



WORLD ISLAMIC SOCIAL SCIENCE CONGRESS
SECRETARIAT

1st WISSC 2015

WORLD ISLAMIC SOCIAL SCIENCE CONGRESS

PROCEEDINGS

1- 2 December 2015
PICC, Putrajaya,
Malaysia

www.unisza.edu.my/wissc
wissc2015@gmail.com

Organized by

بوتيرة سيند سلطان زين العابدين
UNISZA
UNIVERSITI SULTAN ZAINAL ABIDIN





WORLD ISLAMIC SOCIAL SCIENCE CONGRESS
SECRETARIAT

1st WISSC 2015

WORLD ISLAMIC SOCIAL SCIENCE CONGRESS

PROCEEDINGS

Editors:

Kamarul Shukri Mat Teh
Mohd Shahrizal Nasir
Mohd Firdaus Yahaya
Mohd Fauzi Abdul Hamid

© Copyright Universiti Sultan Zainal Abidin, 2017.

Published by
Universiti Sultan Zainal Abidin

ISBN: 978-967-0899-56-5

TABLE OF CONTENT

NO.	TITLE	PAGE
1.	Social Media And Political Participation Among Young People	10
2.	Corporate Diversification And Performance: A Review Of Literature	20
3.	Islamic Crowdfunding: Alternative Funding Solution	30
4.	Modified Traditional Game “Engklek” As A Stimulation Media Of Development Aspects Of Early Childhood	39
5.	Islamic Psychotherapy: A Case Study In Patients With Myoma Psychological Symptoms	49
6.	The Effectiveness Of Implementation Spirituality-Based Nursing Care Training Toward Quality Of Nursing Care In Jakarta Islamic Hospital	59
7.	The Development Of “Kemilau Senja Package” And The Effect On Nursing Comprehension And Ability To Overcome Menopausal Problems In East Jakarta	65
8.	The Assessment Of The West Against Islam As Seen In Issues On Innocence Of Moslem	78
9.	The Services Of Halal Spa: The Case In Surabaya Indonesia	84
10.	Mapping Analysis Network Office, Assets, Finance, Third Party Funds (DPK), Financial Ratios Of Sharia Banking In Indonesia	91
11.	The Role Of Training/ Internship In The Development Of The Small And Medium Enterprises (UKM) Based On The Environmental Preservation	100
12.	The Role Of Total Quality Management In Improving Teachers’ Performance	104
13.	How Should We Understand Polygamous Fathers? Rethinking Polygamy And Polygamous Fathers Across Households	136
14.	Development Of Traditional Product Design In Iraq: The Effects Of Deconstructivism On Muslim’s Aesthetic Preferences	148
15.	Pragmatic Aspects In Manual Of Radiotelephony (Doc 9432) International Civil Aviation Organization Based On Speech Act Theory	161
16.	Arabic For Special Purposes In The Context Of Management Studies	167



WORLD ISLAMIC SOCIAL SCIENCE CONGRESS
SECRETARIAT

UNISZA

17.	The Impact Of Supervision, Motivation And Work Ethic On Teachers' Professional Competence: A Case Study Of Private Islamic High School Teachers	196
18.	Restructuring Indonesian Conventional Bank Toward The World Largest Islamic Bank	206
19.	The Handling Of Juvenile Delinquency Through The Arrangement Of Senior Secondary School (SMA) Islamic Education Curriculum", Aimed At Formulating The Lesson Plan	212
20.	Celebrating The Hybrid Traditions Of Islam And Malay For Global Heritage Tourism	221
21.	The Relationship Between Emotional Intelligence And Leadership Style Among Deans In UiTM	225
22.	Comparison Of Disaster Risk Reduction (DRR) Framework Between Developed And Developing Countries	233
23.	Waqf And Waqf Based Universities In Malaysia: An Exploratory Analysis	242
24.	Determinants Of Family Takaful Demand In Malaysia: A Literature Review	257
25.	Towards To Liberalism The Practices Of Liberalization In Indonesian Higher Education	269
26.	Humanistic Teaching Aids And Student Centered Learning Approach Among Teachers In Secondary School In Terengganu	280
27.	Improve Financial Performance Through The Implementation Of Syaria Accounting	290
28.	Viral Marketing Communication (Turkey Example)	304
29.	Do The "Frontier Governance" Survive?(Study On The Increasing Of Human Resources Competences)	313
30.	A Development Of Microtakaful Flood Scheme In Malaysia: Case Of Flood In Kelantan	321
31.	Entrepreneurship Education In Islamic Community: Its Application In Human Resource Planning And Development Course	330
32.	Integrating Essentials Of Islamic Law (Maqasid Syariah) As Underlying Foundations Of Value-Laden Education	339
33.	Teachers' Beliefs About Efl Learning Strategies And Classroom Practices	348
34.	Judgments In Private Contracts And Shari'Ah Compliance In Malaysia: An	358



