

**MISUNDERSTANDING OF ISLAM IN AYAAN HIRSI ALI'S SPEECH**

***LIBERAL DEMOCRACIES IN AN ERA OF JIHAD AND MASS***

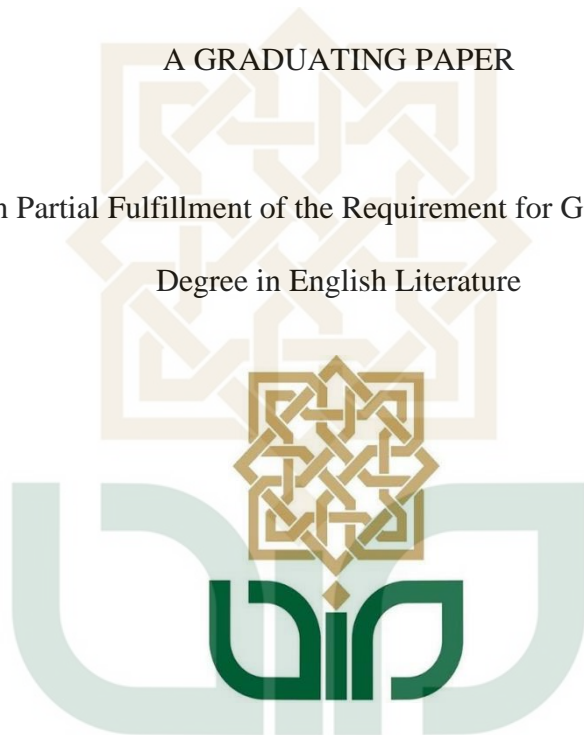
***MIGRATION BASED ON ISLAMIC PERSPECTIVE:***

**A SEMIOTIC ANALYSIS**

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirement for Gaining the Bachelor

Degree in English Literature



By:

**Diana Eka Sari**

19101050004

**ENGLISH DEPARTMENT**

**FACULTY OF ADAB AND CULTURAL SCIENCES**

**SUNAN KALIJAGA STATE ISLAMIC YOGYAKARTA**

**2023**

## MOTTO

*"Take the risk or lose the chance."*

*"Twenty years from now you will be more disappointed by the things that you didn't do than by the ones you did do." –H. Jackson Brown Jr.*



## **DEDICATION**

The researcher dedicates this graduating paper to:

My beloved parents and my family

Aninda Aji Siwi, S.Pd., M.Pd., as my graduating paper's advisor

All lectures in English Department of UIN Sunan Kalijaga Yogyakarta

All my close friends in the English Literature Department

All the readers of this graduating paper





KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA  
FAKULTAS ADAB DAN ILMU BUDAYA  
Jl. Marsda Adisucipto Telp. (0274) 513949 Fax. (0274) 552883 Yogyakarta 55281

## PENGESAHAN TUGAS AKHIR

Nomor : B-71/Un.02/DA/PP.00.9/01/2024

Tugas Akhir dengan judul : Misunderstanding of Islam in Ayaan Hirsi Ali's Speech Liberal Democracies in An Era of Jihad and Mass Migration Based on Islamic Perspective: A Semiotic Analysis

yang dipersiapkan dan disusun oleh:

Nama : DIANA EKA SARI  
Nomor Induk Mahasiswa : 19101050004  
Telah diujikan pada : Senin, 11 Desember 2023  
Nilai ujian Tugas Akhir : A-

dinyatakan telah diterima oleh Fakultas Adab dan Ilmu Budaya UIN Sunan Kalijaga Yogyakarta

### TIM UJIAN TUGAS AKHIR



Valid ID: 659fceb50bb3c

Ketua Sidang

Aninda Aji Siwi, S.Pd., M.Pd.  
SIGNED



Valid ID: 658127e09345

Penguji I

Dr. Ubaidillah, S.S., M.Hum.  
SIGNED



Valid ID: 659f37abe5e06

Penguji II

Dr. Arif Budiman, S.S., M.A.  
SIGNED



Valid ID: 65a0b21712b69

Yogyakarta, 11 Desember 2023

UIN Sunan Kalijaga  
Dekan Fakultas Adab dan Ilmu Budaya

Prof. Dr. Muhammad Wildan, M.A.  
SIGNED

## A FINAL PROJECT STATEMENT

I certify that this graduate paper is definitely my own work. I am completely responsible for the content of this graduating paper. Other researcher's opinion or finding included in this research is quoted or cited in accordance with ethical standards.

