western construction of Islam and the Muslim world in the novel tends to be negative. The Middle East with its Islam symbolizes the inferior side—the dominated object, while the West with its Christianity symbolizes the superior side—the dominant subject. Thus, it can be said that the Middle East with its Islam and the West with its Christianity symbolize the colonized and the colonizer sides. The West tends to see Islam and the Muslim world contemptuously with negative notions as part of the inferior East, while they see themselves with positive notions as the superior West. This shows a strong indication that the West wants to stress its superiority and power to dominate Islam and the Muslim world.

The construction is built upon some false assumptions that Islam is not original and is only the pseudoincarnation of the great original Christ and thus the Muslim world, that in this case is the Middle East, is regarded as the pseudoincarnation of the great West. Islam and the Muslim world are alleged that they have been imitating Christianity and the West (Said, 1978: 60-2). Besides, the Western construction of Islam and the Muslim world is also influenced by the traumatic history of Islam in the past centuries which had become the Christian

Western world unchallenged rival in all aspects which ruled as far as Europe, the near East, even the far East such as India, Indonesia, and China. Therefore, when they talk about Islam, the Muslim, or the Ottoman, they do not represent it as what or how it is in itself, but they represent it as what the medieval Christian which was experiencing controversial heresy, depraved, or uncivilized in order to control the redoubtable Islam—handle and operate it so that relatively nuanced discriminations are made and the new values and concept about Islam will mute the novelty and the extraordinary of Islam (Said, 1978: 59-60).

This is what Ignatius' *Body of Lies* tries to show to the readers. Like what Said says about Orientalist' work, the image of Islam and the Muslim world in the novel is full with discrimination and distortion which is very self-sufficient for the sake of European Western readers (1978: 9 & 61). The novel represents Islam and the Muslim world in 20th century which is experiencing disorder, conflict, poverty, despotism, irrational religious practice and all the conditions which are unfit with the Western global standard of civilization. It rationalizes the reason for the West to make correction over Islam and the Muslim world that are regarded by the West as has walked on the wrong path. The correction is seen by the West as a proper action since it is regarded as either a moral duty or the White men's burden. The basic standards of what is wrong and what is right are of course based on the West's consideration, not Islam and the Muslim world's. This is asserted by Huntington (1998: 4) in his book entitled *The Clash of Civilization*, that the West devotes much intellectual, diplomatic and political energy to elaborate criteria by which the non-European societies may be judged sufficiently

‘civilized’ to be accepted as members of European-dominated international system. The effort of correction upon non Western world based on the Western concept and consideration is supported by the global standard of civilization rooted from the Westphalia treaty in 17th century which mandates the reordering of the rest of the world to conform to Western ways in all aspects (Fidler, 2001: 137-8 & 140).

The Western construction of Islam and the Muslim world in the novel is also pamphleteered by the negative image of Islamic movements done by the Islamic activists or Islamists which are seeking and attempting to find another international order for better future of their world. The idea of Caliphate or Islamic state—the alternative way carried by the movements as a solution to liberate their countries from the Western neocolonialism—is criminalized. This indicates that the West does not permit the Muslim world to choose what is right for itself, and thus it indicates the West’s latent aim for hegemony.

Inevitably, it is a big challenge for the West to deal with Islam and the Muslim world, to control their redoubtability, to make them less fearsome, to make them weak, and to defeat them. As the effort for realizing that missions, Orientalism opens the way to legitimate neocolonialism and imperialism by constructing Islam and the Muslim world as the inferior other. In this case, as depicted in Ignatius’ *Body of Lies*, Islam and the Muslim world are constructed as corrupt, backward, uncivilized, and exotic.

1. Corrupt

The first construction of the Muslim world found in *Body of Lies* is the depiction of the corrupt phenomena pervading in the regions. Hobson (2004: 7-8) states that the superiority of the West over the rest of the world is shown by constructing the imaginative rest of the world as corrupt and despotic countries. This statement is in line with Ignatius description about the Muslim world in the novel. He sets the characters in the novel as always describing the Middle East as corrupt and despotic countries. The description of the corruption is told repetitiously as mentioned in the following quotations:

“The young king seemed to understand that cupidity was Jordan’s national glue. Under his reign, the nation had graduated from the petty corruption of the old days to a baroque, Lebanese-style corruption—where even some of the army generals had their own bagmen” (Ignatius, 2007: 36).

This quotation is derived from the narrator’s discourse. It narrates Ferris’ point of view when he is in Amman, thinking about the Middle East in general. It particularly describes Ferris’ thoughts about the young king of Jordan and the states officials. Ferris thinks that Jordan and cupidity cannot be separated. It is the Jordan’s nature to nationally live in cupidity. The quotation above even emphasizes that Jordan cannot make any betterment in dealing with corrupt habit from time to time. Here the young king, the new government, is described as a king who cannot detach the nation from corruption. In the contrary, he even makes the corruption level bigger than what the last king ever did. It is mentioned that the corruption becomes as worse as the Lebanese which gives chances to the army generals for having their own men to collect dirty and illegal money. It

shows that either Lebanon or Jordan, as the representation of the Muslim world, is despotic and corrupt country.

The novel also describes that the corruption also committed hereditary by the king's family. The following quotation shows that the royal family greedily exploits their strategic positions for getting money:

“Ferris was carrying a locked briefcase containing a set of NSA intercepts, chronicling the conversations of some members of the king's family who had lately been demanding more money from the palace” (Ignatius, 2007: 77).

The quotation above describes the royal family who collectively commit in corruption. Once again, it emphasizes how the West sees the Muslim world as naturally corrupt and despotic, even the male factors of the corruption are the members of the royal family themselves who supposed to be the leader of corruption eradication.

The cupidity of the royal family is also described in this following quotation:

“Mr. Hoffman wanted me to give you something. You've been asking for these, I think. They're transcripts of phone calls in Europe and America from some of the members of the royal family who have been...worrying the king. You will be interested especially in the ones with the Lebanese banker in Paris who is handling some of the royal accounts.” Ferris opened his briefcase and handed Hani the stack of transcripts” (Ignatius, 2007: 81).

This quotation shows that by committing corruption, the royal family has been very rich. Because of their greediness, they have to keep their plenitude wealth in abroad like America and Paris.

The despotism also shown when the royal family let their wealth goes on a tire for some unnecessary stuffs. Despite the poverty experiencing by the society

under the reign of the king, the royal family use their wealth despotically to fulfill their desire to live extravagantly. This is shown in this following quotation:

“Through the glass, he could see the white hulls of some of the yachts that were docked in a marina behind the breakwater. The big boats sparkled in the sun. They must have cost tens of millions of dollars each, yet Ferris suspected they were rarely used. They were for decoration; perhaps once every few months, a prince of the desert would take a retinue of pliant Western ladies out for a pleasure cruise—have them strip down to the buff and entertain his business clients. The marina was part of the show—the theme park of modern life made possible by the shower of oil wealth” (Ignatius, 2007: 207).

The quotation above describes the royal family behavior which wastes much money only to possess some superfluous yachts, yet their function are only for decoration and they are rarely used. Even if the royal family uses the yachts, they use it only for having pleasure and satisfying their desire of women by taking along Western ladies out in their cruise.

The extravagant life style seems to be a character deliberately suited to the officials. The novel also describes the extravagant life style of the GID officers as follows:

“Hani’s secretary was waiting for Ferris at the front door and escorted him upstairs. Ferris walked past a bright mural on the first floor depicting the young king and his family, and then up a grand stairway. It was a bit like a fancy hotel lobby, decorated in lustrous teak and polished chrome. The elegant interior would have surprised most Jordanians, who imagined the intelligence headquarters as a Kafkaesque prison. But GID officers historically had treated themselves to the good life, sometimes to excess. One of Hani’s predecessors had gone to prison after it was alleged that he been steering contracts to friends who, in their gratitude, had been depositing large sums in a secret bank account” (Ignatius, 2007: 77).

This quotation is derived from the narrator’s discourse. It describes Ferris’ point of view when he is entering the Jordanian intelligence office to see Hani

Salaam, the chief officer of General Intelligent Department (GID). In Ferris' mind, the intelligence officers have a high taste of life style. Their office is described as looks like a fancy hotel, not an office or a building where the state officials suppose to work in a bustle. The office has a lux interior and the officers like to treat themselves extravagantly. Like the royal family and other state officials, the GID officers are also depicted as committing in corruption. Hani's predecessor is taken as the example of a corrupt officer who had been embezzling large sums of money.

The corruption is also described through Ferris' point of view when he is on his way to Syria, saving his girl friend, Alice Melville. If the previous quotation describes Jordan and Lebanon as corrupt countries, in this section, another part of the Muslim world is also mentioned and described as the another representation of the corrupt Muslim country:

“The driver was a smuggler, and the GID had used him often before. He had paid his bribes over many years to Syrian customs officials, who were so thoroughly corrupt that it was all one big family” (Ignatius, 2007: 350).

The quotation above gives more emphasis that the Muslim world is naturally corrupt. After describing the corruption of Lebanon and Jordan as well as the royal family and the state officials, now the novel depicts Syria as a corrupt country. It is shown by the quotation that Syrian customs officials are thoroughly corrupt, emphasizing that none of the Syrian customs officials is honest. Like Jordan and Lebanon, Syria is also depicted as having corruption habit that is committed hereditary. It is mentioned that all of those Syrian customs officials are actually one big family. The impression made from these all quotations is that

corruption adheres wherever in the Muslim world, spreads evenly in the regions as if it is its specific and special character.

2. Backward

The construction of the Muslim world in *Body of Lies* is often depicted with its backward condition contrasted with the progressive character of the West. The backwardness of the Muslim world is constructed by describing its condition of having fallen behind. It is also asserted by Fabian (via Mills, 1997: 111) that the colonized countries are differentiated from the colonizer through representations which describe them as existing on different time scale which has been superseded by the colonizer. The existence of the Muslim world as the East is only functioned to stress the superiority of the West by pointing and describing its decline as depicted in the following quotations:

“Because every time they move, they throw up new signals. They buy new cell phones—without realizing that you can’t buy new phones or cards in Pakistan that we haven’t tagged. Or they get nervous about their computers, so they decide to buy new ones without understanding how completely we own that space. Thanks to our diligence, there is not an e-mail server in the world to which we do not have access. And as for computers—well, I have to laugh. We can get into anybody’s hard drive, anywhere. And thumb drives. Their couriers love to carry those around from place to place. But they have electronic signatures. Everything has a signature. That is the lovely thing about the digital world. It is so precise” (Ignatius, 2007: 174).

The quotation above is derived from Hoffman when he is explaining the CIA operation to push Al Qaeda in to the space that can be controlled by them using their high ability of technology. Here the CIA as the representation of the

West is described as the one who can control the digital technology. In this quotation, Ignatius describes contemptuously how stupid the people of the East are for not understanding the complications of sophisticated modern technology built by the West. It becomes laughable for the West since Al Qaeda has been realized the grandeur of the Western technology and the possibility that they can be monitored by the West through their electronic devices. Thus, Al Qaeda's people are very wary in using their cell phones or computers. The only thing that can be done by them to avoid the bugging is by buying new phones or computers, but unfortunately they do not realize that it is all pointless.

“People were stupid enough to type their passwords into computers that had been rigged to monitor every keystroke; stupid enough to forget that when they visited a Web site, they picked up an electronic marker that accompanied them from site to site; stupid enough not to understand that when their computer was online, its hard drive was open for the picking; so stupid, in fact, that they failed to realize that every laptop or cell phone with a Bluetooth connection was effectively a broadcasting antenna. Best of all, it was in the moments when people thought they were being clever and taking special precautions that they were likeliest to do the stupidest things of all” (Ignatius, 2007: 230-1).

The quotation above is derived from Ajit Singh, one of the CIA officers involved in the operation to end Al Qaeda. It emphasizes how genius the West is with its technology so that they can completely own the digital world. Even though common people and Al Qaeda always protect their accounts and electronic devices with passwords, the West still can bug and pick all private things. Their passwords and all the things they can do for private protection are all actually pointless.

Still concerning with technology, through Ferris' point of view in the following quotation, Ignatius confidently mentioned the West as genius, emphasizing the stupidity of the East mentioned in the previous quotations above.

“Still Ferris lingered, as PACMAN moved on toward another set of coordinates and the camera captured the slow effacement of the Hindu Kush, the ravines and escarpments and roaring rivers. He found himself transfixed by images that normally could be seen only by a hawk or a falcon. Here was the genius of American intelligence—that it could fly its mechanical bird of prey over the world's most hostile terrain. The folly was that most of the time it didn't know what it was looking for down below. A bird with perfect eyesight and no brain” (Ignatius, 2007: 43).

The quotation above emphasizes the advance of American intelligence as they can rove over in every corner of the Muslim world which is actually not its legal area for freely gathering information without the knowledge of the host of the countries. In the contrary, while the West is described as a genius with its advance technology, the East is described as a stupid with its low technology as depicted in the following quotation.

“Hani had given him a Jordanian diplomatic passport. In theory, that should have made things easy. But the Syrians were curious. Why would this man “Fares” be traveling on behalf of Jordan? Their information systems were too primitive to do any serious search of another identity, but still, they were suspicious”(Ignatius, 2007: 398-9).

In the quotation derived from Ferris' discourse above, it is described that Hani tries to make easier for Ferris in helping him to cooperate in the Islamic terrorism operation by giving Ferris a Jordanian diplomatic passport when Ferris has to go to Syria to save Alice Melville. This is done by Hani to avoid any curiosity from the Arabs and the Muslims about Ferris' actual identity as an

American intelligence. Nonetheless, the Syrians are still curious about Ferris, but they can do nothing since they do not have any advance technology to deal with that kind of situation. The sense of superior West constructed by Ignatius is strongly emphasized in his diction “too primitive” in expressing the declined Muslim world which can only develop low technology.

“Ferris hid his worries, but he scanned every house as they entered the outskirts of Mu’tah. There were no Jordanian special forces here; only a few useless police. The women wore headscarves; some were fully veiled. The men had the flinty look of Bedouin, and many of them had long beards—an outward sign that they wished to be, not of this world, but of the seventh century” (Ignatius, 2007: 247).

The quotation above is derived from Ferris’ discourse when he is driving with Alice to go to Mu’tah. The existence of Mu’tah has become important since there is a proud among the Muslims regarding their victory in Mu’tah war. It is the region in Islamic history where there were 3000 of Muslims armies defeated 200.000 of Heraclius’ armies which were regarded as the strongest armies in the world (Muslim Site, 2013: par. 1). In this novel, Mu’tah is described as a region which has no reputation. After reaching the town, Ferris sees the inhabitants around Mu’tah and thinks that those Muslims in that region, still maintain unmodern life style that was designed by the early Islam in seventh century, where the Islamic state was still in its glory. The headscarves and beards are all Islamic teaching, but in this quotation these two stuffs are made as unmodern symbols which are unfit with the Western modern world. Thus, it is mentioned that they do not want to be the part of this Western modern world, but the seventh century world, where Islam achieved its glory, the world which is regarded in the

Western mind as unmodern compared to the present Western world. This quotation seems to emphasize that the glory of the Muslim world is now over and rotten, superseded by the Christian Western civilization. It gives a sense as if the West wants to show that the Muslims are now trapped between the powerful Western world and they cannot escape because they have been defeated.

“In the cinder-block apartments down the narrow alleyways of the camp, you could see the flickering blue lights of the television sets, each with its own satellite dish, connecting people to a modern world they loved and hated at the same time” (Ignatius, 2007: 356).

The quotation above is derived from Ferris point of view when he is driving through the palestinian refugee camp. He is observing the vile apartments near the camp as he thinks that the Muslim world inhabitants live in a backward condition, surrounded by poverty. They cannot live prosperously anymore as they has been defeated and superseded by the West. Thus, they hate to live in modern world which is built by the West, but they cannot deny that they are also amazed by that kind of modern world. This emphasizes how the Muslim world regrets for being defeated by the West and lives with jealousy toward the West.