	Initial Perspective	
35.	Cultural Aspect As Mediating Role In The Relationship Of Multidimensional Construct Of Marketing Strategy And Customer Loyalty In Medical Tourism	364
36.	Performance Of Consistent Partial Least Square Path Modeling (PLSC): A Literature Review	379
37.	Awareness About Human Rights Among Police Personnel: A Study Of Twin Cities (Rawalpindi & Islamabad)	392
38.	Awareness On Indoor Air Quality Among Malaysian: Case Study At KL Sentral, Malaysia	405
39.	In The World And Turkey, The State Of Halal Products Market And The Problems Experienced In Marketing Halal Products	410
40.	The Principle Of Non-Interference And The Question Of Human Rights Violation: The Case Of The Rohingya Minority	424
41.	Ubiquitous City (U-City) And Malaysia E-Participation	434
42.	Creation Of Company Through Zakat Funds For Sustainability Of Malaysian Asnaf With Reference To Shari'ah Justification	443
43.	Performance Of Long Term Conventional Bonds And Sukuk In Malaysia	454
44.	Branding Delegation Of Education Based A Characterized Campus	466
45.	Character Building In Indonesia Raya Anthem	471
46.	An Analytical Discourse For Utilising Terengganu's Waqf Properties For Human Development In The State	477
47.	Avoiding Error In The Translation Of <i>Prepositional Relative-Clause</i> Sentences From English Into Bahasa Indonesia	494
48.	A Conceptual Framework On Adoption Of Enterprise Risk Management Among Malaysian Smes	499
49.	Determinants Of Takaful: Case In East Coast Region Of Malaysia	507
50.	The Right To Refuse Medical Treatment From The Malaysian And Islamic Law Perspectives	512
51.	How Do Intellectual Capital And Islamic Values Relate To Small Business Performance? A Conceptual Framework	526
52.	Marriage Without Wali In Malaysia: A Socio Legal Study On Its Causes, Implications & Solutions	537



53.	Pembangunan Perumahan Dan Isu-Isu Perumahan Di Negeri Terengganu	544
54.	Keusahawanan Dalam Pembangunan Perniagaan: Isu-Isu Keberkesanan Program Latihan Keusahawanan Di Malaysia	551
55.	Faktor Pengantara Kepuasan E-Pelanggan Terhadap Kualiti Perkhidmatan E-Dagang Dan Kesetiaan E-Pelanggan Dalam Industri Perhotelan	560
56.	Kepelbagaian Agama Menyumbang Konflik Perpaduan Kaum	569
57.	Mantera Dalam Persembahan Main Puteri Dan Wayang Kulit	577
58.	Isu-Isu Syariah Dalam Kontrak Derivatif Ekuiti	587
59.	Kebanjiran Pekerja Asing Dalam Industri Perladangan: Satu Kajian Impak Terhadap Generasi Kedua Felda	593
60.	Pengurusan Bakat Staf Akademik Di Institusi Pengajian Tinggi: Satu Tinjauan Literatur	600
61.	Tahap Kepuasan Dan Tingkah Laku Buruh Asing Dalam Sektor Pelancongan Di Malaysia	606
62.	Masjid Lestari: Amalan Kitar Semula Sisa Pepejal Di Masjid Semenanjung Malaysia	616
63.	Kecekapan Penggunaan Tenaga Elektrik Bagi Amalan Masjid Lestari Di Semenanjung Malaysia	625
64.	Kepemimpinan Politik Bercirikan Rabbani	633
65.	Tipologi Dan Implikasi Barah Sosial Ke Atas Aktiviti Ekonomi Komuniti	642
66.	Pengaruh Kecerdasan Emosi Dan Komitmen Dalam Pembangunan Prestasi Kerja	658
67.	Keseimbangan Kerja Dan Kehidupan: Satu Tinjauan Konseptual	664
68.	Adaptasi Konsep e- Komuniti Dalam e-Masjid	678
69.	Boikot Barangan Dalam Konflik Palestin-Israel Berpandukan Kepada Prinsip Daruriyyat, Hajiyyat Dan Tahsiniyyat	686
70.	Model Pengurusan Islam Menurut Surah Al-Fatihah: Kenapa Dan Bagaimana?	698
71.	Pematuhan Syariah Di Restoran Dalam Industri Perhotelan Di Malaysia	713
72.	Challenges Of Islamic Civilization And Its Implications: A Critical Analysis	717