Yogyakarta, 03/12/2023



Diana Eka Sari  
NIM: 19101050004



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YOGYAKARTA

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STATE ISLAMIC UNIVERSITY  
SUNAN KALIJAGA  
YOGYAKARTA

  
Diana Eka Sari

19101050004





KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA  
FAKULTAS ADAB DAN ILMU BUDAYA

Jl. Marsda Adi Sucipto, Yogyakarta, 55281, Telp./Fax. (0274) 513949  
Web: <http://ndab.uin-suka.ac.id> Email: [ndab@uin-suka.ac.id](mailto:ndab@uin-suka.ac.id)

NOTA DINAS

Hal: Skripsi  
a.n. Diana Eka Sari

Yth.  
Dekan Fakultas Adab dan Ilmu Budaya  
UIN Sunan Kalijaga  
Di Yogyakarta

*Assalamu'alaikum Wr. Wb*

Setelah memeriksa, meneliti, dan memberikan arahan untuk perbaikan atas skripsi saudara:


Nama : Diana Eka Sari  
NIM : 19101050004  
Prodi : Sastra Inggris  
Fakultas : Adab dan Ilmu Budaya  
Judul : *Misunderstanding of Islam In Ayaan Hirsi Ali's Speech Liberal Democracies in An Era of Jihad and Mass Migration Based on Islamic Perspective: A Semiotic Analysis*

kami menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqosyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris.

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Pembimbing

  
Aninda Aji Siwi, S.Pd., M.Pd.  
NIP: 19851011 201503 2 004



## TABLE OF CONTENTS

COVER .....	i
MOTTO .....	ii
DEDICATION .....	iii
VALIDATION .....	iv
FINAL PROJECT STATEMENT .....	v
ACKNOWLEDGEMENT .....	vi
NOTA DINAS .....	viii
TABLE OF CONTENTS .....	ix
LIST OF APPENDICES .....	xii
ARABIC-LATIN TRANSLITERATION GUIDELINES .....	xiii
ABSTRACT .....	xvi
ABSTRAK .....	xvii
CHAPTER I INTRODUCTION .....	1
1.1 Background of Study .....	1
1.2 Research Question .....	5
1.3 Objective of Study .....	5
1.4 Significances of Study .....	6
1.5 Literature Review .....	6
1.6 Theoretical Approach .....	9
1.7 Method of Research .....	11
1.7.1 Type of Research .....	11
1.7.2 Data Sources .....	12
1.7.3 Data Collection Techniques .....	12
1.7.4 Data Analysis Techniques .....	12
1.8 Paper Organization .....	13
CHAPTER II THEORETICAL APPROACH .....	14
2.1 Semiotics .....	14
2.1.1 Semiotics Ferdinand de Saussure .....	16

2.1.1.1 Signifier.....	16
2.1.1.2 Signified .....	17
2.1.1.3 Sign .....	18
2.1.1.4 Ferdinand de Saussure's Principles of Semiotics .....	18
2.1.1.4.1 The Arbitrary Nature of the Sign .....	19
2.1.1.4.2 The Linear Nature of the Signifier .....	20
2.2 Islamic Perspective.....	21
2.2.1 Islamic Law.....	21
2.2.1.1 Agreed Sources of Islamic Law .....	22
a. Qur'an .....	22
b. Hadith or Sunnah .....	23
c. <i>Ijmā'</i> .....	24
d. <i>Qiyās</i> .....	24
2.2.1.2 Disputed Sources of Islamic Law .....	25
a. <i>Istiḥsān</i> .....	25
b. <i>Istiḥāb</i> .....	26
c. <i>Maslaḥah Mursalah</i> .....	26
d. <i>Syar'u Man Qablanā</i> .....	27
e. 'Urf.....	27
f. <i>Saddu aẓ-Ẓarī'ah</i> .....	27
g. <i>Maẓhab Ṣaḥābi</i> or <i>Qaul Ṣaḥābi</i> .....	28
CHAPTER III FINDING AND DISCUSSION.....	29
3.1 The Irrelevance of the Practice of the Prophet Muhammad in the Present .	29
3.1.1 Sign Analysis .....	29
3.1.1.1 Sign .....	29
3.1.2 Islamic Perspective .....	31
3.2 The Glory of Prophet Muhammad .....	33
3.2.1 Sign Analysis .....	33
3.2.1.1 Sign .....	33
3.2.2 Islamic Perspective .....	34
3.3 The Peace in Islam .....	35