Ignatius also emphasizes the decline of the Muslim world through the narrator’s discourse below:

“The car traversed the anti-Lebanon range along the Syrian border and in thirty minutes they were on the outskirts of Damascus. The city stretched for miles along the Syrian plain, a jewel of the East that had lost its sparkle. Ferris gave the driver the address of Al Jazeera’s bureau in Abu Rummaneh, near the French Embassy. The office was in a bland, unadorned concrete building. Like most of Damascus it seemed to have fallen out of a time capsule from the 1960s” (Ignatius, 2007: 399).

The decline of the Muslim world in the quotation above is described by depicting the fall of Damascus. Damascus was a famous capital of the Umayyad Caliphate in the time when Islam was still dominating the world (World Heritage Convention, 2013: par. 5). Nevertheless, in *Body of Lies*, Ignatius set the depiction of Damascus as a city which is now dull and has no reputation in the world's eye. In addition, he also compares the recent condition of Damascus to the common condition of the third world in 1960. It is the time when the third world slowly developed and experienced backwardness (Third World Traveler, 2013: par. 4). Ignatius uses the comparison to emphasize how backward the Muslim world is. Even in this 20th century, it still like lives in 1960s.

3. Uncivilized

The word civilized means having an advanced and organized state of human social development as well as having high moral standards, good behavior or manners (Hornby, 1995: 202). As the alien to the West, the Muslim world and its inhabitants are set up as having poor and dirty inhabitants, savage and barbaric characteristic, and irrational characteristic.

a. Having Poor and Dirty Inhabitants

The state of being poor and dirty is one of prominent uncivilized views shown off repetitively in the novel. The quotations describing this situation are as follows:

“The Palestinian refugee camps that lined the southern edge of the city were twinkling with the sweet fellowship of the poor. The coffeehouses were open, the men tugging at their narghilehs and

blowing out clouds of smoke; the bakeries were selling fresh pastries and sweets for those with a late-night sweet tooth” (Ignatius, 2007: 356).

The quotation above is derived from the narrator’s discourse. It describes Ferris’ mind when he is on his way to save Alice. The car that he rides in is going through Damascus. In this situation Ferris thinks about the inhabitants that he sees around the street. The inhabitants are Palestinian refugees that lost their lands and homes. They are accommodated in many camps in Damascus. They live the condition as refugees who hang out their life to the other people compassion. At a glance, the quotation above seems to give a positive impression to the Palestinian refugees by describing them as people who live in a sweet fellowship, which shows as if Ferris admired the Palestinian refugees, but the impression gotten from the discourse becomes negative as Ferris sees them as “the poor”—the people who live in poverty and bad luck. The quotation shows that Ferris is softly underestimating the Palestinian refugees, not admiring them.

“BASSAM’S UNCLE lived down a long dirt road near Ad-Dawr, a few miles south of Tikrit. It had once been a farm; you could still see the irrigation equipment, but now the fields were a mess of tangled weeds and derelict equipment” (Ignatius, 2003: 48).

The quotation above is the narrator’s discourse. It describes Ferris’ mind when he is with Bassam Samarai, his Iraqi agent, who accompanies him to meet Nizar, an Al Qaeda’s member who is in a lam. They compromised to have a rendezvous near the house of Bassam’s uncle. Based on the discourse above, Ferris thinks in his mind that the view of the environment where Bassam’s uncle lives also depicted as a dirty environment.

“Ferris let himself in the little house. It stank of shit, animal or human he couldn’t tell. It was a coarse fact of Iraqi life that people took a dump in almost any space that was unoccupied” (Ignatius, 2003: 49).

When Bassam attempts to approach Nizar, Ferris hides himself in a little house near the house of Bassam’s uncle. The house is empty and unoccupied. When he is already inside the house, Ferris describes the house as a stinky environment which smells of excrement. This condition then becomes a generalization towards the Iraqi inhabitants that they have a bad uncivilized habit, taking a dump in almost every space which is unoccupied.

“They made their way to an apartment building in the eastern suburbs of Berlin, a district that had been mauled by the Red Army in 1945 and never fully recovered. A pale October sun gave a faint metallic wash to the clouds, and the cityscape was the color of dirt: mud-brown plaster on the walls, oily puddles that filled the potholes on the street; a rusted old Trabant parked along the curb. Down the street, some Turkish boys were kicking a soccer ball, and there was traffic noise from the Jakobstrasse a block away, but otherwise it was quiet. Ahead was a grim block of flats built decades ago for workers in the nearby factory; they were now urban ruins inhabited by immigrants and squatters and a few aging Germans who were too dazed or demoralized to move. The smells coming from the few open windows weren’t of cabbage or schnitzel but garlic and cheap olive oil” (Ignatius, 2007: 22).

The quotation above is derived from the narrator’s discourse, describing Ferris’ activity and the environment around him when he is invited by Hani Salaam to capture an Al Qaeda’s member, Mustafa Karami. Mustafa lives in an apartment in Berlin. The view described in this discourse is also depicted as having dirty and poor inhabitants. It is described as a dirty city with its untidy and old complexities. In this quotation, Ignatius attempts to differentiate his civilized country with the uncivilized Muslim world by describing his civilized country as a country with cabbage and meat aroma, which means that the civilized country is

rich, while the uncivilized Muslim world only has the aroma of garlic and cheap oil, which emphasizes that the Muslim world is poor.

“They stopped for food and coffee at a place the driver knew, just south of Homs, which he insisted was clean, but when Ferris went to use the toilet, it was a hole in the floor that stank of shit” (Ignatius, 2007: 356).

When Ferris in his way to save Alice, he and his driver stop at a cafe. Ferris wants to stop in a clean cafe and the driver insistently tells him that the cafe they stop at is clean, but the fact is that it is also dirty and slovenly. This discourse seems to show the differentiation of the meaning of “clean” between the civilized country and the uncivilized country. When the Middle Eastern people regards something as “clean”, it may mean “dirty” in the Western people’s mind.

“BASSAM COLLECTED Ferris the next morning outside his little villa. Ferris was wearing his robe and kaffiyeh—at a quick glance, he was just another scruffy Iraqi man in his early thirties” (Ignatius, 2007: 59).

The quotation above describes that the Middle Eastern people cannot manage themselves to dress well and tidy. The daily clothes that are worn by the Middle Eastern is regarded by Ignatius as unmodern and untidy clothes. It is emphasized by the description that Ferris, who is a person of the modern and civilized world, immediately turns become an untidy person—just as untidy as the Iraqi men in general when he wears the daily clothes of the Iraqi men. The inability of dressing well and tidy is also depicted in a discourse when he is keeping an eye to a family suspected as terrorists. The quotation is as follows:

“But eventually a young man arrived at the front door, dressed in a dirty blue track suit” (Ignatius, 2007: 116).

From the quotation above, it is clear that the West thinks that the Middle Eastern people cannot dress in modern way. The same case is also depicted in Ferris discourse when he is picked up by his Iraqi agent, Bassam Samarai. The quotation is as follows:

“Ya Bassam! Marhaba,” Ferris greeted his agent. He slumped into the front seat and rolled up the window. The Iraqi was wearing a cheap leather jacket, and he had his hair slicked back with gel” (Ignatius, 2007: 46).

In this quotation, the Ignatius emphasizes the state of being poor by describing Ferris’ agent with his low quality of clothes style. He mentions the quality of Bassam’s clothe as “cheap”—reflecting how basically the Iraqi men cannot dress in elegant way.

b. Having Savage and Barbaric Characteristics

As the opponent of the civilized country, *Body of Lies* constructs Islam and the Muslim world as having savage and barbaric characteristics. Since Islam and the Muslims are regarded as inherently barbaric and since violent is regarded as their innate characteristic (Armstrong via Elgamri, 2008: 31), Ignatius also includes such stereotype in the discourses produced in his novel. The representation strongly prevails in the novel especially in the image of Islamic terrorism. Almost every single thing related to Islam or the Muslims is often connected to terrorism or violence. Either Islam, the Muslims, the Muslim world, or even the Islamic teaching, is lumped together as having violence characteristic and having connection with terrorism. Based on the data found in the novel, Islam as a religion, the Muslims, the Muslim world, the Islamists, the Islamic

organizations, the Islamic teaching of *al da'wa*, and the Islamic teaching of *jihād* are all things about Islam and the Muslims which are often connected to the violence and terror.

The discussion of this matter is delivered through some categories of discourses depicting some representations that show the Muslims as inherently barbaric people supporting violence and terror; the Islamists and Islamic organizations as the masterminds and the doers of terrorism; the practice of *jihād* as a cruel and violence method to establish Islamic state and to force non Muslims to convert Islam; the call of *al da'wa* as a call to violence and terror; the establishment of Islamic state as an evil idea, and Islam and the Arab countries as symbols of turmoil.

(1) The Muslims as Inherently Barbaric People Supporting Violence and Terror

In order to set Islam and the Muslim world as the alien other, Ignatius constructs the Muslims as inherently barbaric people supporting violence and terror. This construction may work to marginalized the Muslims as the wrong side and preserve the justification of the Western correction upon the Muslims so that the Muslims will not able to liberate themselves from the harmful Western neocolonialism. This is seen through some discourses as follows:

“The young king might be hosting the titans of the World Economic Forum down at the fancy resort hotels on the Dead Sea, but in the back alleys of Zarqa, they were selling carpets bearing the image of Osama bin Laden and listening to cassettes of his declaration of war on America” (Ignatius, 2007: 36).

The quotation above describes Ferris' mind when he is thinking about the Muslim world and its people. In Ferris' mind, although the young king may be "a good friend" for the Western world—especially in economic aspect, but behind his back, many of the inhabitants of the Muslim world, especially those who live in Zarqa, support violence and terror and like to admire the Al Qaeda's leader—Osama bin Laden. This discourse emphasizes that although those people are only civilians, not the doers of terrorism, they basically agree with what has been done by Al Qaeda—agree with violence and terror because they are Muslims who are naturally violent and barbaric.

Another discourse also represents the Palestinian refugees as people supporting violence and terror. This can be seen through the following quotation:

"I mean it, Roger. I have to listen to these people screaming at me every day. Do you know they cheered in the camps this week when they heard the news about the car bombing in Milan? Cheered. Friends had to come over and protect me. They want to kill us. Don't you see that?" (Ignatius, 2007: 86).

The discourse above is produced by Alice Melville. She is telling Ferris about how angry the Muslims in the Palestinian camps are toward the West. It is described in the discourse that the Palestinian refugees are really happy to hear that the terrorists are successful in detonating a car bomb in Milan. It can be inferred from the discourse above that the Palestinian refugees do not mind with what has been done by the terrorists—in the contrary, they feel excited, implying that they agree and support the terror. Even as an American activist who intends to help the refugees, Alice is also treated badly by the refugees. Here the refugees

are described as a flock of violent and cruel people who threaten the Westerner's life.

The similar case also happens when Alice shares her private experience about her old Palestinian boy friend to Ferris. Through Alice's discourse, even the Palestinians are also described that they take barbaric vengeance over innocent and good Westerner who has sincerely helped them. This is described in this following quotation:

“I loved him,” she said. “He was a Palestinian. Very proud, very angry. I loved him, but he mistreated me”(Ignatius, 2007: 97).

The discourse above is produced by Alice when she is talking about the Palestinian refugees. There was one of the refugees who ever become Alice's boy friend. Based on the discourse above, it can be seen that in Western people's mind, violence is the only language that Muslims can understand as it is their inherent characteristic. The Palestinians are very angry, but they cannot differentiate to whom they should express their anger and how they should solve their problem. The only thing they can do is violence—threatening every Westerners they face. Alice, who is an American activist, is described by Ignatius as someone who really cares about the condition of the Palestinian refugees, but the Palestinians are described as ungrateful people who cannot requite the good deeds done by Alice. Even the Palestinian man who was loved by Alice also mistreated Alice as a way to show, express and release his anger, hatred, and protest toward the West.

(2) The Pious Muslims as well as the Islamist and Islamic Organizations are the Masterminds and the Doers of Terrorism

Ignatius' *Body of Lies* depicts the Muslims' effort in liberating themselves from neocolonialism by raising Islamic ideas and establishing Islamic state as cruel violent efforts. Every single person of Islamist or the pious Muslim who endeavors to carry Islamic ideas as the solution of the impact of neocolonialism or the Western global order which is happening in the Muslim world, is described as dangerous people—the masterminds and the doers of terror. These expressions are also applied to Islamic groups or organizations which raise the same idea. A muslim or an Islamic organization with such criteria as well as their activities, has been strongly associated with terror and violence. They are described by the West as a very dangerous person and organization who want to destroy Christian Western world by conducting violence method or as a person and organization who want to kill Americans, Jews and all adversaries of Allah and Mohammed in the name of *jihād*. This representation made by the West has been built upon generalization that all of Islamists or Islamic organizations who seek to apply Islamic ideas as well as who seek to establish Islamic state as a solution for escaping their countries from neocolonialism and the harmed Western global order, have committed in violence. The pious Muslims, the Islamists, the jihadists and the terrorists are lumped together in a similar rank of wickedness. None of them is depicted as a good example of what Islam in itself or is described in different understanding of goodness. They are all simply lumped together as the evil doers of terrorism, none of them is depicted as people attempting to achieve

good for their countries. In the contrary, they are depicted as the accused side—the trouble makers of catastrophes which is happening in their countries, shifting the Muslims' view and thought in order not to see that their real problem is the Western neocolonialism.

The discourses depict the representation of the pious Muslims as well as the Islamists and the Islamic organizations as the masterminds and the doers of terrorism are discussed as follows:

“I want to help you target the Berlin boy, Mustafa Karami. I want to see if we can steer him into the center of the center—to the network that is doing these car bombs in Europe. This is life-or-death stuff for us, my friend. These guys want to kill Americans” (Ignatius, 2007: 107).

This is Ferris' discourse when he is meeting Hani, asking him to cooperate in Islamic terrorism operation with CIA. The person who is being targeted is Mustafa Karami. He is one of Al Qaeda's members who was Hani's schoolmate in the past. When Ferris talks to Hani about Karami, Ferris says that Karami and his Al Qaeda's brothers have a purpose to kill Americans. It has been explained in chapter II that factually Al Qaeda is one of Islamic organizations which raises Islamic ideas and seeks to establish Islamic state. Through this quotation, the West attempts to describe that such Islamic organization and its individual followers has committed in violence act, and has had a big desire to kill Americans who are the adversaries of Allah and Mohammed.

“Bulent insisted on taking Sadiki to a celebratory lunch at a neighborhood restaurant. Ferris excused himself, saying he had other business, so the other two went off to a favorite gathering place for Islamist politicians and pamphleteers; it was a restaurant where they would be seen—by pious Muslims connected to the underground,

and by the Turkish security men who were watching them”
(Ignatius, 2007: 286).

The discourse above describes a situation when Ferris is meeting Omar Sadiki, a Jordanian architect who has a relationship with the pious Muslims or the Islamists, and the underground terrorists. Ferris wants to trap Sadiki using his cooperative trick with Bulent Farhat, a Turkish agent who works for CIA. They invite Sadiki in a restaurant where the Islamist politicians usually make gathering. This is done by Ferris in order to make Sadiki viewed by the pious Muslims—the Islamists—as someone has relationship with the CIA man.