	From Muhammad Asad's Point Of View	
73.	Pelaksanaan Bahagian Sokongan Keluarga (BSK) : Cabaran Dan Penyelesaian Dalam Menguatkuasakan Perintah Nafkah	724
74.	Hubungan Kepimpinan Transformasional Dalam Kalangan Guru Besar Dengan Tingkahlaku Kewarganegaraan Organisasi Sekolah Rendah Dalam Daerah Kuala Terengganu	734
75.	Kriteria-Kriteria Hakim Yang Dilantik Bagi Ujian Hafaz Al-Qur'an Dewasa Terbuka Negeri Terengganu	741
76.	Transformasi, Hijrah Dan Perpaduan Sejagat	749
77.	Guru Dan Cabaran Dalam Memupuk Kemahiran Berfikir Aras Tinggi (KBAT) Di Sekolah Rendah	758
78.	Pengurusan Hutang Si Mati Dalam Pembahagian Pusaka Kecil Orang Islam: Kajian Awal Di Uppk, Jkptg, Kuala Terengganu.	765
79.	Pelaburan Emas Dari Perspektif Syarak	777
80.	Kesultanan Terengganu Dan Penyebaran Islam	788
81.	Peranan Pendidikan Sekular Zaman Penjajahan Dalam Pertumbuhan Dan Perkembangan Peradaban Melayu	802
82.	Transformasi Kesan Penggunaan Teknologi Maklumat Dan Komunikasi Dalam Aktiviti Pengajaran Dan Pembelajaran Guru Pendidikan Islam Program Pensiswazahan Guru UniSZA	815
83.	Penyerapan Elemen Falsafah Bahasa Untuk Penyatupaduan Nasional : Analisis Keperluan Terhadap Guru Bahasa Melayu Di Kawasan Luar Bandar	825
84.	Kesan-Kesan Permasalahan Media Massa Dalam Kalangan Remaja Berisiko	837
85.	Peranan Dialog Dalam Pembelajaran Transformatif Dalam Kalangan Bekas Penagih Dadah	848
86.	Pengaruh Customer Value Terhadap Intention To Switch Pada Nasabah Bank Syariah "XYZ"	855
87.	An- Nahl Fly Over Sebagai Solusi Kemacetan Lalulintas Di Surabaya Yang Berazaskan Ukhuwah Insaniyah	873
88.	Pengaruh Penerapan Total Quality Management Terhadap Kinerja Pekerja Pt. Pertamina Refinery Unit Iii Plaju	887
89.	Implementasi Otonomi Pendidikan Dalam Bingkai Otonomi Daerah	893