3.3.1 Sign Analysis .....	35
3.3.1.1 Sign .....	35
3.3.2 Islamic Perspective .....	36
3.4 Equal Position of Men and Women in Islam .....	37
3.4.1 Sign Analysis .....	37
3.4.1.1 Sign .....	37
3.4.2 Islamic Perspective .....	38
3.5 Islamic Responsibility Towards Women .....	38
3.5.1 Sign Analysis .....	38
3.5.1.1 Sign .....	38
3.5.2 Islamic Perspective .....	39
3.6 Gender Equality in Islam.....	41
3.6.1 Sign Analysis .....	41
3.6.1.1 Sign .....	41
3.6.2 Islamic Perspective .....	42
3.7 The Perfection of Islamic Law ( <i>Sharia</i> ).....	42
3.7.1 Sign Analysis .....	42
3.7.1.1 Sign .....	42
3.7.2 Islamic Perspective .....	43
3.8 The Value of Human Life in Islam .....	45
3.8.1 Sign Analysis .....	45
3.8.1.1 Sign .....	46
3.8.2 Islamic Perspective .....	47
CHAPTER IV CONCLUSION AND SUGGESTION.....	49
4.1 Conclusion.....	49
4.2 Suggestion .....	52
REFERENCES.....	53
APPENDICES .....	56
CURRICULUM VITAE.....	64

## LIST OF APPENDICES

Appendix 1. Sign Analysis.....	56
Appendix 2. Contradiction.....	58
Appendix 3. Source of Evidence.....	60



## ARABIC-LATIN TRANSLITERATION GUIDELINES

Common Decision of Religion Affairs Ministry and Educational and Cultural

Ministry

No. 158 Tahun 1987 dan No. 0543b/1987.

### 1. Consonant

No	Arabic	Name	Latin
1.	ا	Alif	-
2.	ب	Ba	B/b
3.	ت	Ta	T/t
4.	ث	ṣa	Ṣ/ṣ
5.	ج	Jim	J/j
6.	ح	Ḥa	Ḥ/ḥ
7.	خ	Kha	Kh/kh
8.	د	Dal	D/d
9.	ذ	Ḍal	Ḍ/ḍ
10.	ر	Ra	R/r
11.	ز	Zai	Z/z
12.	س	Sin	S/s
13.	ش	Syin	Sy/y
14.	ص	Ṣad	Ṣ/ṣ
15.	ض	Ḍad	Ḍ/ḍ
16.	ط	Ṭa	Ṭ/ṭ

17.	ظ	Za	Z/z
18.	ع	‘Ain	‘ _
19.	غ	Gain	G/g
20.	ف	Fa	F/f
21.	ق	Qaf	Q/q
22.	ك	Kaf	K/k
23.	ل	Lam	L/l
24.	م	Mim	M/m
25.	ن	Nun	N/n
26.	و	Wau	W/w
27.	ه	Ha	H/h
28.	ء	Hamzah	...’...
29.	ي	Ya	Y/y

## 2. Vocal

### a. Low Vocal

Sign	Name	Latin	Example
َ	Fathah	A	كَتَبَ / <i>kataba</i> /
ِ	Kasrah	I	ذُكِرَ / <i>zukiro</i> /
ُ	Dammah	U	يَذْهَبُ / <i>yaẓhabu</i> /



### b. Long Vocal

Arabic	Sign	Example
اَ-وَيَ-	Ā	قَالَ /qāla/
يَ-	Ī	قِيلَ /qīla/
وُ-	Ū	يَقُولُ /yaqūlu/

### 3. Diphtong

Arabic	Latin	Example
اَيَ-	Ai	كَيْفَ /kaifa/
اَوْ-	Au	لَوْلَا /lawla/

### 4. Double Consonant

Sign	Name	Example
رَبَّنَا	tasydīd	رَبَّنَا /rabbana/

### 5. Assimilation of Definite Article

Arabic	Latin	Example
ال---	al-	الْقَلَمُ /al-qalamu/
الش---	al-sy	الشَّمْسُ /asy-syamsu/
من ال---	min al-	الْبَيْتُ مِنْ /min al-badī'u/

# **Misunderstanding of Islam in Ayaan Hirsi Ali's Speech *Liberal Democracies***

## ***in An Era of Jihad and Mass Migration Based on Islamic Perspective:***

### **A Semiotic Analysis**

By: Diana Eka Sari

#### **ABSTRACT**

Islam is often misunderstood as a bad religion in the West. This prejudice increased rapidly after the terror act that brought down the WTC towers in New York by radical Muslims on September 11, 2001. This prejudice developed to give birth to Islamophobia which is still spreading in the West, including in speeches. One example of a speech containing misunderstandings and prejudice against Islam is Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration* which considers Islam to be a bad and radical religion. The aim of this research is to refute misunderstandings of Islam in Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration* so that bad thoughts about Islam can change and the phenomenon of Islamophobia can be reduced. The theory used in this analysis is the semiotic theory of Ferdinand de Saussure with a qualitative descriptive method. The researcher also used Islamic perspective to refute Ayaan's misunderstandings about Islam. The results of this research show several of Ayaan's misunderstandings about Islam which are contrary to the Islamic perspective, such as whatever the Prophet Muhammad did during his lifetime must also be done by his people in the present, the Prophet Muhammad was a cruel person, all Madaniyah verses like a war manual because it only contains war, Muslim men indoctrinated to be selfish, Muslim women restrained, Muslim men are selfish, Islamic law is bad for everyone, and Islamic law is a cult of death because it only contains massacres and sacrifice of life.