In this discourse, Ignatius mentions that those pious Muslims are the Islamists which have connection with the underground or the terrorists. It can be inferred that the pious Muslims or the Islamists agree with what has been done by the terrorists and contributes in succeeding their agenda. This is clear because despite of the violence and terror done by the underground, the pious Muslims do not mind to have relationship with them. This discourse attempts to put the pious Muslims, the Islamists or Islamic politicians as the accused side—the trouble makers of catastrophe which is happening in the Muslim world. This discourse attempts to dehumanize people to think that being a religious and pious Muslim means a bad idea because being a pious Muslim means the contributor of terrorism, not as good as a pious Christian who is full of love and affection to the others. It also can dehumanize people to think that being Islamists or Islamic politicians is a big mistake because they are the masterminds of terrorism, not people who attempt to achieve good for their countries. This finally can block the alternative way for the Muslim world to liberate themselves from the Western

neocolonialism since the actors of the liberation movement through the establishment of Islamic state are stereotyped as the masterminds and the doers of terrorism.

“He was beginning to understand why Azhar had selected Omar Sadiki to star in their play. He was connected to the network of Islamic charities that had funded Al Qaeda in its early day. Indeed, he had all the necessary attributes of a member of the underground” (Ignatius, 2007: 207).

The discourse above describes Ferris’ mind when he is observing Sami Azhar’s works. Ferris attempts to understand the reason why Sami Azhar chooses Omar Sadiki as a part of their plan. Sami Azhar attempts to use Omar Sadiki as a leader of a new terrorist group—indeed, a fake terrorist group—which will set by the CIA to emulate Suleiman and his Al Qaeda group in order to make Suleiman becomes visible and catchable. The reason why Omar Sadiki is chosen to star as the leader of the new terrorist group is because of his connection to the Islamic charities that had funded Al Qaeda and also his physical character which suits the attributes of the terrorists. The attributes refer to some attributes that usually possessed by pious Muslims. The following quotation will make clear what attributes meant in the discourse above.

“Azhar clicked his mouse and a new image came up on the screen. It was a photograph of an Arab man in his late thirties, dressed in a business suit. He had a well-trimmed beard and the look of a man who took fasting and prayer seriously” (Ignatius, 2007: 181).

Based on the discourse above, it is mentioned that the physical character of Omar Sadiki is decorated with beard and an appearance of a man who took fasting and prayer seriously. This discourse indicates that Sadiki is a loyal and virtuous

Muslim so that his physical appearance represents his private personality. His body signs that he is thin because of his fasting habit, while the serious prayer is signed by a callus in his forehead. This is mentioned in the following quotation:

“Ferris studied Sadiki’s face: The Jordanian had a callus in the middle of his forehead from bowing so passionately in prayer each day. The prayer mark hadn’t been visible in the photo Azhar had displayed. He was ostentatiously devout. That was another good sign” (Ignatius, 2007: 201).

The quotation above is the narrator’s discourse, describing Ferris’ mind when he firstly meets Sadiki in a restaurant. Based on the discourse above, it is mentioned that Sadiki’s forehead is decorated with callus because of much of bowing in his serious prayer. It makes Ferris thinks that Sadiki is a pious Muslim who ostentatiously devout and it makes he thinks that Sadiki’s physical characteristic is a good sign to guarantee the success of his plan to use Sadiki as a fake leader of a new terrorist group. Based on the discourses above, it is explained that the attributes of the terrorists meant by Ferris is the attributes possessed by pious Muslims.

“The photograph showed Omar Sadiki. He was dressed in a business suit, with his neat little beard and his wary, pious eyes” (Ignatius, 2007: 294).

This discourse above is also produced by the narrator. From the discourses above, it can be concluded that what Ignatius means by the character of terrorists is the character possessed by pious Muslims. These discourses emphasize that pious is one of the characters of the terrorists—that the terrorists must be pious Muslims, that pious Muslims are the doers of terrorism. This can dehumanize people to think that being pious Muslims, especially who endeavor to liberate

their countries from neocolonialism is a bad idea because it will make people look like a member of the cruel terrorists.

Ferris began reading the Arabic papers and visiting mosques. The more he talked to the sheiks, the more obvious it became: These people hate us. They don't want to negotiate anything. They want to kill us" (Ignatius, 2007: 71).

Based on the narrator's discourse above, the depiction of pious Muslims is set as the ringleader of terrorism. As pious Muslims, the sheiks are also described as Muslims with strong hatred and want so much to kill the infidels—the Americans. By stating that such Muslims do not want to negotiate anything, the West has omitted the fact that not all of such Muslims who conduct their efforts to liberate their countries from neocolonialism through the establishment of Islamic state are committed in violence method (Quinn, 2008: 165). The statement also emphasizes how the West can only see violence as the only language that the Muslims can understand. This discourse indicates that the West attempts to stereotype the pious Muslims as the masterminds and the doers of terrorism. Thus, it can block the alternative way for the Muslim world to liberate themselves from neocolonialism through establishing Islamic state by dehumanizing people that pious Muslims, including the sheikhs are terrorists who wants to kill Americans, destroy the Christian Western world and establish an evil Islamic state.

"The man who runs Al Qaeda's new network. The one who is planning the bombings in Europe" (Ignatius, 2007: 44).

The discourse above is produced by Nizar, one of Al Qaeda's man who is trying to run away from Al Qaeda's mission—setting him as a martyr. Nizar is meeting Ferris and his agent, Bassam Samarai. He asks them for help to run and

live in America because he gets frightened to be a real martyr. Here Nizar explains to Ferris that the new Al Qaeda's network is led by a man—Suleiman—who is planning to destroy Europe by setting car bombs. It has been explained in chapter II that Al Qaeda is regarded as one of Islamic organizations which raises Islamic ideas and seeks to establish Islamic state. This organization has been strongly associated with terrorism by mass media throughout the world since the September 11th tragedy. It can be inferred from the discourse above that in *Body of Lies*, Al Qaeda is described as an Islamic organization which conducts terrorism. Through this quotation, Ignatius attempts to use Al Qaeda's 'popularity' to stereotype that Islamic organization raising the idea of Islamic state as well as its individual followers have committed in violence act. It will create a certain kind of fear and phobia about such Islamic organizations and its individual followers in the people's mind, including the Muslims. Thus, the Muslims will see such organizations and its followers as enemy, not as someone who wants to achieve good and want to liberate the Muslim world from the Western neocolonialism.

“So this is what we will do. You have ten fingers. I will ask you ten questions, then ten more, then ten more. Each time you do not tell the truth, I will break one of your fingers. When we are done with the fingers, then we will start on your legs, and your eyes, and your tongue, and your teeth. When the hammer breaks from too much pounding, we will get another one” (Ignatius, 2007: 374).

The discourse above is produced by Suleiman when he is attempting to gather information from Ferris in the Al Qaeda's hiding place. It can be inferred from the quotation above that Suleiman is threatening Ferris to tell the truth of

every question asked by Suleiman, otherwise he will break Ferris' fingers, legs, eyes, tongue and teeth for each untruth answer he tells to Suleiman.

By providing this discourse, Ignatius attempts to show that Suleiman—who is a leader of an Islamic organization which seek the establishment of an Islamic state—is involved in violence. Moreover, the character of Suleiman is also depicted as someone who has the characteristic of a pious Muslim. This can be seen in the following quotation:

“Azhar touched a computer mouse and the first image appeared on the screen. It showed a thin Arab man with a neat beard and a knitted white prayer cap on his head. It was an intelligent face—displaying not the rough demeanor of a killer but the austerity and asceticism of a scholar. What struck Ferris was the intensity of his eyes. They were small fireballs of rage” (Ignatius, 2007: 170-1).

The discourse above is derived from the narrator, describing Ferris' point of view when he is shown by Sami Azhar a picture of Suleiman. Based on the discourse above, it is clear that Suleiman has the characteristic of a pious Muslim which are decorated with beard, a prayer cap, and a thin body because of fasting habit. When this discourse is related to the last discourse produced by Suleiman, this discourse may stereotype that pious Muslims must be like Suleiman who is involved in violence and terrorism. Here Suleiman is represented as an example of a pious Muslim supporting violence and terror as the manifestation of the Western mind that the only language understood by the Muslims is violence.

To emphasize Suleiman's cruelty, Ignatius even provides the depiction of Suleiman's brutality in the following quotation:

“But you are a liar,” snorted Suleiman. He raised the hammer, held it poised in the air for a moment and then brought it down with hideous force on the little finger of Ferris's right hand. It

hit at the middle joint, crushing the bone and skin almost flat against the wood. The pain was so searing that Ferris tore at his bonds in agony. But the only release was his scream” (Ignatius, 2007: 375).

The discourse above is also produced by Suleiman. When Ferris tries to convince Suleiman that he will tell the truth, Suleiman simply consider Ferris as a liar that will never tell any truth to him so that without any further consideration or question, Suleiman simply tortures him brutally. This discourse attempts to emphasize how violent and brutal Suleiman is as the representation of a pious Muslim as well as a terrorist.

“We know where Suleiman is from,” continued Azhar, “even if we do not know where he is now. He is a Syrian, from Hama. His real name is Karim al-Shams. The male members of his family were all killed by Hafez Assad’s troops in 1982—father, uncles, brothers. They were senior figures in the Ikhwan Muslimeen, the Muslim Brotherhood. After the massacre in Hama, the brotherhood in Saudi Arabia adopted Suleiman” (Ignatius, 2007: 171).

The quotation above is derived from Sami Azhar’s discourse. Through Sami’s discourse, Ignatius attempts to relate Ikhwan Muslimeen as an Islamic organization which also committed in terrorism. Ikhwan Muslimeen is a popular political party in Syria which was established in 1940. It is a political party which raises Islamic ideas to govern Egypt. It is regarded as an Islamic party which has a goal to establish Islamic state. This party was involved in Syrian revolution in 1982 against the regime—Hafez Assad—who had ruled Syria with his iron fist and attempted to eliminate the clause in the Syrian constitution stating that Islam is the religion of the president and the source of all jurisprudence. In the revolution, there were many civilians as well as the Ikhwan Muslimeen activists killed by Hafez’s troops (Porat, 2010: 3).

In Ignatius *Body of Lies*, the construction of the barbaric Muslims loops around the Muslims and Islamic organizations which raises Islamic ideas and Islamic state goal. After representing Al Qaeda as an Islamic organization committed in terrorism acts, now as a political party, Ikhwan Muslimeen is lumped together—set in a similar rank with the terrorists. Here Ignatius tries to describe Suleiman, the new Al Qaeda’s leader as someone who also has an important position in this popular political party as the adopted senior figure of Ikhwan Muslimeen. The description is even strengthened by explaining Suleiman’s relatives—father, uncles, brothers—all as senior figures of Ikhwan Muslimeen. This indicates that Ignatius wants to connect Ikhwan Muslimeen as another Islamic organization involved in terrorism act.

Besides Al Qaeda and Ikhwan Muslimeen, another Islamic organization is also represented negatively through the discourses produced in the novel. This is depicted in the following quotation:

“Analysts noted similarities between the Salafist rhetoric in the Albani Revenge Brigade’s communiqué and that of postings that had been made on jihadi Web sites in recent months. There was a frequently repeated Arabic phrase, for example: “*Nahnu rijal wa hum rijal*,” which translated as “We are men and they are men.” For the jihadists, the statement meant that the traditional mainstream interpretations of the Koran and hadith were no more valid than those of Salafist... These were the new killers, warned the Telegraph, more dangerous even than those who had detonated the car bombs in Milan and Frankfurt” (Ignatius, 2007: 290-1).

The quotation above is derived from Ferris’ discourse when he is observing Ajit Singh’s work in keeping an eye to some Islamic organizations. Again, in this discourse, Ignatius attempts to represent Islamic organization as

organization committed in violence and terrorism. Previously, Al Qaeda and Ikhwan Muslimeen have been mentioned as terrorists, now Albani Revenge Brigade is also mentioned as another dangerous terrorist group. In this discourse, the terrorists are constructed as jihadists. By constructing such image, Ignatius attempts to make the jihadist in the accused side. The discourse emphasizes that becoming jihadist—without any regard of the purpose carried by the them, whether they want to conduct defensive act or not—means violence act or terrorism, but in another side, the violence does by the West upon the Muslim world and its inhabitants means civilized act or goodness (Chomsky, 2012: par. 24-8).

“Jesus, Alice. You didn’t tell me this guy was Ikhwan Ihsan. They’re bad news...Their heads moved in unison as they watched Ferris walk across the square. They had the hard-eyed, intense look of people who studied, prayed and trained together. Ferris had seen dozens of groups like them during his time in Iraq, along the roads, gathered in alleys. It was intuition, rather than anything specific, that told him they were trouble...Now they knew from Ferris’s voice that he was American, and that he was worried...The barman didn’t answer; he had a look of fear and confusion, and his eyes darted into the shadows. Ferris sensed danger, and he was turning to leave when he felt a sharp blow to his head. His vision went black and then exploded into white rays of pain as he tumbled to the floor of the café” (Ignatius, 2007: 249).

The quotations above are derived from Ferris discourse when he is accompanying Alice to go to Mu’tah to visit her Jordanian friend who cooperates with her in helping the Palestinian refugees. Alice’s friend names Hijazi, a Muslim who is a member of an Islamic organization called as the Ikhwan Ihsan, the Brother of Awareness. Through Ferris’ discourse above, Ignatius describes

another Islamic organization as an organization which is full of cruel people. Ikhwan Ihsan is also set in a similar range with Al Qaeda, Albani Revenge Brigade, and terrorist. The discourse even depicts how the individual followers of such organization sensitively and cruelly react when they face an American. This discourse gives more emphasis that Islamic organizations are closely related to violence and Islamic terrorism, and that being pious Muslims means being hard and cruel men. It attempts to dehumanize people to think that Islamic organizations and pious Muslims tend to have more negative sides rather than positive sides. It creates and spreads fear about the negative stereotype of the pious Muslims among the people so that pious Muslims—especially who endeavor to liberate the Muslim world from neocolonialism by raising Islamic ideas—will be suspected, avoided, and rejected everywhere.

(3) The Practice of *Jihad* as a Cruel and Violence Method to Establish Islamic State and to Kill non-Muslims who Do not Convert Islam

Based on the data found in the novel, in constructing Islam and the Muslim world as having savage and barbaric characteristic, Ignatius *Body of Lies* provides discourses produced by the narrators and the characters which represent the Islamic *jihad* as a cruel and violence method to establish Islamic state and to force non-Muslims to convert Islam.

Whereas, among the Muslims, the interpretations of *jihad* are actually diverse. The interpretations mainly include a command to fight the Muslims' evil propensity, a command as a defensive warfare, and a command of offensive warfare (Matani via Elgamri, 2008: 32). Though it is also interpreted as offensive

warfare, it is inapplicable that the Muslims use *jihad* command to force non Muslims to convert Islam. The aim of offensive *jihad* is to eliminate the rule of an un-Islamic system and establish in its stead an Islamic system of state rule. It does not seek to interfere with the faith, rituals of worship of the people. It allows them perfect freedom of religious belief and permits them to act according to their creed, but it does not recognize the right to administer state affairs according to a system which, in the view of Islam, is evil (Maududi, 2006: 27). It is also inapplicable if it is not held under a Caliph of an Islamic state (Abdullah, 2003: 52). It also cannot be implemented by the Muslims without doing some steps of peaceful approaches to the people of a territory at first. Abdurrahman (2010: 254) states that in a hadith narrated by Muslim, the steps are explained as follows.

(1) The Muslims under the command of the Caliph should convey the message of Islam to whoever did not hear it, including to the rulers of the territories and their societies.

(2) The Muslims under the command of the Caliph offer them to be bent down and to be ruled by the Caliphate with its Islamic law and giving them religion, life, and wealth assurances. They will never be hurt, their wealth and property will never be disturbed, and they will be allowed to practice the teachings of their own religion. The Caliphate will protect them under its power though they are not willing to leave their religion. This will be done if the first step is rejected.

(3) The Caliph will offer the rulers to hold a war. This is the last step which will be taken by the Caliph if the first and the second steps are rejected.