90.	Aplikasi Dampak Temuan Kecerdasan Jamak Islam “Multiple Intelligence” Kedalam Pembelajaran	903
91.	Paham Keagamaan Dan Aktivitas Sosial Kaum Tarekat: Analisis Terhadap Matinya Ideologi Radikal Di Sumatera Barat	914
92.	Analisis Kandungan Timbal (Pb), Cadmium (Cd) Pada Air Dan Ikan Bandeng (Chanos Chanos) Di Tambak Kota Dan Kabupaten Pekalongan	935
93.	Dampak Implementasi Program Jaminan Kesehatan Nasional Terhadap Penurunan Angka Kematian Ibu: Studi Kasus Kabupaten Bogor	943
94.	Peran Indonesia Dalam Mengatasi Islamophobia Di Era Pemerintahan Presiden Susilo Bambang Yudhoyono	952
95.	Permintaan Publik Dalam Penyusunan Peraturan Daerah Tentang Jaminan Produk Halal	957
96.	Diversity Tajdid Dan Konstruksi Islamic Studies (Dialektika Epistemologis Kaum Reformis Muhammadiyah Di Indonesia Dan Kontribusinya Dalam Perkembangan Ilmu Pengetahuan Islam)	966
97.	Pemberdayaan Politik Perempuan Di Aceh Utara (Analisis Faktor Kultural Dalam Masyarakat)	979
98.	Membudayakan Literasi Pada Generasi Penerus Bangsa Melalui Sustained Silent Reading Sebagai Modal Menghadapi Tantangan Global	989
99.	Peran Politik Dalam Bidang Pendidikan	1001
100.	Kelas Menengah Muslim Dan Masa Depan Demokrasi Di Indonesia	1006
101.	Visi Dan Misi Bank Syariah: Telaah Kritis Visi Dan Misi Lembaga Keuangan Syariah Pada Masa Rasulullah, Masa Setelahnya Dan Praktikanya Di Era Kini;	1021
102.	Pelaksanaan Hukuman Mati Dalam Konteks Undang –Undang Jenayah Islam Dan Undang -Undang Hak Asasi Manusia Di Indonesia	1033
103.	Harakah (Gerakan) Transnasional Di Indonesia Dan Perspektif Muhammadiyah	1057
104.	Religious – Cultural Based Management Of The Lecturers And Administration Staffs In Muhammadiyah College (A Case Study In Uhamka Jakarta)	1070
105.	Penulisan Karya Ilmiah	1087
106.	Peran Organisasi Al Washliyah Dalam Memelihara Anak Yatim Piatu Di Sumatera Utara	1098



107.	Membangun Model Akuntabilitas Otoritas Jasa Keuangan	1108
108.	Peran Implementasi Manajemen Mutu Terpadu (Total Quality Management) Dalam Peningkatan Kinerja Guru Madrasah	1131
109.	Peningkatan Kemampuan Holistic Mahasiswa Pada Matakuliah Tefl Melalui Metode Kooperatif Round Robin Discussion Model	1151
110.	Kajian Pengelolaan Zakat Sebagai Alat Pemberdayaan Ekonomi Masyarakat Pada Baz Di Kabupaten Gresik	1162
111.	Analysis Of Nursing Education Excellence In Surabaya Indonesia Based On Malcolm Baldrige Criteria	1179
112.	Tata Kelola Propesionalisme Manajemen Wakaf	1189
113.	Analisis Kinerja Olahraga Pemain Bulutangkis Berdasarkan Pemberian Sodium Bikarbonat Dan Sodium Sitrat	1209
114.	Religion Conflict In Indonesia Problems And Solution	1219
115.	Keberkesanan Program Pemberdayaan Masyarakat Perdesaan Pesisir Dan Perbatasan Di Provinsi Kepulauan Riau (Studi Evaluasi Program Percepatan Pembangunan Desa Dan Kelurahan Provinsi Kepulauan Riau)	1229
116.	Rehabilitasi Rumah Tidak Layak Huni Dalam Tinjauan Kultural Masyarakat Melayu Pesisir Dan Perbatasan Di Kepulauan Riau	1237
117.	Pengentasan Kemiskinan Melalui Program Pemberdayaan Usaha Mikro, Kecil Dan Menengah (UMKM) Di Kota Tanjungpinang	1245
118.	Pengaruh Strategi Pembelajaran Dan Kepercayaan Diri Terhadap Hasil Belajar <i>Tahfidz Al-Qur'an</i>	1256
119.	Model Implementasi Zakat Sebagai Instrumen Jaminan Sosial Di Baitulmal Majelis Agama Islam Wilayah Persekutuan	1266
120.	Nilai-Nilai Kesalehan Sosial Pada Karya Raja Ali Haji: Jawaban Atas Persoalan Kemanusiaan Modern	1278
121.	Islamic Values & Principles Profile Serta Financial Literacy Karyawan Perbankan Syariah Di Kota Palembang	1278
122.	Bom Bunuh Diri Dalam Fatwa Kontemporer Yûsuf Al-Qaradhâwî Dan Relevansinya Dengan Maqâshid Al-Syarî'ah	1299
123.	Kajian Aplikasi Beberapa Komposisi Limbah Media Tanam Jamur Tiram Terhadap Hasil Bawang Merah Di Lahan Ultisol	1310
124.	Peran Sekolah Dan Masyarakat Dalam Penanaman Nilai Islam	1319