**Keywords:** *Islamic perspective, Islamophobia, Misunderstanding Semiotics, Speech*

## **Misunderstanding of Islam in Ayaan Hirsi Ali's Speech *Liberal Democracies***

### ***in An Era of Jihad and Mass Migration Based on Islamic Perspective:***

#### **A Semiotic Analysis**

Oleh: Diana Eka Sari

#### **ABSTRAK**

Islam seringkali disalahpahami sebagai agama yang buruk di Barat. Prasangka ini meningkat pesat setelah terjadinya aksi teror yang meruntuhkan gedung WTC di New York oleh para penganut Islam radikal pada 11 September 2001. Prasangka ini berkembang hingga melahirkan Islamofobia yang hingga saat ini masih menyebar di Barat tak terkecuali dalam sebuah pidato. Salah satu contoh pidato yang berisi tentang kesalahpahaman dan prasangka buruk terhadap Islam adalah pidato Ayaan Hirsi Ali *Liberal Democracies in An Era of Jihad and Mass Migration* yang menganggap Islam sebagai agama yang buruk dan radikal. Tujuan dari penelitian ini adalah untuk menyanggah kesalahpahaman Islam dalam pidato Ayaan Hirsi Ali *Liberal Democracies in An Era of Jihad and Mass Migration* supaya pemikiran buruk tentang Islam dapat berubah dan fenomena Islamofobia dapat berkurang. Teori yang digunakan dalam analisis ini adalah teori semiotik dari Ferdinand de Saussure dengan metode deskriptif kualitatif. Peneliti juga menggunakan perspektif Islam untuk menyanggah kesalahpahaman Ayaan tentang Islam. Hasil dari penelitian ini menunjukkan beberapa kesalahpahaman Ayaan tentang Islam yang bertentangan dengan pandangan Islam, antara lain apapun yang dilakukan Nabi Muhammad selama masa hidupnya harus dilakukan juga oleh umatnya di masa sekarang, Nabi Muhammad adalah orang yang kejam, semua ayat Madaniyah seperti buku panduan perang karena hanya berisi tentang peperangan, laki-laki Muslim didoktrin untuk menjadi egois, perempuan Muslim terkekang, laki-laki Muslim egois, hukum Islam buruk untuk semua orang, dan hukum Islam adalah sebuah kultus kematian karena hanya berisi tentang pembantaian dan pengorbanan nyawa.

**Kata Kunci:** *Islamofobia, Kesalahpahaman, Perspektif Islam, Pidato, Semiotik*

# CHAPTER I

## INTRODUCTION

### 1.1 Background of Study

Islamophobia is a phenomenon of hatred and fear of Islam due to prejudice against Islam that is often found in the West. Islamophobia is common in the West after the 9/11 tragedy that brought down the WTC (World Trade Center) tower in New York on September 11, 2001. In line with this, The Gallup Center For Muslim Studies conducted a survey in 2010 regarding Islam in the US which resulted in around 4 out of 10 Americans (43%) having bad prejudice against Muslims (Fadhli and Nizmi, 2014, p. 5). The more their prejudice against Islam increases, the more likely it is for Islamophobia to increase. So it can be concluded that there is a lot of Islamophobia in the West because of their increasing prejudice about Islam.

Prejudice and misunderstanding about Islamic teachings are common in the West. One of them is often heralded by Ayaan Hirsi Ali. Ayaan Hirsi Ali is one of the critics of Islam in the West who was born in Somalia in 1969 as a Muslim. She often voiced her negative opinions about Islam in each of her works, such as *The Caged Virgin* (2004), *Infidel: My Life* (2006), *Heretic: Why Islam Needs a Reformation Now* (2015), etc. Her doubts about her belief in Islam at that time began when she listened to a sermon that discussed how women obey their husbands, then she could not resist herself from asking whether a husband should be obedient to his wife too (Harvard Kennedy School, 2020). Since then, her doubts have continued to increase along with the many phenomena of oppression and

injustice received by Muslim women. The climax was when she was betrothed to a distant relative by her father, then she chose to flee to the Netherlands and spread the news about the oppression of Islam against women and violations of their human rights (Khan, 2017). After fleeing to the Netherlands, she chose to leave Islam to become an atheist and spread her negative criticisms related to Islam, especially as it relates to Muslim women.