Besides, historically, the past Caliphate which lasted for 13 centuries never applied *Jihad* command to force non Muslims to convert Islam. There were many non Muslims also lived under the government of the past Islamic state, but The West has omitted the fact that even the Christians and Jews of the conquered lands in early Islam used to live peacefully along with the Muslims, and were allowed to practice their religions in a highly tolerant atmosphere characterized by peaceful coexistence (Elgamri, 2008: 32). In a book entitled *A History of the Arab People*, Hourani also agrees that the relationship of the Muslims with the Christians and Jews in the time of Islamic Caliphate were close and easy (2005: 33). It is clear that non-Muslims historically has never been destroyed or annihilated in the name of *jihad* due to their refusal for converting Islam, but the discourses produced by the novel firmly represent the opposite. The discussion of the discourses is as follows.

“Cool,” said Ferris again, with genuine appreciation. “But remember, we need to make Sadiki believable as a jihadi. Not just someone who visits Web sites, but someone who is planning and carrying out operations” (Ignatius, 2007: 228).

The discourse above is produced by Ferris when he is planning Omar Sadiki to star as a new leader of a fake terrorist group in the digital world. It can be inferred from the discourse above that Ignatius attempts to connect the Islamic teaching of *jihad* with terrorism. The terrorists in the novel are often called as ‘jihadi’ or ‘jihadist’—the doer of Islamic teaching of *jihad*. Ignatius sets his characters as always mention the terrorists as jihadi, but in another form of understanding—the planner and the carrier of terrorism operations. Here the Islamic teaching of *jihad* is lumped together as a terrorism act—a violence

method to establish Islamic state—without putting any differentiation of understanding between *jihad* and terrorism or between the diverse interpretations of *jihad* among the Muslims or whether all the actors of Islamic movements—the Islamists and their Islamic organizations—use *jihad* as their method to establish Islamic state or not.

This discourse can dehumanized people to think that Islamic teaching of *jihad* is a barbaric and cruel teaching—the manifestation of the inherent barbaric characteristic of Islam and the Muslims. The connection between Islamic teaching of *jihad* with violence and terrorism will strengthen the justification of the accusation of the West that the terrorists are the Muslims—especially the Islamists or the jihadist—since their religion has an Islamic teaching of *jihad* which encourages them to held a war. It also may strengthen the justification of the accusation of the West that all Islamists and Islamic organizations, especially those who seek for the establishment of Islamic state, always commit cruel *jihad* which means terrorism—set bombing operations and held wars to achieve their goal. In short, this will negatively stereotype such movements as cruel and evil movements. Finally, it may strengthen the justification of the West to stop the Islamic movements and thus, the Muslim world will be stay under the Western neocolonialism.

“We know that Suleiman likes car bombs. We intercepted a message after the car bombs in Baghdad really began to take a toll, saying that a senior Al Qaeda member, we didn’t know who, wanted the suicide bombers to come to Europe and America—to kill Christians and Jews, not Muslims. Suleiman wanted the terror to move to the West” (Ignatius, 2007: 172).

The quotation above is Sami Azhar's discourse. Since Al Qaeda is regarded as an Islamic organization raising the idea of Islamic state and conducting *jihad* method, *Body of Lies* also describes Al Qaeda as an Islamic organization which conducts *jihad* as a method to establish Islamic state, but the application of *jihad* method conducted by Al Qaeda in the novel is depicted as a cruel act towards the infidels—killing them all who do not convert Islam in order to bring the institution of Islamic state into reality.

The discourse describes that the cruel *jihad* committed by the terrorists is indeed specially allocated towards the infidels—the Jews and the Christians—not the Muslims. This discourse tries to describe the Islamic *jihad* as a cruel command which justify the Muslims to kill non-Muslims without any rational reason except the religion. This can stereotype people to think that Islam and the Muslims cannot tolerate non-Muslims to live peacefully with them.

This is a manifestation of the Western mind which regards that Islam is the religion of sword which the message is spread through violence. It is also the manifestation of the Western mind that Islamic state cannot let non-Muslims who do not convert Islam to stay alive (Armstrong via Elgamry, 2008: 31). The West seems to be careless that despite of the diversity of the interpretation of *jihad* among the Muslims—including the defensive and offensive war—*jihad* does not interfere with religion. The West also omits the fact that inevitably violence is also justified by Christianity. In a book entitled *War and Peace in the World's Religions*, Ferguson states that “every major religious tradition includes its justifications for violence”. Moreover, Hussaini states that even in the *Mazmur*, a

holybook which is part of the Old Testament, there is a description of God as ‘God of War’. In a book entitled *Gods in the Global Village*, Kurtz also asserts on this matter that either Jew, Christianity or Islam has their own justification of violence or embellishment (via Husaini, 2004: 2-3). Christianity also has involved in violence to expand and spread the religion through colonization since Gospel is also included in colonialism goals. In a book entitled *The History of Christianity*, Dowley et al. (via Fitria, 2009: 19) asserts that Christianity is spread through colonialism like what the British does toward its colonies in most parts of the world. The West also cannot put in their mind that according to Islamic teaching—in Koran *Surah Al Baqarah* 256—there is no force in converting religion. Among the Muslims, the conversion into Islam under coercion is totally forbidden (Hafidzahullah, 2013: par.15).

Similar case is also found in this following quotation.

“They listen to the sheiks from Hamas and Islamic *Jihad*. They buy those bin Laden cassettes. When they go to sleep at night, I think they must dream about killing Israelis, and Americans. And now Italians, for heaven’s sake” (Ignatius, 2007: 91).

The quotation above is Alice’s discourse when she is sharing her experience as a volunteer in Palestinian camps to Ferris. Through Alice’s discourse, Ignatius attempts to describe the Palestinian refugees as Muslims who can only understand violence as their language. It is described in the quotation that the Palestinian refugees keep up with the sheikhs of Hamas and Islamic *jihad*. Even they are also described as people who like to buy and enjoy Osama bin laden cassettes. They are described as people who want to kill Israelis, Americans, and Europeans in the name of *jihad* without putting any

differentiation between the innocent and the guilty ones. Based on the discourse above, it is clear that the West attempts to describe *jihad* command as a legitimacy for the Muslims to kill the infidels—giving the bad reputation to Islam and the Islamic teaching of *Jihad*. This discourse may create fear among the people that Islam and the Muslims basically can not tolerate non-Muslims and that the existence of Islam and the Muslims will not create peacefulness, but barbarism. They may think that it will be worse if the Islamic state already existed.

(4)The Call of *Al-Dawa* as a Call to Violence and Terror

Ignatius' *Body of Lies* also provides discourse that represents the Islamic teaching of *al-dawa* as Islamic teaching which bring about violence to the Muslims. Here *al-dawa* is connected by Ignatius as an activity to call for violence and war.

“I have a first question for you. I am so curious. I cannot wait. When did you realize that you were a Muslim? When did you hear *al-dawa*—the call?” (Ignatius, 2007: 367).

The discourse above is Suleiman's discourse when he is handling Ferris in his hiding—presuming that Ferris is one of the jihadists conducting terrorism and that he wants to cooperate with Al Qaeda. Ferris himself is a grandchild from an Ottoman descendent. His grandfather was a Muslim who lived in Ottoman Turk era. His personal identity is already known by Suleiman. It makes Suleiman thinks that Ferris is also a Muslim like his grand father. Thus Suleiman asks him when he realizes his family's Muslim hidden identity and when he hears the call of *al-dawa*. *Al-dawa* is an Islamic terminology which etymologically means an

invitation or an exclamation. It is an Islamic teaching to invite people to commit good deeds and to prevent bad deeds as well as to change a depraved condition into a good condition based on Islamic teaching (Abdurrahman, 2010: 246). In another word, *al-dawa* is an activity to carry the commands of the Muslims' God to all people. The activity of *al-dawa* actually has similarity with Christian missionary's activity—working to spread God's commands (Utmost, 2013: par. 1-2). *Al-dawa* is an obligation for all Muslims (Abdurrahman, 2010: 248). Thus, it is committed by the Muslims, including the Islamists and Islamic organizations. Through Suleiman's discourse above, Ignatius attempts to push an understanding that *al-dawa* is a method for the Muslims to call for cruel terrorism, not a method to call for goodness.

(5) The Establishment of Islamic State as an Evil Idea

“We need to destroy his idea. We've captured him and some of his people, but they'll find others who are nearly as clever and angry. Hell, they have most of Iraq as a recruiting ground. We're not finished yet. When I was working with Hoffman, I wanted to create a poison that would destroy everything Suleiman had touched. Contaminate him, his ideas, his people. Make them radioactive for a hundred years. That's still what we need: a poison pill. And I can be the poison” (Ignatius, 2007: 388).

The quotation above is derived from Ferris' discourse when he is discussing the way the CIA can stop Al Qaeda and its leader, Suleiman. Through this discourse, Ignatius attempts to emphasize that the idea carried by such Islamic organization and its individuals have to be destroyed as if the idea carried by them is an evil idea that is strongly unacceptable. Whereas, it has been previously mentioned that Al Qaeda is one of Islamic organizations carrying the idea of the

reestablishment of Islamic state. If the discourse urges to destroy the idea carried by Al Qaeda, it means that the West wants to destroy the idea of Islamic State and does not allow the idea to be existed.

(6) Islam and the Arab Countries as Symbols of Turmoil

Because of the West's judgment that between Islam and violence or barbarism is inseparable (Quinn, 2008: 130), it makes a rational reason for the West to see anything related to Islam as something that is colored by chaos or turmoil. Thus, the discourses produced in the novel often represent Islam or the Muslim world as referring to chaos or turmoil. The existence of Islam in the Muslim world is regarded as the source of turmoil happening in the regions. As an Orientalist, Ignatius also provides discourses describing this matter. The discussion is as follows.

“And Jordan had Islam, the secret inspiration and torment of every Arab country. That was the Amman station's biggest concern, other than ministering to the young king. The Jordanians were Sunnis, and the state-run network of mosques here was as ossified as the Church of England. The big pink-and-white-striped Hussein Mosque in the old downtown was nearly empty on Fridays. Religious people went to little mosques in the slums and refugee camps outside of town—or to Zarqa, the big industrial city just north of Amman that was the prime recruiting ground for the underground” (Ignatius, 2007: 36).

The quotation above is derived from Ferris' discourse when he firstly sees Amman. In Ferris' view, Jordan and its Amman are similar to the other Arab countries which have experienced disorder and catastrophe due to the existence of Islam which has inspired their life and has made them suffer all at once. The discourse emphasizes that in Western mind, Islam is the source of Arabs

sufferings. The West thinks that being religious with Islam does not bring goodness to the regions and its inhabitants, but terrorism conducted by the underground. Contradictory with Christianity, the West thinks Islam cannot bring love and peace. Thus, it becomes another prominent problem of the Arabs other than fulfilling the desire of the despotic government.

On the opposite to the representation of the depraved Muslim world, Ignatius represents the Western world as a world of hope and peacefulness. It can be seen in this following quotation.

“I know too many things, sir. I have traveled with Abu Musab. I know his secrets. They trusted me. They were going to send me outside Iraq. They prepared me. But then a few days ago they said sorry, they needed me for a martyrdom operation in Baghdad. I think they did not trust me anymore. I don't know why. Rumors, maybe. They hear that I know Bassam, maybe. That was when I ran away. They have too many martyrs. I don't want to die. I want to go to America” (Ignatius, 2007: 49)

The quotation above is a discourse produced by Nizar when he was meeting Ferris to ask for some help. Nizar is a member of Al Qaeda who has been prepared for a martyrdom operation, but he gets frightened and thus he refuses to sacrifice his life and ran away. He wants to leave Iraq and go to America where he can survive his life. This discourse attempts to show that America, as an icon of the western world, is a world where people can gain peacefulness and hang up their hope for life. It also emphasizes that even the inhabitants of the Muslim world who usually live in chaos and catastrophe can realize their dream to life peacefully only in America.

There is also a discourse that explicitly mentioned the position of the West as the civilized world. The quotation is as follows:

“When Ferris closed his eyes, he could see a flickering image in his retinal camera—of the man who was sending the bombers into the capitals of what people still wanted to believe was the civilized world” (Ignatius, 2007: 31-2).

The discourse above is produced by the narrator, describing Ferris when he is reflecting in his mind about the Islamic terrorism happening in the West. Through Ferris’ discourse, Ignatius mentioned explicitly and bluntly that the civilized world is the West, not the East. It emphasizes the Western’s mind about the East, that the Westerners see the East as the uncivilized world which cannot be put in similar rank with the West.

Based on the over all quotations related to the savage and barbaric characteristic of Islam and the Muslim world, it can be inferred that the discourses above reflected the Western construction of Islam and the Muslim world as a tool of hegemony as the discourses can prevent the Muslim world to escape from Western neocolonialism since it indirectly gives a bad reputation to the image of the pious Muslims, the islamists, the sheikhs—the actor of neocolonialism rejection—the Islamic *jihad*, *al-da’wa* activity and the image of Islamic state which has been seen by the Muslims as a solution to escape from the Western neocolonialism. It directs the Muslims and the people of the world into an understanding that the idea of pious Muslims, Islamists, *jihad*, *al-da’wa* and Islamic state are only a series of depraved combination of Islamic old fashioned depraved ideas which is closely related to brutality and violence, and thus it is improper to be existed or realized.

c. Having Irrational Characteristic

As the opponent of the rational West, the Muslim world is constructed as having irrational characteristic. Concerning the irrational characteristic of the Muslim world, Said (1978: 38) notions on this matter that in the Western mind, the Europeans are regarded as close reasoners who can state facts without ambiguity. They are regarded as natural logicians although they may not studied logic. They are naturally skeptical and require proof before accepting the truth of any proposition. In the contrary, the Arabs mind is regarded as naturally wanting in accuracy and symmetry. Their reasoning is incorrect and slipshod. They have disordered minds which are regarded fail to understand what the clever Europeans grasp immediately—that they cannot walk in the ‘road’ that has been built by the West to walk upon. Thus, Orientals or Arabs are shown to be ignorant, gullible, stupid, or aberrant.

Some quotations in *Body of Lies* which describe the irrationality of the Muslim world are as follows.

“On the Royal Jordanian flight back from Berlin, Ferris overheard two well-dressed Arabs in the row ahead of him in Crown Class talking knowingly about the Milan bombing. The car bomb was just like the one in Rotterdam; no, it was bigger, and there were propane cylinders in the car to enhance the blast. It was the work of Al Qaeda; no, it was the Shiites, pretending to be Al Qaeda; no, it was a new group, more terrifying than any of the others. They had no certainty about anything, except that it was America’s fault” (Ignatius, 2007: 33).

The quotation above is the narrator’s discourse, describing a situation when Ferris is in his flight to Amman. Here Ferris hears two Arabs talking knowingly about the Milan bombing, but they do not know exactly who is the

doer of the bombing. Then, Ferris thinks in his mind that the two Arabs know nothing about the bombing but they only can simply irrationally think that America is the one which causes the bombing happens without arguing some reasons based on commonsense. The irrationality is also described by Ignatius through a discourse in the following quotation.

“Even the flight attendant seemed skittish. She was dressed in a red skirt that hugged her ass, a fitted red jacket and a red pillbox hat, the kind you never saw anymore except on flight attendants. That was the endearing thing about Royal Jordanian: Like Jordanitself, it was caught in a time warp. But she hadn’t responded when Ferris tried to chat her up, and she had looked away with a slight grimace when she served him his meal. Her manner said: This is your fault, you Americans” (Ignatius, 2007: 33-4).

Based on the discourse above, Ferris also thinks that even the flight attendant also behaves in weird way when she is serving Ferris’ meal. Ferris has tried to be nice to her by chatting her up, but she gives no response to Ferris. In the contrary, she simply expresses her hatred toward Americans like Ferris by showing a grimace. This discourse emphasizes how totally the Arabs blame the Americans as the problem maker but without providing any reasonable arguments.