WORLD ISLAMIC SOCIAL SCIENCE CONGRESS
SECRETARIAT

125.	Nasib Tanah Orang Melayu Di Sumatera Utara: Dari Perangkap Normatif Sampai Pengingkaran Sejarah	1324
126.	Rezim Hak Kekayaan Intelektual Mengenai Pengetahuan Tradisional Dalam Perspektif Islam	1334
127.	Penerapan Prinsip Hukum Bagi Hasil Dengan Akad Mudharabah Dalam Pembiayaan Kegiatan Usaha Oleh Bank Syariah	1347
128.	Urgensi Peraturan Daerah Dalam Pelestarian Dan Pengelolaan Cagar Budaya Di Provinsi Kepulauan Riau	1356
129.	Pluralisme Praktek Pelaksanaan Waqaf Dan Tantangannya Sebelum Dan Setelah Lahirnya UU Waqaf No.41/2004	1365
130.	Sanad Dan Pemahaman Terhadap Hadits Shahih	1376
131.	Politik Hukum Dalam Penyusunan Peraturan Daerah Provinsi Kepulauan Riau Tentang Lembaga Adat Melayu	1384
132.	Peran Orangtua Tunggal Dalam Sosialisasi Pekerjaan Domestik Kepada Anak Dari Keluarga Miskin Di Kota Padang	1391
133.	الاسلاموفوبيا في القرن الحادى والعشرين: فرنسا نموذجا	1402
134.	الدور السياسي للمسجد: رؤية نظيرية	1419
135.	التعايش الديني في أندونيسيا: المقومات والمعوقات دراسة تقييمية في ضوء القرآن الكريم	1494
136.	بين المصالح والمقاصد الشرعية	1511

THE ASSESSMENT OF THE WEST AGAINST ISLAM AS SEEN IN ISSUES ON *INNOCENCE OF MOSLEM*

Khristianto

University of Muhammadiyah Purwokerto

Arif Budiman

State Islamic University of Sunan Kalijaga, Yogyakarta

Bustanuddin As-Suaidy

University of Muhammadiyah Purwokerto

INTRODUCTION

In a web-based interactive media, news is not only read for its actual information, but also seen to know the readers' comments on it. It is interesting to know their response on issues broadcasted there. Their comments sometimes are forms of their judgment or interpersonal attitude on the issues. They can be positive, negative, or neutral attitude to issues. In other times, comments were addressed to other comments, even others just express an "ignorance" to whatever in the pages.

An issue drawing a lot of public comments is news about the film "Innocence of Moslem" (hereinafter referred to as IM), and the series of events emerged as the effect. It does not only interest in the Indonesian public but also attracted to the Western public. The same issue was broadcasted in Western countries like the United States and the United Kingdom. Through the choice of words and expressions, the public evokes their evaluation on a phenomenon in question. In another word, their comments competes each other to be the "truth" and to be recognized by most members.

The comments as discourse function to set a truth. The dominant discourse is systematically regarded as a truth, while things outside into the concepts and ideas are marginalized. Eriyanto (2001: 104-105) says that the media can play an active role in shaping the dominant discourse considered to be a consensus then disseminated and shared (common sense), and others are considered deviant discourse. The developing discourse further strengthens the knowledge as power products. Finally, what appears in the relationship is a reasonable truth or so-called Foucault as a regime of truth, and as unquestionable (Banawiratma, 1996: 8). In this context, the comments on an issue of society are process of dialectic discourse that offer and put the "truth" in the contest of truth. The opinion recognized by other public can be done either by comments directly or by simply clicking on the icon "Likes" will be the consensus of truth.

Relying on the above discussion, this study will examine the phenomenon of western public opinion represented by the United States (in the site www.us.yahoo.com) and the UK (via www.uk.yahoo.com). Through Foucault's theory of truth as perspective, this study will use the appraisal theory (Martin & White: 2005) to see the negative fear or suspicion of the West against Islam and the Muslims.

FINDING AND DISCUSSION

WESTERN PUBLIC ASSESSMENT ON IM ISSUES

IM issues in the West were taken from two articles entitled "Innocence of Muslims: Dark Demonstration" by Peter Bradshaw in www.guardian.co.uk on September 17, 2012. In response to the news, there are 113 public comments quoted on 12 November 2012. In addition, "Innocence of Muslims filmmaker given one year in prison" is the title of news of which comments will be discussed in this paper. This news drew 1014 commentaries. All the comments are processed by a corpus analysis, applying AntCont 3.2.3w, a Freeware corpus analysis toolkit, to see the emergence of key words along with its collocations.