Ayaan Hirsi Ali always persuades the liberal community to be careful and take a firm stand against Islam. In line with this, she also continuously gave outspoken warnings that Islam was not by Western values ("Islamophobia Pales", 2012). She always mentions implicitly and explicitly that Islam is not a religion of peace. Implicitly, Ayaan depicts Islam as a cruel religion in her film, as in the film entitled *Submission: Part One* which she wrote herself and released in 2004. After the release of the film, she received death threats and the film director was killed right in the crowd on Tuesday, November 2, 2004 by a radical Muslim because he did not accept the portrayal of Islam and Muslims in the film ("The Murder That Shattered Holland's Liberal Dream," 2004). This happened because Ayaan Hirsi Ali misunderstood Islam and described it as a cruel religion. On the other hand, Ayaan explicitly conveys Islam as a cruel religion in her speeches. In all the speeches she has delivered, almost all of them contain criticism of Islam. In her speeches, she often called on Muslims to reform, saying that Islam was an intolerant and cruel religion that needed to be changed and improved. One example was in her speech entitled *Liberal Democracies in An Era of Jihad and Mass Migration* which is the object of this research. The researcher chose this object because this speech is the

latest speech from Ayaan Hirsi Ali which contains criticism of Islam, thus proving that her thoughts about Islam have not changed much. This speech was published on YouTube by the Center for Independent Studies channel on June 14, 2022. She mentioned in her speech that Islamic law is a cult of death (Centre for Independent Studies, 2022, 32:29). Her statement has the meaning that the teachings of Islam are full of sacrifice and massacres. Ayaan's statements in that speech were aimed at persuading the public to take a firm stand against Islam, which according to her could no longer be tolerated.

The researcher's purpose of analyzing Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration* is to straighten out the misunderstanding of Islam that exists in this speech. This speech is appropriate to be analyzed because it contains many deviations from the understanding of Islam and can cause an increase in the phenomenon of Islamophobia because of her statements. One example of this deviation is her statement that Islam is a cult of death (Centre for Independent Studies, 2022, 32:29). In this speech, Ayaan wants to emphasize that Islam is a religion which only contains murder and sacrifice of life. This is contrary to several verses which state that Islam highly values a life, as in surah Al-Baqarah verse 179, because Islam hates people who kill themselves and others without a right reason. Even Imam Syafi'i allows someone to violate religious provisions if he is in a state of urgency that can endanger his life, such as changing the law of *ḥarām* food to *ḥalāl* if there is no other solution (Mughtar, 2015, p. 402-403). On the other hand, Muslims fought the infidels for obvious reasons, one of which was to protect them from the Quraysh infidels who had threatened the lives



of all Muslims at that time. Allah said in the Qur'an 22:39-40 (translated by Qur'an.com): "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. [They are] those who have been evicted from their homes without right - only because they say, 'Our Lord is Allah.'...". These two verses explain that Muslims are allowed to fight in self-defense because they have been fought and expelled from their hometowns just because they worship Allah. While in Ayaan's speech, she told several stories and convinced the audience that Islam is a cruel and radical religion (Centre for Independent Studies, 2022, 03:00). Ayaan's statements made many liberals persuaded and agreed with all of her opinions as evidenced by the many positive comments left for the speech video. In order that this misunderstanding does not spread further, the researcher wants to uncover and straighten the misunderstanding of Islam in Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration*.

The researcher uses the semiotics theory of Ferdinand de Saussure. The researcher chose semiotic theory because semiotic is a theory that reveals the meaning in signs, and the researcher wants to reveal the meanings contained in Ayaan Hirsi Ali's utterances in her speech regarding her understanding of Islam. The researcher also uses Islamic perspective based on the Qur'an and Hadith to examine any misunderstandings about Islam in Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration*.

Ferdinand de Saussure introduced the concept of signifier and signified in his semiotic theory where both of them cannot be separated like two sides on a sheet

of paper (Lagopoulos and Lagopoulou, 2020, p. 31). The signifier is the material form of a sign, while the signified is the concept contained in the material form. These two concepts complement each other in finding hidden meanings. In this case, the meaning of Islam in Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration* is misunderstood and generalized as a cruel religion. Ayaan's opinion about Islam is inaccurate because it contradicts the Islamic perspective, including the Qur'an and Hadith. In accordance with this definition, the researcher uses Islamic perspective as a reference to prove the misunderstanding of Islam in Ayaan Hirsi Ali's speech.