The similar discourse also happens when Ferris arrives in Amman. Ignatius describes the Arabs as having irrational behavior of hatred which is directed to each person who looks like American or Israelis. The discourse is as follows.

“Ferris could feel the hostile stares as he went through passport control in Amman. The flight from Tel Aviv arrived at the same time, and the Jordanians were glowering at anyone who looked Israeli or American. The Jews. The Crusaders. For the Arabs, they had become interchangeable. Ferris wanted to get to work, to do

something useful that might keep all these angry people from wreaking even more havoc” (Ignatius, 2007: 34).

In the discourse above, Ferris thinks that every Arab in the air port stares at him with anger and hostility only because he looks like American. It emphasizes how irrational the Arabs are for hating everyone who looked like Israeli or American without differentiating between the innocent and the guilty ones.

“Maybe. If you believe luck is written in coffee grounds. My old boyfriend believed that. And a lot of other crazy things” (Ignatius, 2007: 97).

The discourses above are produced by Alice and Ferris when they are sharing their experiences. The discourse above describes Alice when she is imitating her past Palestinian boy friend who used to act like a fortune teller by taking a last sip of her coffee and then turning over the cup and let the grounds dry for a moment to see a sign of luck. Alice does not do this because she believes in that kind of unreasonable thing. In the contrary, she does it to show her disparagement to the irrationality of her past boyfriend. Through Alice’s discourse above, Ignatius attempts to describe that Arabs are stupid by describing Alice’s ex-boy friend as a Palestinian who believes in superstitious and irrational things which cannot accepted by commonsense. It emphasizes that the Arab mind is unreasonable—contradicts to the Western mind which is always built upon rational reasons.

“We would like you to help us,” Hani said. “And it is very simple, what you must do. We want you to continue your life, as before. We do not want you to be a traitor, or a bad Muslim, or to do anything that is haram. We only want you to be a friend. And a good son” (Ignatius, 2007: 28-9).

The discourse above is produced by Hani Salaam when he is with Ferris— attempting to persuade Mustafa Karami for not being a Muslim who commits *jihad* as a resistant act toward the West which inevitably has colonized the Muslim world mentally, politically and physically. This discourse emphasizes that in the Western mind, being a Muslim who resists the Western neocolonialism is wrong and aberrant. Their action to reject the Western ‘civilizing mission’ is regarded as an action based upon a wrong logic of their irrational mind. And thus, Ignatius attempts to impose that a good Muslim and a normal person should accept the West as a good friend.

“America was so normal. The bloody mess in Iraq might as well be on another planet” (Ignatius, 2007: 68).

The discourse above is produced by the narrator, describing Ferris’ mind when he is thinking and comparing the condition in America to the condition in Iraq. Through Ferris’ discourse, Ignatius states that America is normal. It does not like the Muslim world which has experienced disorder because of the existence of Islam which causes irrational violence and Islamic terrorism. It emphasizes that the Muslim world lives in aberrant way, it cannot be as normal as America.

4. Exotic

The word exotic means strange and unusual. The word exotic is firstly used in 1599 to mean alien, introduced from abroad, not indigenous (Ashcroft et.al. 1998: 94). For the Christian Western, Islam and the Muslim world are extremely strange and unusual. There are distinctions between Christianity and Islam as well as between the Western world and the Muslim world. For Christians

and the West, rituals and practices in Islam are considered as alien, different or exotic. The same thing also happens when the West sees the Muslim world. It is extremely strange and different to the Western world. Thus, the Muslim world is considered as exotic in the Western point of view. Some discourses in Ignatius' *Body of Lies* which depicts the exoticness of Islam and the Muslim world are as follows.

“Sadiki excused himself to pray in the middle of this meeting, just as he had in Beirut. Once again, he returned looking cleansed. This was the part of Islam that Ferris genuinely admired, even if he didn't understand it. For believers, the daily prayers were like bathing in a pool of spring water. There was a sense of release and purification that seemed to come from the rituals of kneeling, bowing, confessing, praising. That was what “Islam” meant—submission to God's will”. Ferris could have embraced these slaves of Allah, in another lifetime. But for him and his colleagues, it was now and forever the day after September 11, 2001” (Ignatius, 2007: 240).

The discourse above is produced by the narrator, describing a situation when Ferris is meeting Sadiki. Here Ferris is disguising as Brad Scanlon, an American who works for Unibank company as a development manager for Europe and the Middle East. This is done by Ferris to trap Sadiki. In the middle of the meeting, there is *adzan* voice and Sadiki excused himself for a prayer. After finishing his prayer, Sadiki comes back to Ferris with cleansed looking. It is also happened in the first time Sadiki met Ferris and this is part of admirable thing in Islam that makes Ferris feels a kind of amazement, but Ferris does not really understand it rationally. Thus, Islam is exotic for Ferris.

Ferris also thinks that the Muslim world is very strange and weird. It is shown in this following quotation.

“Ferris liked Amman, for all that. Its chalky white buildings gave the city a monastic look, that dizzying, arid purity of the desert that, every millennium or so, drives people so crazy they invent religions. Even at high noon in midsummer, Amman felt like a bracing sauna, as opposed to the wilting steam bath Ferris remembered from Yemen, or the pitiless furnace of Balad. And it retained many of the quaint folk-ways of the Arab world; even here on the airport road, young boys at makeshift stands were hawking fruit and vegetables and dispensing fragrant, bitter Arab coffee in tiny cups. Herds of sheep wandered onto the highways, attended by shepherds in flowing cloaks, as if they had fallen out of a time capsule. However much it tried to look like the West, Jordan was still the East. Hidden away in its markets were spice merchants and fortune-tellers and arms dealers—a whole secret life that was wired into a different set of circuits from those of McWorld” (Ignatius, 2007: 35).

It can be inferred from the discourse above that in Ferris’s mind the Muslim world is very strange, unusual and weird as there has been religion fanaticisms and conflicts which are happening in the land. The hot climate in the Muslim world is also different from the Western climate. Unique phenomena also found in the lands such as young boys who sell fruits in the air port or a flock of sheep wandered onto the high way.

B. The Effects of the Western Construction of Islam and the Muslim World in the Novel

As a thought style, Orientalism provides a family of ideas that explain the behavior of the Orientals. The ideas also supply the Orientals with a mentality, a genealogy and an atmosphere. The ideas also allow Europeans to deal with and to see Orientals as a phenomenon possessing certain characteristic based on their negative imaginations. Thus, Orientalism can provide a system of knowledge about the Orient which can function as an accepted grid for filtering through the

Orient into Western consciousness. Its ideas can proliferate in general culture where the civil society lives in and influence them. This can happen as the Orientalism ideas predominate over others and form a cultural leadership within the society. The influence does not happen only to the Orientals, but also to the Occidentals—the Europeans or Westerners in short (Said, 1978: 6-7, 41-2). Hence, Orientalism can bring effects to the Westerners or to Islam and the Muslim world in general—both to the Muslims or non-Muslims.

In *Body of Lies*, the Western construction of Islam and the Muslim world affects the Muslims to become hypocritical. The word ‘hypocritical’ is an adjective derived from the word ‘hypocrisy’ which means the practice of pretending to be different from what one really is, because one wishes to appear to be a better person (Hornby, 1995: 586).

By describing Islam and the Muslim world as corrupt, backward, uncivilized, irrational and exotic, the Western construction of Islam and the Muslim world dehumanizes the inhabitants of the Muslim world—both Muslim and non-Muslim—that they are inferior and unequal compared to the West, that they are the unaccepted people of a lower rank and quality. It has been stated previously that Huntington (1998: 4) asserts that the West attempts to elaborate criteria by which the non-European societies may be judged sufficiently ‘civilized’ to be accepted as members of European-dominated international system. Based on the Huntington’s statement above, it can be inferred that if non-European society wants to be appraised as the accepted people, they should manage themselves as close as possible to the criteria made by the West. Thus, the

construction imposes the inhabitants of the Muslim world—especially the Muslims—to be acceptable people according to the Western standards of civilization, and this will be paid by them by committing hypocrisy. Based on the data found in the novel, the hypocrisy committed by the people of the Muslim world can be divided into three categories including concealing Islamic identity and forgetting the history of Islamic civilization, loving Western stuffs, and betraying their countries for preferring much involvement in the War on Terror but ignoring neocolonialism which is happening in their countries. The discussion is as follows.

a. Concealing Islamic Identity and Forgetting Islamic Civilization History

Since Islam and the Muslim world are constructed in negative way, it dehumanizes the Muslims and makes them become embarrassed with their Islamic identity and history—feeling uncomfortable and inconfidence with their identity as Muslims and the history of Islamic civilization. It is shown in Ignatius' *Body of Lies* through some discourses in some quotations as follows.

“Suleiman seemed to think he had volunteered to come into their lair because he was a Muslim. He wondered what was the right answer to his question, the one that would give him the most flexibility. He remembered his curiosity as a boy about his roots—never quite knowing what country it was that his grandfather had left, never understanding the secret that was buried under the grunts and mumbles. Could it be that his grandfather hadn't been a Catholic at all, as he claimed, but a Muslim? It was possible, certainly. He thought about his conversations with his mother only a few weeks ago, and that prompted him to make up an answer” (Ignatius, 2007: 367).

The discourse above is produced by the narrator, describing Ferris' mind when he is attempting to save Alice Melville who is thought to have been

kidnapped by Al Qaeda. Ferris is complying the kidnapper's demand to exchange himself with Alice so that Alice will be let to live. The demand and the kidnap are indeed only a deception made by Hani Salaam to make Ferris as his agent and use him to deceive Suleiman. Hani has made Suleiman thinks that Ferris is a Muslim by sending some information about the Islamic identity of Ferris' grand father to Suleiman and he also has made Suleiman believes that Ferris wants to join Al Qaeda to work together. Although Ferris' grand father is a Muslim, he never told about it to anyone in America. Since he lived in America, he pretended to be a Catholic.

Through the discourse above, it is shown that Ferris' grand father commits hypocrisy by concealing his real identity as a Muslim in order to be accepted by the society in America. It is also emphasized in the following quotation.

"I knew it because I did my research. You Americans think you are the only people capable of meticulous work, but you are quite wrong. I had a hunch, and I did some checking. Quite a lot of checking, actually. I had people looking at census records in the United States, and the manifests of ships landing at Ellis Island. I had researchers in Bosnia visiting relatives you don't even know you have. I even sent one of my men to talk to your mother, to see if she had anything. And then I sent a team here to Tripoli, to consult the old Ottoman records. We needed documents, and we knew that Suleiman's men would come and check, too. They are not stupid, either, my friend. So it had to be real. And it was. Your grandfather's name at birth was Muhammad Fares. He kept it a great secret in America" (Ignatius, 2007: 380-1).

The discourse above is produced by Hani when he is explaining to Ferris about what deception that he done toward Ferris and Suleiman. He is explaining to Ferris that he uses information about Ferris' grand father's identity to make Suleiman believe that Ferris is a Muslim and he wants to work together with Al

Qaeda. Hani then reveals the real identity of Ferris' grand father. His grand father's real name is Muhammad Fares—showing that his grand father is actually Muslim. Muhammad Fares hypocritically kept his real identity as a great secret in America by changing his name as Ferris to conceal his Islamic identifying mark of a Muslim which is easily visible in his real name.

Based on the discourse above, it is clear that Ferris' grand father commits hypocrisy in order to be accepted people according to the Western point of view.

Another quotation derived from Ferris' mother also shows the hypocrisy committed by Muhammad Fares. The quotation is as follows.

“I think not.” She laughed. “Baba said he was from the former Ottoman Empire, which covered a lot of territory. I always imagined he was from someplace unpronounceable east of the Danube, like Bosnia-Herzegovina, or Abkhazia. He said his family had Muslim neighbors, I remember that. But he didn't like to talk about it, and your father didn't press him. Everybody got jumbled together in Pittsburgh, and I guess they didn't like being called 'Bohunks,' or 'Polacks,' or whatever they happened to be. So they just thought of themselves as Americans. Or so I always imagined” (Ignatius, 2007: 191).

Based on the discourse above, it can be inferred that Muhammad Fares actually comes from the former Ottoman Turk—the last Caliphate which covered a lot of territory. Nevertheless, since the last Caliphate was abolished and was forbidden to be realized, and since Islam, the Muslim world as well as its inhabitants become declining and inferior compared to the West, Muhammad Fares is ashamed and loses his pride toward his own land history. Thus, he does not comfortable to live as who he is as Bohunks, Polacks or someone who has a relationship with Ottoman Turk. He hypocritically prefers to regard himself as an

American and simply forget all about the Ottoman Turk—his history, his land and his old life.

b. Loving Western stuffs and managing themselves like the Westerners

The construction of Islam and the Muslim world also affects the inhabitants of the Muslim world to see the West as the perfect model and standard of civilization. Thus, they love everything about the West and hypocritically try to be acceptable people by managing themselves to be Western-like and considering themselves as having similarity or resemblance to the West even they are actually not. It is reflected in some quotations as follows.

“Ma’alesh. Too bad. He’ll get over it. Who loves the Americans more than me?” (Ignatius, 2007: 82).

The discourse above is produced by Hani Salaam when he is negotiating with Ferris about Ed Hoffman’s offer to cooperate and share the job in chasing Al Qaeda’s leader—Suleiman. However, Hani does not want to share the job with Ed Hoffman. He wants to run this special operation himself and will share the result in the end, but Ferris insists and says that Hoffman will not happy to hear that Hani does not want to share the operation because actually Hoffman hesitates Hani’s capability. He cannot trust Hani. He thinks that Hani will not make it without the CIA’s interference in the operation. In order to assure Ferris and Ed Hoffman, Hani says that Hoffman will understand and accept his decision because Hani loves the Americans so much—indicating that Hani will not fail and he will do his best for America. It can be inferred that Hani commits hypocrisy in order to

be regarded as a better person in the eye of the Westerners by saying that he loves the Americans so much.

Besides, in order to be regarded as an acceptable people, as a Jordanian, Hani even loves to act in the British manners. It is shown in the following quotation:

“Ferris had found him intimidating at first, but after a few weeks, he began to think of him as an Arab version of the lounge singer Dean Martin. Hani Salaam was cool, from the glistening polish of his shoes to the smoky lenses of his sunglasses. Like most successful men of the East, he had a reserved, almost diffident demeanor. His smooth manners could seem British at first, a remnant of the semester he had spent at Sandhurst long ago. But the bedrock of his character was the generous but secretive spirit of a Bedouin tribal leader” (Ignatius, 2007: 23).

The discourse above is produced by Ferris when he has met with Hani Salaam for the first time. After a few weeks, Ferris begins to think that Hani’s cool appearance actually resembles to an American artist, Dean Martin. The quotation above also shows that Hani loves to act in British manners although his personal character as an Easterner cannot be hidden. It indicates that Hani loves Western stuff and he loves manages himself in order to resemble the Westerner’s quality, but the West does not see him as having equal quality to the West, even he is seen as only a tribal leader of Bedouin tribe—a Middle Eastern tribe who lives nomadically and is regarded as stupid and primitive people (Kelley, 1998: 11). It indicates that actually the West has never seen him as an acceptable people according to the Western point of view. It is clear stated in the following discourse:

“People back at Langley always described Hani as a “pro.” There was something condescending in that, like white people

describing a well-spoken black man as “articulate”” (Ignatius, 2007: 24).

The discourse above is produced by the narrator. It describes Ferris’ mind about Hani Salaam. It can be inferred from the discourse above that Ferris himself never really thinks that Hani is acceptable according to the Western criteria to be a member of the Western-dominated international system although there are people in the CIA—in Langley—say that Hani is a “pro”. He only sees Hani just as a subordinate people just like the Black people in the West.