In line with the public's assessment aspects of IM issues, the focus of the analysis is the readers' judgment as the representation of Western public on the violence as the Moslem reaction on the film. In general, most western public were concerned with the violence which has caused death. Here are some examples of the western comment:

1. Its sounds like they are bowing to Muslims where is the Freedom of Speech.
2. A very very violent and touchy religion. There are no Gods out there, just stars and planets.
3. it is laughable the radical Muslims blamed the U.S. for this film..and the maker was Egyptian.
4. This poorly made comedy films did not cause Muslims to riot. The fact that Islam is a religion of violence and oppression is what the caused muslims to riot.

Western public in general have a negative view on the violence. There are 340 relevant comments. Of the four comments above, the word "violent", "oppression" everything associated with "Muslim" and "Islam" as a religion. The violence was not caused by the film, but by the type of religion that "likes" violence. Thus it seems clear that the red lines of Western public opinion. Only few, 7 comments, evokes a positive value to Moslem, saying that the violence is only a reactive action to the provoking movie.

The negative opinion to Moslem strengthened as the court decided to punish Sam Bacile for a-year prison. To this news, readers wrote 1014 comments, but the data taken are only 165. All of them speak to support Bacile. They said he does not deserve the sentence. They also wondered whether the demonstrators that trigger the death of an innocent person would be also punished. They conclude that American government has been subject to a Muslim group.

If anyone should be jailed, it should be the rioters and Murderers who committed criminal acts to deny innocent people Reviews their life in their work while building.

Most comments of the western public are not addressed to the movie, but to the Muslim communities and their demonstration resulting in a chaos. It was also expressed in one of the comments to a news of "Dark Demonstration .."

It's puerile nonsense - just like 90% of the content on the web. That it has the caused violence and death says more about Islam than it does about the people who made (if you can call it that) this movie.

Nevertheless, the toolkit identifies 99 sentences containing the word "movie". None of them mention positive about the film in terms of its quality. They claimed that it was very ugly ("a piece of shit"), and "garbage". However, they do not blame it and believe that it cannot be attributed to the acts of violence.

*Yes, the movie is a piece of shit,
I watched about 5 minutes of this "movie" and turned it off Because it was garbage,*

To be more detail in analyzing the appraisal of the western public, the comments will be analyzed using Appraisal Theory (Martin & White: 2005) with a primary focus on their attitude. As previously mentioned, attitudes have three elements, i.e. affect (emotions/feelings), judgment (ethics) and appreciation (aesthetics). Each of these attitude's elements is used as references to lead into a final conclusion on how the western public view Muslim and Islam.

WESTERN ASSESSMENT ON ISLAM AND MUSLIMS

Westerners have a skewed view on Islam and the Muslim community. Seeing violent demonstrations as portrayed by the media, they believe that there is something wrong in Muslim's thought. They charge the Muslims as "emotional human being, stupid, have no faith and education", as seen in the following comments:

1. *Only people with little belief in ...God would be so threatened by something so insignificant. Can we please...for these morons? People have died over this, property has been destroyed. Over-fucking-reaction, Muslims.*
2. *Is their religion not strong enough to withstand lampooning?*

The data above indicate that harsh emotional reaction of Western society have on Muslim community's reaction against the film. The phrase "Over-fucking-reaction, Muslims" unequivocally is a very upset expression to address the Muslim community.

To see clearly the assessment of western society over the "violence" committed by the Muslim community, the key words selected by the toolkit are used to see their collocation and context sentences containing lexis associated with "Islam". They are "Islamic", "Moslem", "religion", and "prophet". Then, words or sentences into the context of the keyword used as the evidence of the western assessment, as represented by their comments on the news about the issue of IM against Islam and the Muslim community. The data are then interpreted using the Appraisal theory.

(1) Affect (emotions / feelings)

This is the first element of attitude, chosen as one part of the appraisal. Emotion / feeling refers to the feelings of the author to a particular object, or termed Emoter (subjects) and Trigger (the object). In this case, therefore, The Trigger is the behavior of the Muslim community and the Emoter is western society. The comments below are samples of the emoter's emotion triggered by the action of moslem.