## 1.2 Research Question

The researcher formulates two research questions based on the explanation above: The first is what are Ayaan Hirsi Ali's understandings of Islam in her speech *Liberal Democracies in An Era of Jihad and Mass Migration* based on the semiotic theory of Ferdinand de Saussure, and the second is how are the true teachings of Islam according to the Islamic perspective that are different from Ayaan's understanding.

## 1.3 Objective of Study

Based on the research question above, this research aims to reveal the misunderstanding of Islam in Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration* based on the semiotic theory of Ferdinand de Saussure, and how the true teachings of Islam based on Islamic perspective.

#### 1.4 Significances of Study

The significance of this study is that this research is expected to be useful for the development of literature and the dissemination of Islamic knowledge. Theoretically, this research is one of the evidences that the application of semiotics theory can still be used today. In addition, this research can also be used as a reference for similar research in the future.

Practically, this research is expected to make people have more open thoughts about Islam and hopefully can reduce the phenomenon of Islamophobia which has spread widely. In addition, this study also intends to prove how Islam is in accordance with the teachings of the Prophet Muhammad which is not in accordance with the understanding of many Westerners.

#### 1.5 Literature Review

The researcher found five studies related to this research. The first of those previous studies is from a journal article entitled *Barack Obama: A Semiotic Analysis of His Philadelphia Speech* by Theresa Catalano in 2011. Besides using the same semiotic theory as this study, Catalano's research also used the CDA theory. She explained the basic meanings that are not easily accessible to the average listener through metaphorical analysis and semiotic analysis of signs in the text, and affirms the listeners' right as citizens to deconstruct and reveal coded messages in political discourse.

The second research is from a thesis entitled *Analisis Semiotika Ferdinand de Saussure pada Novel Manjali dan Cakrabirawa Karya Ayu Utami* by Riska

Halid in 2019. Halid used de Saussure's semiotics theory as this research, but with different objects. She used *Manjali dan Cakrabirawa* novel as her object, while this research uses Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration* as the object. Halid's research is aimed to describe the semiotics of Ferdinand de Saussure in *Manjali dan Cakrabirawa* novel, and her research shows that signifier and signified in *Manjali dan Cakrabirawa* novel imply hidden messages about mystery, secret, and history which are expected to answer all misconceptions about the historical distortion. Meanwhile, this research attempts to uncover the misunderstanding of Islam in Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration* by using semiotics theory and Islamic perspective. In addition, this research also aims to correct these misunderstandings in the hope that negative thoughts about Islam can be reduced.

The third research is a journal article entitled *A Social Semiotic Analysis on Emma Watson's Heforshe Campaign Speech* written by Ahmad Muammar Qadafi from Airlangga University in 2020. Qadafi also used semiotic theory as this research, but he used social semiotic theory by van Leeuwen, while this research uses semiotic theory by Ferdinand de Saussure. The object that Qadafi used is speech as this research, but with different speech. He used Emma Watson's speech while this research uses Ayaan Hirsi Ali's speech. His study investigates social and cultural ideas in Emma Watson's speech about gender equality campaigns to find out the types of semiotic rules that can be applied in formal conditions as well as their function in speech. His research found that among four of five rules in delivering the speech, most of Watson's sentences are from the rules of personal

authority, mainly to show the power of her authority to the audience. Meanwhile, this research wants to reveal the misunderstanding of Islam in Ayaan Hirsi Ali's speech by using semiotics theory and Islamic perspective, because this speech has included the context of Islamophobia in the depiction of Islam.

The fourth research is a thesis from Mokhammad Khadiid Syaifullah entitled *The Teachings of Salafi in 'Life with The Ahmad Family' Comic: Peirce's Semiotic Analysis* in 2020. Syaifullah used semiotic theory as this research, but he used semiotic theory of Charles Sanders Peirce, while this research uses semiotic theory of Ferdinand de Saussure. In addition, Syaifullah used a comic as his object, in contrast to this research which used speech as the research object. His research discusses the Islamic values contained in the comic *Life with The Ahmad Family* based on Salafi's perspective. He used the semiotic theory of Charles Sanders Peirce to reveal the Islamic values contained in the comic. His research found that there are five Salafi's teachings contained in the comic *Life with The Ahmad Family*, including the prohibition on drawing living creature, the recommendation to grow beards and trimming mustaches, the prohibition on wishing merry Christmas, the prohibition on participating in non-Muslim festivals, and the recommendation not to celebrate the birthday of the Prophet Muhammad (*mawlid*).