Not only Hani who hypocritically loving and managing himself like the Westerners, but also Ferris’ agent—Bassam Samarai—a young Iraqi man. Bassam also likes to act like the Americans. It can be seen in the following discourse produced by Bassam Samarai:

“How are you, man?” said Bassam. “Are you cool?” He liked American street talk, even though Ferris told him it was insecure. It reminded him of home, in Dearborn” (Ignatius, 2007: 47).

The discourse above is produced by Bassam when he is picking up Ferris to meet Mustafa Karami. When Ferris greets him, Bassam replies in American street talk. Although it is insecure for talking that way when they are running operation, Bassam is too proud and too confidence with his American style of talk, so that he does not really care that Ferris has warned them for not using English or American talk. Instead of changing his language repertoire into the native one, Bassam even imitates the way a DJ talks. It is shown through the following quotation.

“Well, boss, I have someone very crazy for you today. This one you are not going to believe. Really, man. He’s too much.”

Bassam was sounding like a DJ in his excitement” (Ignatius, 2007: 47).

It can be inferred from the discourses above that Bassam loves to resemble the West. Even when he is in the Middle East, he prefers to use English or American street talk. He is reluctant to use the national language of his country or any local languages that are commonly used by the natives. It is clear that Bassam commits hypocrisy in order to be acceptable people in the Western point of view.

“His predecessor, Francis Alderson, had recruited a young Palestinian named Ayman from a town in the West Bank called Jenin. He was living in Amman now, and like most Palestinians, what he wanted most was a visa for America” (Ignatius, 2007: 116).

The quotation above is the narrator discourse, describing Ferris’ mind when he is remembering Ayman—a young Palestinian man who is one of the Palestinian refugees lived in Amman. Ayman had ever recruited by Ferris’ predecessor named Francis Alderson to help the CIA operation in the War on Terror. Ayman agreed to help the CIA but he wanted a visa for America as the retaine. Alderson had agreed on his demand too, but Alderson has never fulfill it because he has been under arrest for cheating Hani Salaam in their past shared terrorism operation. Remembering Ayman’s strategic position, Ferris is thinking to use Ayman like his predecessor has done by tantalizing him a visa for America.

It can be inferred from the discourses that as a Palestinian who has been the victim of the Western neocolonialism, Ayman does not really think as a Palestinian who attempts to struggle for his own land. In the contrary, he even wants to leave his country and continue to live in America by helping the CIA in the War on Terror. It sounds foolish that he thinks he will be approved in that colonizer country as part of the society—surviving and living a better life in

America—a country that has been involved in the Palestinians slaughter and expulsion. Thus, it can be said that Ayman commits hypocrisy in order to be accepted as a part of the member of Western-dominated international system by helping the CIA—becoming the servant of the colonizer.

“Living well might not be the best revenge, but it was the only one currently available for the Palestinians who were now a majority of the population. They came back from Doha and Riyadh with small fortunes, which they used to build huge villas in Amman where they could entertain each other, hatch business deals and show off their wives, Western-style. Cosmetic surgery had become a leading industry in the new Amman; a woman hadn’t arrived until she’d had her nose fixed or her breasts done. It was like Los Angeles, without the ocean. Amman even had a magazine called *Living Well*, with ads that told young Arab women where to shop for bikinis and Sex and the City DVDs and retro furniture. The recent Iraqi refugees had added their own acrid flavor to the mix; they were bidding up local real estate and providing work for thousands of thugs to protect them from the other thugs” (Ignatius, 2007: 35-6).

The quotation above is derived from the narrator’s discourse, describing Ferris’ mind when he is in Amman. Ferris is observing and thinking about Amman’s life and condition. In Ferris’ mind, Amman and its majority inhabitants—the Palestinians—has resembled the Western world as a realization that it wants to be as ‘modern’ and ‘civilized’ as the West. They resemble the Western style of life—building luxurious villas, showing off their wives, practicing plastic surgery for physical beauty, managing the girls with sexy style of clothes and having free sexual habit. The view is so Western so that Ferris thinks that Amman now is like Los Angeles without the ocean. It is clear that the people in Amman are hypocrites as they love to live in Western style rather than to live in their native style.

c. Betraying their countries for preferring much involvement in the War on Terrorism but Ignoring Neocolonialism

Since the Western construction of Islam and the Muslim world depicts the Muslims' rejection of Western domination and neocolonialism as a negative effort related to terrorism, and since the Muslims rejection toward Western domination and neocolonialism is unacceptable in the Western point of view, the construction affects the Muslims to hypocritically ignore the Western neocolonialism—bustling and trooping after the War on Terrorism—shifting their sight from neocolonialism which are their real basic problem in order to be regarded as the acceptable people according to the Western point of view.

Such hypocritical attitude is reflected in some quotation as follows:

“Ferris had a busy day in Ankara. He met with Bulent Farhat, the Turkish agent who would be posing as Unibank's chief engineer. Farhat had been an Afghan traveler long ago; the Turks had sweated his jihadist passion out of him when he returned and had set him free on condition that he continue reporting for them, at first in Salafist circles at home and then, when they trusted him, from mosques in Germany. The CIA had picked him up in Germany and ran him as a unilateral, even though he was still on the books of the Turkish service” (Ignatius, 2007: 285-6).

The quotation above is the narrator's discourse which describes a situation when Ferris is meeting Bulent Farhat, an Afghan traveler who used to be a member of Al Qaeda. Through Ferris' discourse above, Ignatius describes that the GID had approached and persuaded Farhat to become a GID agent and to cooperate with GID to penetrate Al Qaeda. As the retaine, the GID had set him free and gave no punishment to him. And now Farhat has been clandestinely approached and held by the CIA without the GID's permission, and he had

accepted the CIA offer. At a quick glance, it seems that Farhat has chosen the right thing to do as he stops his wrong method of *jihad*, but the lamentable thing is that he also has stopped and dropped his consciousness and awareness to fight against Western domination and neocolonialism all at once. After the persuading done by both the GID and the CIA, Farhat does not manage any effort to save his country and the Muslim world anymore. He simply prefers to help the CIA agency in the war on terrorism and forgets the motive of most of the Muslims and Islamists movements against what has been done by the West with its domination and neocolonialism in the Muslim world such as the oppression and massacre of Paletinian people in their own land or the Western global politics which has made the Muslim world rulers bent down toward Western interests.

Moreover, CIA is a Western agency held by America—a colonizer country which has taken part on the neocolonization agenda in the Muslim world, so that it is very foolish for Farhat that finally he cooperates with the colonizer which in the beginning was fought by him. It can be inferred that Bulent Farhat has committed hypocrisy in order to be regarded as an acceptable people according to the Western point of view by ignoring Western domination and neocolonialism and then turning away—participating in the war on terrorism agenda. He does it for his own interest—to be approved people in the Western point of view and thus he will be set free by the agency and will be avoided from any punishment.

“We would like you to help us,” Hani said. “And it is very simple, what you must do. We want you to continue your life, as before. We do not want you to be a traitor, or a bad Muslim, or to do anything that is haram. We only want you to be a friend. And a good son” (Ignatius, 2007: 28-9).

The discourse above is produced by Hani when he is with Ferris, attempting to approach and persuade Mustafa Karami—a member of Al Qaeda—in order to be his agent and to help the GID in penetrating Al Qaeda. In this discourse, Hani said to Karami that he wants him to be a good Muslim who does not commit anything that is *haram* or forbidden according to Islamic teaching. He also says to Karami that Karami should be a good friend for the GID and should not be a traitor.

What Hani does represented in the discourse above seems to be noble because he attempts to stop Karami for not continuing his mission as an ignorance jihadist whom the deed is more like a terror rather than an effort for liberating the Muslim world from Western domination and neocolonialism. However, what Hani does toward Karami is simply a force to stop Karami's action and to make him turn around to cooperate with the GID and the CIA in the War on Terror. As a Muslim as well as an intelligence officer of a country which is part of the colonized Muslim world, Hani does not consider the reason why there are Islamic movements seeking the establishment of Islamic state, either those who conduct their effort by non violent work or those who conduct their effort by violent work. Hani does not consider that such movements are products as well as reactions toward Western domination and colonialism. He does not consider that although the Muslims involved in violence are guilty—they are not the only ones that should be blamed—they are not the root of the problem, but the Western domination and neocolonialism that should be blamed as the source of the problem. If a problem is not solved in its root, it will not end or finish, but the

another new problem will emerge as the old ones has been solved. Islamic movements—either those which use violence or not—are the same, it will never end if the source of the problem—that is Western domination and neocolonialism—is abolished.

In order to be an acceptable people according to the Western point of view, Hani should not position himself in the opposite side of the West or reject Western domination and neocolonialism. Hence, as an intelligence officer, he does not render his ability and startegic position to save his country and the Muslim world from Western domination and neocolonialism, and thus he does not see Western domination and neocolonialism as the primary source of many Islamic movements, but he simply works hard—cooperates with the CIA in the War on Terror which is initiated and ordered by the West.

It can be inferred from the discourse above that Hani is committing hypocrisy in order to be regarded as an acceptable people according to the Western criteria of members of European-dominated international system.

The similar case also happens to Sami Azhar. The following quotation will makes clear the hypocrisy committed by Sami.

“Sami used to do some fancy freelance work for the agency and the NSA in the nineties, helping us understand the crazies who were trying to kidnap his religion. But after 9/11 he realized that the world had gone off its rocker and that only a complete idiot would keep working for a hedge fund. As a Muslim, he felt a special responsibility to help stop the loonies. Am I right?” (Ignatius, 2007: 165).

The discourse above is produced by Ed Hoffman when he is in Mincemeat Park, an office where he has built his own clandestine unofficial intelligence

organization. In this office, Hoffman is introducing some members of the organization to Ferris. Sami is one of them. Hoffman explains to Ferris that Sami's first job is in Wall Street financial service, and this job has made him very rich, but after the 11th September tragedy, Sami thinks that he is summoned to give a favor to his adopted country—America—by helping the government in the War on Terror. He thinks that it is his special responsibility as a Muslim to stop the terror done by Islamic organization movements which conduct ignorant *jihad*. He thinks that those who conduct ignorant *jihad* are nothing other than a flock of people who wants to kidnap his religion—the people who are zealous for political dominance which is falsely conducted on behalf of Islamic command. Thus, Sami is afraid and he does not want to see that his religion—Islam—as well as himself are regarded as the unacceptable religion and people according to the Western point of view. Hence, he joins the CIA and works hard to prove that his religion and himself are actually good, proper, and acceptable to exist in accordance to the Western point of view and among the Western-dominated international system.

What has been done by Sami seems to be noble because he has helped American intelligence agency—the CIA—in stopping the ignorant jihadists, but the lamentable thing is that Sami thinks that the ignorant jihadist movements are the only ones of theoravbt culprit and he does not see America and the West with their domination, global order, and neocolonialism as the roots of the problem of the ignorant jihadist movements, so that he feels a strong hatred toward the ignorant jihadist but he does not hate the West which notably the one that has caused the Muslims suffer and rage and thus there are Muslims conducting some

Islamic movements including the violent one. And the another deplorable thing is that Sami feels that as a Muslim he should feel responsible for helping the West to stop the ignorance jihadist, whereas it should be the West's responsibility as its domination and neocolonialism fail in fulfilling the coherent values and the needs of Islamic societies. However, in order to be accepted as a member of the Western-dominated international system, Sami should show his loyalty to the West, not to the Muslim world. This becomes more grievous because in fact Sami is actually a genius whose potential is really needed by his own country to solve its domestic problems. This can be seen in the following quotation.

“Sami used to be a quant on Wall Street. He was born in Egypt, but he came to America to go to graduate school. He has a doctorate in mathematics and another one in economics. He got very rich working for a hedge fund. So rich that he decided to give something back to his adopted country. Have I got this right, more or less, Sami?”... “Right. So he asked if he could do something important for me, off the books. Because I knew Sami, I thought he might be just weird enough for what I had in mind here. I'd read the file on him: a math genius when he was a kid in Egypt; got a scholarship to go study in America; made so much money on Wall Street he stopped counting zeros. He was an oddball, in other words—one of a kind. Smart and ruthless, but he also gave a shit. He was special” (Ignatius, 2007: 165).

Based on the discourse above, it can be inferred that Sami is a genius Egyptian who got a scholarship to go study in America. He is very smart so that he can be a doctor of mathematics and economics all at once. After finishing his study, Sami works in America and becomes a very rich person. Feeling obliged to America, he sells himself to America—becoming a submissive servant of a country which inevitably has taken a part in colonizing the Muslim world.

It is very foolish for a very rich as well as a genius Egyptian Muslim to render his great potential to the West which has colonized his country—not to his own country or the Muslim world in general which notably needs much help to solve its domestic affairs in home—such as its problem concerning neocolonialism and Western domination, its poverty or its backwardness. As a doctor of mathematics and economics—Sami, of course, is very potential and capable to give much help to his own country and the Muslim world, but he prefers to bustle around to help the CIA fighting on the War on Terror and ignoring neocolonialism which has been done by the West. It is clear that Sami commits hypocrisy in order to be regarded as an acceptable people based on the Western criteria of members of the Western-dominated international system.

CHAPTER V

CONCLUSIONS

Based on the findings and discussion in the previous chapter, some conclusions can be drawn related to the objectives of the research that have been stated in Chapter I. The conclusions are as follows.

1. The latent intention of the Western hegemony upon the Muslim world is shown through the placing emphasis and the imposing of the Western global standard of civilization over the Muslim world. It is revealed through the Western construction of Islam and the Muslim world portrayed in Ignatius' *Body of Lies* which negatively represents Islam and the Muslim world in a condition which is unfit with the Western global standard of civilization. The representation mainly includes the depiction of Islam and the Muslim world which are corrupt, backward, uncivilized, and exotic.

a. The first construction is corrupt. The West uses the construction to make the Muslim world viewed as naturally, specially, and specifically corrupt and despotic. The corruption is mainly represented in economic aspect.

b. The second construction is backward. The West often depicts the Muslim world with its backward condition contrasted with the progressive character of the West. The backwardness of the Muslim world is constructed by describing its condition of having fallen behind—pointing and describing its decline to emphasize the condition of the Muslim world which has lost its glory—over and rotten—superseded by the Christian Western civilization. The backwardness of the Muslim world in the novel is represented by its inability to

develope and deal with the complexity of the Western high technology and the declined of the past glorious Muslim world's important cities such as Mu'tah and Damascus.

c. The third construction is uncivilized. In order to make the Muslim world and its inhabitants viewed as uncivilized world, they are set up as having three characteristics unfit with the civilized world condition. The chategories are having poor and dirty inhabitants, having savage and barbaric characteristic, and having irrational characteristic.

(1) The first characteristic is having poor and dirty inhabitants. By building this construction, the West attempts to differentiate its own world compared with the Muslim world by describing the civilized West as the rich one, while the uncivilized Muslim world as the poor one. The Muslim world is described as a world with poverty and dirty inhabitants. It is emphasized by the depiction of the old cities with its complexities of poor condition and bad luck as well as the inability of the inhabitants to live or dress in well, tidy and ellegant way like the West do.

(2) The second characteristic made by the West to construct the uncivilized Muslim world is by setting it as naturally and iherently having savage and barbaric characteristic. The construction strongly prevails in the novel especially in the image of Islamic terrorism. Any atributes related to Islam and the Muslims are often used and lumped together by the West to connect them with violence and terrorism. The construction is devided in some discourses depicting some representations that show Islam and the Arab countries as symbols of

turmoil; the Muslims as inherently barbaric people supporting violence and terror; the Islamists and Islamic organizations as the masterminds and the doers of terrorism; the practice of *jihad* as a cruel and violence method to establish Islamic state and to force non Muslims to convert Islam; the call of *al da'wa* as a call to violence and terror; the establishment of Islamic state as an evil idea; and Islam and the Arab countries as symbols of turmoil. The discourses build a bad reputation and image of the actor of neocolonialism rejection—the pious Muslims, the islamists, the sheikhs—as well as the Islamic *jihad*, al-da'wa activity and the image of Islamic state which has been seen by the Muslims as a solution to escape from the Western neocolonialism.