- (1) I'm not a fan of any religion but that religion makes my blood boiled
- (2) I understand the point of view of the "Islam = violent / stupid / whatever"
- (3) I hope one day that all religion will be extinguished
- (4) way beyond my understanding. This is not about religion, or politics.

The feelings expressed shows negative emotions toward religion. As it is apparent from the first comment that identifies him and expressed great anger against Islam, with the phrase "makes my blood boiled". Another reader even hopes that no more religion in the world, which turned out to trigger actions which accords to them "insane".

In addition to the direct expression of feelings like the above data, emotional expression can also be identified in the following statement, which almost all rate highly negative towards Islam and the Muslims, to refer to "the evils of Islam", "Islamic lawlessness".

- (1) *theatrically released Treatise on the evils of Islam. We do not have to excuse the mentality of the mob*
- (2) *Islam is angry with the movie "Innocence of Muslims", however, I'd pay my life to see it performed*
- (3) *what a barbaric and despicable Islamic religion is*
- (4) *Islam is a religion of bullies*

The data above show negative emotions toward Islam, "We do not have to excuse the mentality of the mob." The reaction of negative emotions also clearly implied from the attribution of Islam as "barbaric", "violent" and "stupid". Such comments, more than 37 sentences with the keyword "islam", entirely express emotions or negative feelings about Islam. Thus, we can conclude that Affect or emotion western society to Islam and Muslim society is negative, as their reaction to what they call the "over-fucking reaction", overreaction. This attitude was strongly opposed to western culture and ideology that exalts individual freedom in all things, as stated clearly in the comments below. Everyone in the west have the right to make a movie, regardless of the contents of the movie, "He (Sam Bacile extra-writer) had every right to the make this movie."

- a) Just because certain people didnt like it does not mean he should be jailed to shut them up
- b) OK the movie was offensive to many people around the globe. So what! He had every right to the make this movie.

(2) *Judgment (Ethics / Assessment)*

The next element of attitude is a benchmark assessment for ethics, propriety and truth. By looking at the various comments, we can estimate what kind of assessment among the western readers. The use of words like "idiot", "stupid", "moron" shows that their "judgment of esteem" are negative towards the Muslim community.

- a) Anyone willing to kill someone on religious grounds is a **delusional psychopath**, perverted by **religious metaphysics**.
- b) This is not about religion, or politics. I do not know what's going on here - some kind of **mass psychosis**, and it is not pretty.
- c) the movie was a **joke** just **like the religion**, muslims need to sort their heads out, **idiots!**
- d) Muslims seems to be the **worst** of all **religions** raciast ...

The bolded texts in the quotation above show negative judgment on Muslim groups. Moslems are referred to as "psychopath who act based on metaphysics in the name of religion". In addition they are also called as massive psychosis, because they did actions without a clear understanding and it has killed the lives of innocent people.

In addition to the assessment of *social esteem*, the negative assessment also includes a *social sanction*, by declaring that the violent behavior has clearly violated the law and it is worthy for a punishment.

- a) We do not have to excuse the mentality of the mob
- b) Unfortunately, Islamism has gone the wrong way since then.
- c) Odd! ... I though rioting was illegal !!!!

- d) So now you can, with impunity advocate the Killing of people, who do not believe whatever you believe.

Western public believes that the actions undertaken by Muslims to protest the film IM is obviously wrong. It was later generalized weakness and that Islam has proved to be unable to control the emotions of the adherents or fails to teach about how to tolerate.

- a) **People** have **Died** over this, **property** has been **destroyed**.
b) but you simultaneously advocate a **violent response** to the **verbal 'abuse'** of Mohammed? Neither justifies a **violent response**.

The assessment of "truth" on Islam is indeed very obvious, citing Islam as a kind of "metaphysics" or even as "a figment of imagination" (Martin & White: 2005), or just the imagination of daydreams. Thus, the assessment was widened not only on the violence committed, but also on the religion of Islam itself, saying that the religion is not true and only imaginative. For the violence, they also confirmed that the people involved should be sentenced to life imprisonment.

In summary, from the aspect of this judgment, western public clearly has a negative assessment of both ethically (judgment of esteem) as well as from the aspect of judgment of sanction. They regard the Muslim community as a group of "idiots, crazy, and insane" people who must live on another planet, and Islam is not the religion of truth, but only the result of imagination. Finally they also insisted that the party to punish is not the filmmaker, but those who make the turmoil and destruction, to murder the innocent people.