The last research is from a thesis entitled *A Semiotic Analysis of Meaning Relation in Harris Jung's Selected Song Lyrics on Salam Alaikum Album* in 2021 by Afuni Nur Safitri. Her research and this research both use the semiotic theory of Ferdinand de Saussure, but she also used the semiotic theory of Roland Barthes. The objects used in these studies also different. She used several songs of Harris

Jung on *Salam Alaikum* album as her object while this research uses Ayaan Hirsi Ali's speech. She wanted to find the hidden meanings and the meaning relation in those songs. Her research concludes that all of the selected song lyrics have the meaning relations between humans and their God, Allah.

Those five previous studies above are different from this research. The object used in this study is a new object because no one has used Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration* as an object in previous studies. In addition, the use of semiotic theory in a speech is also very rare. Therefore, the researcher chose to use semiotic theory and Islamic perspective to examine the misunderstanding of Islam in Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration* in the hope of reducing the phenomenon of Islamophobia due to misunderstandings related to Islamic teachings.

## 1.6 Theoretical Approach

In this study, the researcher focused on disclosing and straightening out the misunderstanding of Islam in Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration*. To reveal and straighten the misunderstanding of Islam, the researcher uses Ferdinand de Saussure's semiotics theory and Islamic perspective.

Semiotics is the study of signs in society (De Saussure, 1973/1988, p. 26). Semiotics is etymologically derived from the Greek word *semeion* which means sign. One of the important figures in the study of semiotics is Ferdinand de



Saussure. De Saussure was a very influential figure in the study of linguistics, he is even called *The Father of Modern Linguistics*. In the study of semiotics, the two basic concepts of semiotics proposed by de Saussure are the concepts of *signifiant* (signifier) and *signifie* (signified). Signifier is the physical form of a concept, where the concept contained in the physical form itself is signified. According to de Saussure (1973/1988, p. 146), these two concepts are united in a psychic unit of language symbols that cannot be separated and are interrelated with each other. In this case, the researcher uses de Saussure's concept of signifier and signified to understand the concept of Islam by Ayaan Hirsi Ali in her speech *Liberal Democracy in the Era of Jihad and Mass Migration*.

To prove and to reveal any misunderstanding of Islam in Ayaan Hirsi Ali's speech *Liberal Democracies in An Era of Jihad and Mass Migration*, the researcher uses Islamic perspective. The Islamic perspective uses legal sources that can be used as guidelines for Muslims' lives, especially agreed legal sources such as the Qur'an, Hadith, *ijmā'*, and *qiyās*. The Qur'an and Hadith are the most important sources of Islamic law in Islam, so using them is a must for all Muslims. On the other hand, *ijmā'* and *qiyās* are also main sources of Islamic law and act as complements to the Qur'an and Hadith, that is why the researcher uses Islamic perspective to prove Ayaan Hirsi Ali's misunderstanding of Islam in her speech *Liberal Democracies in An Era of Jihad and Mass Migration*.

A brief analysis of the meaning of Ayaan Hirsi Ali's statement based on de Saussure's concept of signifier and signified is shown in the table below.

<u>Signifier</u>	<u>Signified</u>
[You read Medina and it reads like a war manual.]	Reciting Madaniyah verses is like reading a war manual.
<u>Sign</u> You read Medina and it reads like a war manual (Ali, 2022, 21:54-21:58).	

Based on the analysis above, it can be concluded that according to Ayaan Hirsi Ali, Madaniyah verses are like a war manual because they only contain war that relates to massacres and sacrifices of life. This is contrary to the Islamic perspective based on several verses in the Qur'an and Hadith which states that Islam is a religion that loves peace. In addition, there are only 47 verses containing war in the Qur'an (Tahir, 2018, p. 83), thus contradicting Ayaan Hirsi Ali's statement. Therefore, it can be concluded that semiotic theory and Islamic perspective are suitable to be used in analyzing the misunderstanding of Islam in this research.

## 1.7 Method of Research

### 1.7.1 Type of Research

The type of this research is qualitative research. According to Creswell (2009, p. 4), qualitative research is a way to explore and understand the meaning given by individuals or groups to social or human problems. The result of this research method is in the form of explanations about the research, not in the form of numbers or tables. One type of qualitative research is descriptive research. Descriptive research is research that describes and explains a problem. This study uses subtitles from Ayaan Hirsi Ali's speech video on youtube as the data, which is

then described and explained in the analysis. Therefore, this research is descriptive qualitative, not quantitative.