The construction directs the Muslims and the people of the world into an understanding that the idea of pious Muslims, Islamists, *jihad*, *al-da'wa* and Islamic state are a series of dangerous combination of Islamic old fashioned depraved ideas which is close related to brutality and violence. The construction gives logic to the world in general and to the inhabitants of the Muslim world in particular that the Islamic movements carrying the goal to reject the Western neocolonialism are improper to be existed or realized.

(3) The third characteristic is having irrational characteristic. Using such construction, the inhabitants of the Muslim world are often shown to be ignorant, gullible, stupid, or aberrant contrasted to the smart, rational and normal West world.

d. The last construction is exotic. This construction is used by the West to construct the strange and unusual Muslim world contrasted to the familiar West world.

The over all construction above works to dehumanize people of the Muslim world by describing and stressing the inferiority of the Muslim World contrasted to the superiority of the Christian Western world as the model a proper civilization. The pasification of inferiority and superiority between the Muslim World and the Christian Western world gives logic to normalize and justify the Christian Western world's authority, control, and correction over the Muslim world. Thus, this construction serves as a tool of hegemony for the sake of the West.

2. The Western construction of Islam and the Muslim world affects the people of the Muslim world become hypocritical as it imposes them to be acceptable people according to the Western standards of civilization. The hypocrisy committed by them includes concealing Islamic identity and forgetting the history of Islamic civilization, loving Western stuffs, and betraying their countries for preferring much involvement on the War on Terror but ignoring neocolonialism happening in their countries.

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APPENDIX I

THE PLOT SUMMARY OF *BODY OF LIES*

Roger Ferris, a CIA man, is ordered by his chief, Ed Hoffman, to run an operation in the Middle East for breaking an Islamic terrorism cell which is regarded as the culprit of the September 11 tragedy. The Islamic terrorism cell is inside Al Qaeda, an Islamic organization which aims to establish an Islamic state and unite Muslims in the world. The prominent target of his operation is Suleiman, the new leader of Al Qaeda.

For running the operation in the Middle East legally, Ferris needs to cooperate with the Jordanian intelligent department which is called as General Intelligent Department (GID). The chief of this Jordanian Intelligent is Hani Salaam. Hani Salaam likes Ferris. He sees Ferris as a man whom he can put his trust to. In the beginning, their relationship is very fine, but soon it is broken up because of Ferris and Hoffman's arrogance. Hoffman does not trust Hani's professionalism. He thinks that the operation will not succeed if Hani is the one who gets the charge and control. Ferris and Ed Hoffman plan to recruit Hani as their agent secretly in order to get an easier way in catching Suleiman. Unfortunately Hani is too smart. Ferris and Hoffman fail to deceive Hani. As the consequence, Ferris is thrown away by Hani and he is not permitted to run any operation in the Middle East.

Nevertheless, Hani already has had a big plan. He knows that Ferris' grandfather was a Muslim who came from the last Caliphate, the Ottoman Turk, and this information is also delivered by Hani to Suleiman in order to deceive him that Ferris is a Muslim who is spying inside CIA in order to destroy the West and that he also admires Suleiman and wants to join Suleiman's operation. Finally, Hani summons Ferris and says that he apologizes for being too sentimental. He finally permits Ferris to run the operation together again but on a condition that Ferris will not betray him anymore, otherwise he will accept a serious punishment. Actually, Hani just wants to use Ferris as a bait to destroy Suleiman.

Hani then recruits Ferris as his agent secretly by playing a drama that Ferris' girl friend, Alice Melville, is kidnapped by Al Qaeda because of her close relationship to Ferris who is a CIA man. Ferris then determines to save Alice even if he should pay Alice's life with his. In this situation Hani acts as someone who really cares to Ferris and attempts to help Ferris with all of his effort.

Ferris receives a call from a man of GID who pretends as an Al Qaeda man. He asks Ferris to come to Al Qaeda's hiding place to substitute his place with Alice if he wants to let her alive. With Hani's assistance, Ferris arrives in the hiding place. Suleiman welcomes him warmly, but not long after the warm welcome, Suleiman realizes that he is being deceived. He tortures Ferris and records it with handycam. In the middle of the torture, Hani and his men save Ferris and then catch Suleiman.

Ferris finally knows that Hani had deceived him. He feels angry but he is also amazed by Hani's ability to deceive him. Moreover, he feels that Hani is better than Hoffman for not leaving him when he is in a very dangerous situation like what Hoffman always does to Ferris. Ferris has no choice, his family's identity as Muslim who came from the Ottoman Turk is already known by CIA and thus he will not be trusted anymore. In the contrary, he will be suspected as Hani's secret agent or the worse—as a dangerous Muslim spying inside CIA to destroy the West. Hence, he prefers to stay in the Middle East and becomes Hani's partner.

Ferris and Hani finally plan to destroy Al Qaeda's cells. They cooperate to deceive Suleiman by continuing the drama made by Hani. Ferris acts as Al Qaeda's prisoner and Hani acts as an Al Qaeda man wearing a mask. Hani places Suleiman in an interrogation room and places Suleiman's video camera that is used to record Ferris torture to record the interrogation. Hani and Ferris finally succeed in deceiving Suleiman that Ferris is a Muslim spying inside CIA and it makes Suleiman think that Ferris already succeeded to penetrate CIA. Suleiman finally says some statements indicating him as Ferris' agent and that he is proud for indirectly being the part of Ferris' operation inside CIA. But finally he realizes that Ferris deceives him as Hani opens his mask and helps Ferris to untie his legs and hands, but it is too late. The video camera has recorded all of his statements and it is used by Ferris and Hani to destroy Al Qaeda's cells by sending it to an Al Qaeda man.

APPENDIX II

A. The construction of Islam and the Muslim world as a tool of hegemony

1. Corrupt

No.	Quotation	Speaker	Page
1.	“The young king seemed to understand that cupidity was Jordan’s national glue. Under his reign, the nation had graduated from the petty corruption of the old days to a baroque, Lebanese-style corruption—where even some of the army generals had their own bagmen.”	Ferris	36
2.	“Ferris was carrying a locked briefcase containing a set of NSA intercepts, chronicling the conversations of some members of the king’s family who had lately been demanding more money from the palace.”	The narrator	77
3.	“Hani’s secretary was waiting for Ferris at the front door and escorted him upstairs. Ferris walked past a bright mural on the first floor depicting the young king and his family, and then up a grand stairway. It was a bit like a fancy hotel lobby, decorated in lustrous teak and polished chrome. The elegant interior would have surprised most Jordanians, who imagined the intelligence headquarters as a Kafkaesque prison. But GID officers historically had treated themselves to the good life, sometimes to excess. One of Hani’s predecessors had gone to prison after it was alleged that he been steering contracts to friends who, in their gratitude, had been depositing large sums in a secret bank account.”	The narrator	77
4.	“Mr. Hoffman wanted me to give you something. You’ve been asking for these, I think. They’re transcripts of phone calls in Europe and America from some of the members of the royal family who have been...worrying the king. You will be interested especially in the ones with the Lebanese banker in Paris who is handling some of the royal accounts.” Ferris opened his briefcase and handed Hani the stack of transcripts.”	Ferris	81
5.	“ Through the glass, he could see the white hulls of some of the yachts that were docked in a marina behind the breakwater. The big boats sparkled in the sun. They must have cost tens of millions of dollars each, yet Ferris suspected they were rarely used. They were for decoration; perhaps once every few months, a prince of the desert would take a retinue of pliant Western ladies out for a pleasure cruise—have them strip down to the buff and entertain his business clients. The marina was part of the show—the theme park of modern	The narrator	207

	life made possible by the shower of oil wealth.”		
6.	“ The driver was a smuggler, and the GID had used him often before. He had paid his bribes over many years to Syrian customs officials, who were so thoroughly corrupt that it was all one big family.”	The narrator	349

2. Backward

No.	Quotation	Speaker	Page
1.	“Because every time they move, they throw up new signals. They buy new cell phones—without realizing that you can’t buy new phones or cards in Pakistan that we haven’t tagged. Or they get nervous about their computers, so they decide to buy new ones without understanding how completely we own that space. Thanks to our diligence, there is not an e-mail server in the world to which we do not have access. And as for computers—well, I have to laugh. We can get into anybody’s hard drive, anywhere. And thumb drives. Their couriers love to carry those around from place to place. But they have electronic signatures. Everything has a signature. That is the lovely thing about the digital world. It is so precise”	Hoffman	174
2.	“People were stupid enough to type their passwords into computers that had been rigged to monitor every keystroke; stupid enough to forget that when they visited a Web site, they picked up an electronic marker that accompanied them from site to site; stupid enough not to understand that when their computer was online, its hard drive was open for the picking; so stupid, in fact, that they failed to realize that every laptop or cell phone with a Bluetooth connection was effectively a broadcasting antenna. Best of all, it was in the moments when people thought they were being clever and taking special precautions that they were likeliest to do the stupidest things of all”.	The narrator	230-1
3.	“Ferris hid his worries, but he scanned every house as they entered the outskirts of Mu’tah. There were no Jordanian special forces here; only a few useless police. The women wore headscarves; some were fully veiled. The men had the flinty look of Bedouin, and many of them had long beards—an outward sign that they wished to be, not of this world, but of the seventh century”.	The narrator	247
4.	“In the cinder-block apartments down the narrow alleyways of the camp, you could see the flickering blue lights of the television sets, each with its own satellite dish, connecting people to a modern world they loved	The narrator	356

	and hated at the same time”.		
5.	The car traversed the anti-Lebanon range along the Syrian border and in thirty minutes they were on the outskirts of Damascus. The city stretched for miles along the Syrian plain, a jewel of the East that had lost its sparkle. Ferris gave the driver the address of Al Jazeera’s bureau in Abu Rummaneh, near the French Embassy. The office was in a bland, unadorned concrete building. Like most of Damascus it seemed to have fallen out of a time capsule from the 1960s.	The narrator	399
6.	“Ferris hid his worries, but he scanned every house as they entered the outskirts of Mu’tah. There were no Jordanian special forces here; only a few useless police. The women wore headscarves; some were fully veiled. The men had the flinty look of Bedouin, and many of them had long beards—an outward sign that they wished to be, not of this world, but of the seventh century”.	The narrator	247

3. Uncivilized

a. Subcategory I: Having Poor and Dirty Inhabitants

No	Qutation	Speaker	Page
1.	“The Palestinian refugee camps that lined the southern edge of the city were twinkling with the sweet fellowship of the poor. The coffeehouses were open, the men tugging at their narghilehs and blowing out clouds of smoke; the bakeries were selling fresh pastries and sweets for those with a late-night sweet tooth”.	The narrator	356
2.	“BASSAM’S UNCLE lived down a long dirt road near Ad-Dawr, a few miles south of Tikrit. It had once been a farm; you could still see the irrigation equipment, but now the fields were a mess of tangled weeds and derelict equipment”.	The narrator	48
3.	“Ferris let himself in the little house. It stank of shit, animal or human he couldn’t tell. It was a coarse fact of Iraqi life that people took a dump in almost any space that was unoccupied”.	The narrator	49
4.	“They made their way to an apartment building in the eastern suburbs of Berlin, a district that had been mauled by the Red Army in 1945 and never fully recovered. A pale October sun gave a faint	The narrator	22

	metallic wash to the clouds, and the cityscape was the color of dirt: mud-brown plaster on the walls, oily puddles that filled the potholes on the street; a rusted old Trabant parked along the curb. Down the street, some Turkish boys were kicking a soccer ball, and there was traffic noise from the Jakobstrasse a block away, but otherwise it was quiet. Ahead was a grim block of flats built decades ago for workers in the nearby factory; they were now urban ruins inhabited by immigrants and squatters and a few aging Germans who were too dazed or demoralized to move. The smells coming from the few open windows weren't of cabbage or schnitzel but garlic and cheap olive oil".		
5.	"They stopped for food and coffee at a place the driver knew, just south of Homs, which he insisted was clean, but when Ferris went to use the toilet, it was a hole in the floor that stank of shit".	The narrator	356
6.	"BASSAM COLLECTED Ferris the next morning outside his little villa. Ferris was wearing his robe and kaffiyeh—at a quick glance, he was just another scruffy Iraqi man in his early thirties".	The narrator	59
7.	"But eventually a young man arrived at the front door, dressed in a dirty blue track suit".	The narrator	116
8.	"Ya Bassam! Marhaba," Ferris greeted his agent. He slumped into the front seat and rolled up the window. The Iraqi was wearing a cheap leather jacket, and he had his hair slicked back with gel".	Ferris	46

b. Subcategory II: Having Savage and Barbaric Characteristics

Category of Discourse	No .	Quotation	Speaker	Page
(1) The Muslims as Inherently Barbaric People Supporting Violence and Terror	1.	"The young king might be hosting the titans of the World Economic Forum down at the fancy resort hotels on the Dead Sea, but in the back alleys of Zarqa, they were selling carpets bearing the image of Osama bin Laden and listening to cassettes of his declaration of war on America".	The narrator	36
	2.	"I mean it, Roger. I have to listen to these people screaming at me every day. Do you know they cheered in the camps this week when they heard the news about the car bombing in Milan? Cheered. Friends had to come over and protect	Alice	86

		me. They want to kill us. Don't you see that?").		
	3.	"I loved him," she said. "He was a Palestinian. Very proud, very angry. I loved him, but he mistreated me".	Alice	97
(2) The Pious Muslims as well as the Islamist and Islamic Organizations are the Masterminds and the Doers of Terrorism	1.	"I want to help you target the Berlin boy, Mustafa Karami. I want to see if we can steer him into the center of the center—to the network that is doing these car bombs in Europe. This is life-or-death stuff for us, my friend. These guys want to kill Americans".	Ferris	107
	2.	Bulent insisted on taking Sadiki to a celebratory lunch at a neighborhood restaurant. Ferris excused himself, saying he had other business, so the other two went off to a favorite gathering place for Islamist politicians and pamphleteers; it was a restaurant where they would be seen—by pious Muslims connected to the underground, and by the Turkish security men who were watching them".	The narrator	286
	3.	He was beginning to understand why Azhar had selected Omar Sadiki to star in their play. He was connected to the network of Islamic charities that had funded Al Qaeda in its early day. Indeed, he had all the necessary attributes of a member of the underground".	The narrator	207
	4.	"Azhar clicked his mouse and a new image came up on the screen. It was a photograph of an Arab man in his late thirties, dressed in a business suit. He had a well-trimmed beard and the look of a man who took fasting and prayer seriously".	The narrator	181
	5.	Ferris studied Sadiki's face: The Jordanian had a callus in the middle of his forehead from bowing so passionately in prayer each day. The prayer mark hadn't been visible in the photo Azhar had displayed. He was ostentatiously devout. That was another good sign".	The narrator	201
	6.	Ferris began reading the Arabic papers and visiting mosques. The more he talked to the sheiks, the more obvious it became: These people hate us. They don't want to negotiate anything. They want to kill us".	The narrator	71