(3) Appreciation (Aesthetics / Appreciation)

Appreciation is part of the attitude to express emotional reactions, composition, and valuation of certain behaviors or objects. In this case the object means here includes Islam and Muslim community. Emotional reaction is implicitly recognized from the comments below, which uses irony as a tool of emotional affirmation of an event that he considered as "very insane".

Stupid, bigoted, fundamentalists makes films designed to Provoke of stupid, bigoted, fundamentalists, who respond in **stupid, bigoted, fundamentalists** manner. Did the enlightenment never happen?

The above comments sound more neutral. The parties involved in the issue said to wrong. The film makers and the target are fools, which later turned out into stupid ways. The questions on "enlightenment" are allusion that after so many ages from it many people today have not been able to think logically.

Similar negative appreciation is also evident from the following comments asserting that Islam is weak, so it cannot stand the insults attack of something unqualified.

- (1) their religion is **not strong enough** to withstand lampooning?
- (2) Their belief system is the **most corrosive** religion of all religions,
- (3) in the Muslim religion there is **no love**, having children is not love
- (4) Yes, the **radical idiots** are still trying to a **make trouble** riding on the back of it,

In here, the 'composition' aspect of the 'appreciation' appears that Islam is not a religion with sufficient arguments, so it is simply defeated by ridicule. Their argument is that if it has strong beliefs, why people should be angry or afraid of ideas that attack what they believe. Another form of the composition is the mentioning of Islam as a "radical" religion that does not recognize love, even in a marriage. Other negative appreciations are various

verses and hadith quoted by the commentators, including the history of the Prophet's wife, Aisha who was married at her early age.

The following valuation emerged from it is the conclusion that Islam as the religion is the real factor of all the chaos. The assertion of Islam as "evil religion" and that Muslims are categorized two types: killer and / or those who like sex with children. Even it generalizes that any religion is not important and is the ridiculous object. They assumed that religion in general is precisely the source of the problem, as said in the song "Imagine" by the *Beatles*.

- a. The real cause is the intolerance of the islamic religion
- b. he has shown what an evil religion Islam is,
- c. If they are not Paedo's. They are killers.

The linguistic evidences above confirm the conclusion that Western society has a negative attitude toward Islam and the Muslim community. They did assume there is no truth in Islam, and it is the chaos factor. Therefore, opinions and expectations of Islam should be eliminated from the earth because it never learned to thrive and live to tolerate the opinions and views of other people different from them.

CONCLUSION

For the West, the film *Innocence of Moslem* is very bad in quality, viewed from the aspect of appreciation: composition. From the aspect of emotion, most of the Western public support IM films, others react negatively to the film like the phrase, "rubbish", "a silly movie," or even refer to it as "a piece of shit". But the Western public judge there is nothing wrong with the film and confirms that the film cannot be blamed by anyone for any reason, because the film is one manifestation of freedom as the right of every individual. To the violence done, they have agreed that there is no positive point in such intolerance. They view Islam as the religion of violence, intolerance, and it is only based on stories and doubtful metaphysical fable. Therefore, the actions of coercion undertaken by the Muslim community are obvious violation of the norms prevailing in western countries, and confirm that the rioters should be punished severely.

REFERENCES

- Banawiratma, JB. 1996. "Bayang-Bayang Kekuasaan Lelaki" dalam *Basis* Nomor 07-08, Tahun ke-45, Oktober. Yogyakarta: Kanisius
- Eriyanto. 2001. *Analisis Wacana: Pengantar Analisis Teks Media*. Yogyakarta: LkiS.
- Fairclough, Norman. 1989. *Language and Power*. London: Longman.
- Foucault, Michel. 1980. *Power/Knowledge: Selected Interviews and Other Writings* (Colin Gordon edit.). Sussex: The Harvester Press.
- _____. 1998. *The Will to Knowledge: History of Sexuality* (Vol 1). New York: Penguin Books.
- Martin, J.R. & White, P.R.R. 2005. *The Language of Evaluation: Appraisal in English*. Hampshire & New York: Palgrave Macmillan.
- UNESCO. Cultural Pluralism: From praising diversity to building pluralism.
http://portal.unesco.org/culture/en/ev.php-URL_ID=12321&URL_DO=DO_TOPIC&URL_SECTION=201.html