7.	“The man who runs Al Qaeda’s new network. The one who is planning the bombings in Europe”.	Nizar	44
8.	“So this is what we will do. You have ten fingers. I will ask you ten questions, then ten more, then ten more. Each time you do not tell the truth, I will break one of your fingers. When we are done with the fingers, then we will start on your legs, and your eyes, and your tongue, and your teeth. When the hammer breaks from too much pounding, we will get another one”. 374	Suleiman	374
9.	“Azhar touched a computer mouse and the first image appeared on the screen. It showed a thin Arab man with a neat beard and a knitted white prayer cap on his head. It was an intelligent face—displaying not the rough demeanor of a killer but the austerity and asceticism of a scholar. What struck Ferris was the intensity of his eyes. They were small fireballs of rage”.	The narrator	170-1
10.	“But you are a liar,” snorted Suleiman. He raised the hammer, held it poised in the air for a moment and then brought it down with hideous force on the little finger of Ferris’s right hand. It hit at the middle joint, crushing the bone and skin almost flat against the wood. The pain was so searing that Ferris tore at his bonds in agony. But the only release was his scream”.	Suleiman	375
11.	“We know where Suleiman is from,” continued Azhar, “even if we do not know where he is now. He is a Syrian, from Hama. His real name is Karim al-Shams. The male members of his family were all killed by Hafez Assad’s troops in 1982—father, uncles, brothers. They were senior figures in the Ikhwan Muslimeen, the Muslim Brotherhood. After the massacre in Hama, the brotherhood in Saudi Arabia adopted Suleiman”.	Sami Azhar	171
12.	“Analysts noted similarities between the Salafist rhetoric in the Albani Revenge Brigade’s communiqué and that of postings that had been made on jihadi Web sites in recent months. There was a frequently repeated Arabic phrase, for example: “ <i>Nahnu rijal wa hum rijal</i> ,” which translated as “We are men and they are men.” For the jihadists, the statement meant that the traditional	The Narrator	29 0-1

		mainstream interpretations of the Koran and hadith were no more valid than those of Salafist... These were the new killers, warned the Telegraph, more dangerous even than those who had detonated the car bombs in Milan and Frankfurt”.		
	13.	“Jesus, Alice. You didn’t tell me this guy was Ikhwan Ihsan. They’re bad news...Their heads moved in unison as they watched Ferris walk across the square. They had the hard-eyed, intense look of people who studied, prayed and trained together. Ferris had seen dozens of groups like them during his time in Iraq, along the roads, gathered in alleys. It was intuition, rather than anything specific, that told him they were trouble...Now they knew from Ferris’s voice that he was American, and that he was worried...The barman didn’t answer; he had a look of fear and confusion, and his eyes darted into the shadows. Ferris sensed danger, and he was turning to leave when he felt a sharp blow to his head. His vision went black and then exploded into white rays of pain as he tumbled to the floor of the café”.	Ferris	24 9
(3) The Practice of <i>Jihad</i> as a Cruel and Violence Method to Establish Islamic State and to Kill non-Muslims who do not Convert Islam	1.	“Cool,” said Ferris again, with genuine appreciation. “But remember, we need to make Sadiki believable as a jihadi. Not just someone who visits Web sites, but someone who is planning and carrying out operations”.	Ferris	22 8
	2.	“We know that Suleiman likes car bombs. We intercepted a message after the car bombs in Baghdad really began to take a toll, saying that a senior Al Qaeda member, we didn’t know who, wanted the suicide bombers to come to Europe and America—to kill Christians and Jews, not Muslims. Suleiman wanted the terror to move to the West”.	Sami Azhar	17 2
(4) The Call of <i>Al-Dawa</i> as a Call to Violence and	1.	“I have a first question for you. I am so curious. I cannot wait. When did you realize that you were a Muslim? When did you hear al-dawa—the call?”.	Suleiman	36 7

Terror				
(5) The Establishment of Islamic State as an Evil Idea	1.	“We need to destroy his idea. We’ve captured him and some of his people, but they’ll find others who are nearly as clever and angry. Hell, they have most of Iraq as a recruiting ground. We’re not finished yet. When I was working with Hoffman, I wanted to create a poison that would destroy everything Suleiman had touched. Contaminate him, his ideas, his people. Make them radioactive for a hundred years. That’s still what we need: a poison pill. And I can be the poison”.	Ferris	38 8
(6) Islam and The Arab Countries as Symbols of Turmoil	2.	“And Jordan had Islam, the secret inspiration and torment of every Arab country. That was the Amman station’s biggest concern, other than ministering to the young king. The Jordanians were Sunnis, and the state-run network of mosques here was as ossified as the Church of England. The big pink-and-white-striped Husseini Mosque in the old downtown was nearly empty on Fridays. Religious people went to little mosques in the slums and refugee camps outside of town—or to Zarqa, the big industrial city just north of Amman that was the prime recruiting ground for the underground.”	The narrator	36
	3.	“I know too many things, sir. I have traveled with Abu Musab. I know his secrets. They trusted me. They were going to send me outside Iraq. They prepared me. But then a few days ago they said sorry, they needed me for a martyrdom operation in Baghdad. I think they did not trust me anymore. I don’t know why. Rumors, maybe. They hear that I know Bassam, maybe. That was when I ran away. They have too many martyrs. I don’t want to die. I want to go to America”.	Nizar	49
	4.	“When Ferris closed his eyes, he could see a flickering image in his retinal camera—of the man who was sending the bombers into the capitals of what people still wanted to believe was the civilized world”.	The narrator	31- 2

c. Subcategory III: Having Irrational Characteristic

No.	Quotation	Speaker	Page
1.	“On the Royal Jordanian flight back from Berlin, Ferris overheard two well-dressed Arabs in the row ahead of him in Crown Class talking knowingly about the Milan bombing. The car bomb was just like the one in Rotterdam; no, it was bigger, and there were propane cylinders in the car to enhance the blast. It was the work of Al Qaeda; no, it was the Shiites, pretending to be Al Qaeda; no, it was a new group, more terrifying than any of the others. They had no certainty about anything, except that it was America’s fault”.	The narrator	33
2.	“Even the flight attendant seemed skittish. She was dressed in a red skirt that hugged her ass, a fitted red jacket and a red pillbox hat, the kind you never saw anymore except on flight attendants. That was the endearing thing about Royal Jordanian: Like Jordan itself, it was caught in a time warp. But she hadn’t responded when Ferris tried to chat her up, and she had looked away with a slight grimace when she served him his meal. Her manner said: This is your fault, you Americans”.	The narrator	33-4
3.	“Ferris could feel the hostile stares as he went through passport control in Amman. The flight from Tel Aviv arrived at the same time, and the Jordanians were glowering at anyone who looked Israeli or American. The Jews. The Crusaders. For the Arabs, they had become interchangeable. Ferris wanted to get to work, to do something useful that might keep all these angry people from wreaking even more havoc”.	The narrator	34
4.	“Maybe. If you believe luck is written in coffee grounds. My old boyfriend believed that. And a lot of other crazy things”.	Alice	97
5.	“We would like you to help us,” Hani said. “And it is very simple, what you must do. We want you to continue your life, as before. We do not want you to be a traitor, or a bad Muslim, or to do anything that is haram. We only want you to be a friend. And a good son”.	Hani Salaam	28-9
6.	“America was so normal. The bloody mess in Iraq might as well be on another planet”.	The narrator	68

4. Exotic

No.	Quotation	Speaker	Page
1.	<p>“Sadiki excused himself to pray in the middle of this meeting, just as he had in Beirut. Once again, he returned looking cleansed. This was the part of Islam that Ferris genuinely admired, even if he didn’t understand it. For believers, the daily prayers were like bathing in a pool of spring water. There was a sense of release and purification that seemed to come from the rituals of kneeling, bowing, confessing, praising. That was what “Islam” meant—submission to God’s will”. Ferris could have embraced these slaves of Allah, in another lifetime. But for him and his colleagues, it was now and forever the day after September 11, 2001”.</p>	The narrator	240
2.	<p>Ferris liked Amman, for all that. Its chalky white buildings gave the city a monastic look, that dizzying, arid purity of the desert that, every millennium or so, drives people so crazy they invent religions. Even at high noon in midsummer, Amman felt like a bracing sauna, as opposed to the wilting steam bath Ferris remembered from Yemen, or the pitiless furnace of Balad. And it retained many of the quaint folk-ways of the Arab world; even here on the airport road, young boys at makeshift stands were hawking fruit and vegetables and dispensing fragrant, bitter Arab coffee in tiny cups. Herds of sheep wandered onto the highways, attended by shepherds in flowing cloaks, as if they had fallen out of a time capsule. However much it tried to look like the West, Jordan was still the East. Hidden away in its markets were spice merchants and fortune-tellers and arms dealers—a whole secret life that was wired into a different set of circuits from those of McWorld”.</p>	The narrator	35

B. The Effect of the Western Constrution of Islam and the Muslim World toward the people of the Muslim world

Effects	No.	Quotation	Speaker	Page
a. Concealing Islamic identity and forgetting Islamic civilization history	1.	“Suleiman seemed to think he had volunteered to come into their lair because he was a Muslim. He wondered what was the right answer to his question, the one that would give him the most flexibility. He remembered his curiosity as a boy about his roots—never quite knowing what country it was that his grandfather had left, never understanding the secret that was buried under the grunts and mumbles. Could it be that his grandfather hadn’t been a Catholic at all, as he claimed, but a Muslim? It was possible, certainly. He thought about his conversations with his mother only a few weeks ago, and that prompted him to make up an answer”.	The Narrator	367
	2.	“I knew it because I did my research. You Americans think you are the only people capable of meticulous work, but you are quite wrong. I had a hunch, and I did some checking. Quite a lot of checking, actually. I had people looking at census records in the United States, and the manifests of ships landing at Ellis Island. I had researchers in Bosnia visiting relatives you don’t even know you have. I even sent one of my men to talk to your mother, to see if she had anything. And then I sent a team here to Tripoli, to consult the old Ottoman records. We needed documents, and we knew that Suleiman’s men would come and check, too. They are not stupid, either, my friend. So it had to be real. And it was. Your grandfather’s name at birth was Muhammad Fares. He kept it a great secret in America”.	Hani Salaam	380-1
		“I think not.” She laughed. “Baba said he was from the former Ottoman Empire, which covered a lot of territory. I always imagined he was from someplace unpronounceable east of the Danube, like Bosnia-	Joan Ferris	191

		Herzegovina, or Abkhazia. He said his family had Muslim neighbors, I remember that. But he didn't like to talk about it, and your father didn't press him. Everybody got jumbled together in Pittsburgh, and I guess they didn't like being called 'Bohunks,' or 'Polacks,' or whatever they happened to be. So they just thought of themselves as Americans. Or so I always imagined".		
b. Loving Western stuffs and managing themselves like the Westerners	1.	"Ma'alesh. Too bad. He'll get over it. Who loves the Americans more than me?"	Hani Salaam	82
	2.	"Ferris had found him intimidating at first, but after a few weeks, he began to think of him as an Arab version of the lounge singer Dean Martin. Hani Salaam was cool, from the glistening polish of his shoes to the smoky lenses of his sunglasses. Like most successful men of the East, he had a reserved, almost diffident demeanor. His smooth manners could seem British at first, a remnant of the semester he had spent at Sandhurst long ago. But the bedrock of his character was the generous but secretive spirit of a Bedouin tribal leader".	The narrator	23
	3.	"People back at Langley always described Hani as a "pro." There was something condescending in that, like white people describing a well-spoken black man as "articulate"".	The narrator	24
	4.	"How are you, man?" said Bassam. "Are you cool?" He liked American street talk, even though Ferris told him it was insecure. It reminded him of home, in Dearborn".	Bassam	47
	5.	"Well, boss, I have someone very crazy for you today. This one you are not going to believe. Really, man. He's too much." Bassam was sounding like a DJ in his excitement".	Bassam	47
	6.	"His predecessor, Francis Alderson, had recruited a young Palestinian named Ayman from a town in the West Bank called Jenin. He was living in Amman now, and like most Palestinians, what he wanted most	The narrator	116

		was a visa for America”.		
	7.	“Living well might not be the best revenge, but it was the only one currently available for the Palestinians who were now a majority of the population. They came back from Doha and Riyadh with small fortunes, which they used to build huge villas in Amman where they could entertain each other, hatch business deals and show off their wives, Western-style. Cosmetic surgery had become a leading industry in the new Amman; a woman hadn’t arrived until she’d had her nose fixed or her breasts done. It was like Los Angeles, without the ocean. Amman even had a magazine called Living Well, with ads that told young Arab women where to shop for bikinis and Sex and the City DVDs and retro furniture. The recent Iraqi refugees had added their own acrid flavor to the mix; they were bidding up local real estate and providing work for thousands of thugs to protect them from the other thugs”.	The narrator	35-6
c. Betraying their countries for preferring much involvement in the War on Terrorism but Ignoring Neocolonialism	1.	“Ferris had a busy day in Ankara. He met with Bulent Farhat, the Turkish agent who would be posing as Unibank’s chief engineer. Farhat had been an Afghan traveler long ago; the Turks had sweated his jihadist passion out of him when he returned and had set him free on condition that he continue reporting for them, at first in Salafist circles at home and then, when they trusted him, from mosques in Germany. The CIA had picked him up in Germany and ran him as a unilateral, even though he was still on the books of the Turkish service”.	The narrator	285-6
	2.	“We would like you to help us,” Hani said. “And it is very simple, what you must do. We want you to continue your life, as before. We do not want you to be a traitor, or a bad Muslim, or to do anything that is haram. We only want you to be a friend. And a good son”.	Hani Salaam	28-9
	3.	“It is true that I was well compensated, Ed, but I also invested wisely”. “Sami used to do some fancy freelance work for the agency and the	Sami Azhar	165

	<p>NSA in the nineties, helping us understand the crazies who were trying to kidnap his religion. But after 9/11 he realized that the world had gone off its rocker and that only a complete idiot would keep working for a hedge fund. As a Muslim, he felt a special responsibility to help stop the loonies. Am I right?”</p> <p>“Sami used to be a quant on Wall Street. He was born in Egypt, but he came to America to go to graduate school. He has a doctorate in mathematics and another one in economics. He got very rich working for a hedge fund. So rich that he decided to give something back to his adopted country. Have I got this right, more or less, Sami?”</p> <p>“Yes, indeed. Or as you would say, Ed, ‘Fuck yes!’”</p> <p>“Right. So he asked if he could do something important for me, off the books. Because I knew Sami, I thought he might be just weird enough for what I had in mind here. I’d read the file on him: a math genius when he was a kid in Egypt; got a scholarship to go study in America; made so much money on Wall Street he stopped counting zeros. He was an oddball, in other words—one of a kind. Smart and ruthless, but he also gave a shit. He was special”.</p>	and Ed Hofmann	
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APPENDIX III**SURAT PERNYATAAN**

Yang bertanda tangan di bawah ini:

Nama : Ryang Adisty Farahsita, S.S.

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Program Studi : Ilmu Linguistik

Fakultas : Pasca Sarjana Ilmu Budaya Universitas Gadjah Mada

menyatakan telah melakukan triangulasi data dalam penelitian yang telah dilakukan oleh mahasiswa bernama Nur Diah Fatmawati dengan judul “The Western Construction of Islam and The Muslim World in Ignatius’ *Body of Lies*”. Apabila terbukti pernyataan ini tidak benar, hal ini sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, 6 Juli 2014



Ryang Adisty Farahsita, S.S.

SURAT PERNYATAAN

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Yogyakarta, 6 Juli 2014



Fitria Nurhayati, S.S.

SURAT PERNYATAAN

Yang bertanda tangan di bawah ini:

Nama : Tri Wahyuni

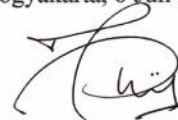
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Fakultas : Bahasa dan Seni Universitas Negeri Yogyakarta

menyatakan telah melakukan triangulasi data dalam penelitian yang telah dilakukan oleh mahasiswa bernama Nur Diah Fatmawati dengan judul “The Western Construction of Islam and The Muslim World in Ignatius’ *Body of Lies*”. Apabila terbukti pernyataan ini tidak benar, hal ini sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, 6 Juli 2014



Tri Wahyuni