### **1.7.2 Data Sources**

The primary data used in this research is the subtitle in Ayaan Hirsi Ali's speech video on youtube entitled *Liberal Democracies in An Era of Jihad and Mass Migration*. This speech was published on Youtube by the Center for Independent Studies channel on June 14, 2022. This study uses the subtitle of Ayaan Hirsi Ali's speech video as a source of data to be analyzed. While the secondary data in this study are several journal articles and books related to this research.

### **1.7.3 Data Collection Techniques**

To collect data, the researcher used documentation techniques. First, the researcher watches the video carefully and understands each sentence spoken by Ayaan Hirsi Ali in her speech *Liberal Democracies in An Era of Jihad and Mass Migration*. Then, the researcher marks several sentences of Ayaan's speech from the subtitles related to the research and collects them. In addition, the researchers also collected data from several journal articles and books as supporting data in this study.

### **1.7.4 Data Analysis Techniques**

To analyze the data, the researcher uses the iterative method where this research will always repeat the research pattern. First, the researcher will collect the data to be analyzed. Then, the researcher will examine the data one by one with the same pattern using semiotic theory and Islamic perspective until the last data. At the end of the analysis, the researcher will make a brief conclusion about the

analysis. Therefore, the data analysis in this study is suitable for using the iterative method.

### **1.8 Paper Organization**

This research consists of four chapters. The first chapter is an introduction which contains general information and an outline of this research. The first chapter consists of background, research question, objective of study, scope of study, significance of study, literature review, theoretical approach, method of research, and paper organization. The second chapter contains more information about the theoretical framework. The third chapter contains data analysis using semiotic theory and Islamic perspective. Finally, the last chapter contains conclusions and suggestions from this research.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### 4.1 Conclusion

Based on the results of the analysis and discussion in Chapter III, it can be concluded that the understanding of Islam according to Ayaan Hirsi Ali in her speech *Liberal Democracies in An Era of Jihad and Mass Migration* based on the semiotic theory of Ferdinand de Saussure is contrary to the understanding of Islam according to the Islamic perspective. Ayaan Hirsi Ali seems to be cornering Islam with her statements, most of which mean that Islam is a radical religion and only contains murder and sacrifice of life.

Ayaan Hirsi Ali's first understanding of Islam in her speech is that whatever the Prophet Muhammad did during his lifetime must be followed by all his followers, regardless of whether it is appropriate and relevant if applied today or not. Ayaan's understanding is contrary to the Islamic perspective. In Islamic perspective, not everything that the Prophet did while he was alive can also be applied after he died, for example, the concept of the caliphate which according to Ibn Taimiyyah is not suitable if applied after the death of the Prophet Muhammad because the caliphate during the Prophet Muhammad's lifetime was one of his prophetic functions. Furthermore, the caliphate system that followed the Prophet Muhammad ended thirty years later, during the reign of *Khulafaur Rasyidin* as contained in the Hadith narrated by Safinah.

Ayaan's second understanding of Islam is the meaning of her statement which stated that the Prophet Muhammad was cruel and inhumane because he only used violence as a strategy that made him successful in spreading the religion of Islam. Ayaan's understanding is contrary to the Islamic perspective that the Prophet Muhammad was the person with the best morals as stated in the Hadith narrated by Imam Bukhari and Imam Muslim from Abu Tayyah. Furthermore, The war carried out by the Prophet Muhammad was solely to protect the lives of Muslims because the Prophet Muhammad would not fight without a clear reason.

Ayaan's third understanding of Islam is that all Madaniyah verses are like war manuals because they only contain war. This is contrary to Islamic perspective based on several arguments from Qur'an and Hadith which state that Islam is a religion that loves peace. Moreover, the Madaniyah verses which contain war have *asbāb an-nuzūl* (the reason for the revelation of the verse). One of them is Q.S. Al-Baqarah verse 191, which is based on Ibn Abbas' statement made in response to worries about Quraysh infidels breaking the terms of the Treaty of Hudaibiyah by allowing Muslims to fight if they were attacked first. Furthermore, there are only 47 verses about war in the Qur'an, which contradicts Ayaan Hirsi Ali's statement.

Ayaan's fourth understanding of Islam is the meaning of her statement which states that Muslim men have been taught and indoctrinated in Islam to be selfish towards Muslim women. This is contrary to the Islamic perspective as contained in the Hadith narrated by Abu Huraira that Muslim men are required to be nice and wise towards women.



Ayaan's fifth understanding of Islam is the meaning of her statement which states that Muslim women have been indoctrinated to always be sincerely restrained by their husbands or their *mahram*. This is contrary to the Islamic perspective that Islam from the beginning emphasized that discrimination in gender roles and relations is a violation of human rights and must be eliminated. On the other hand, the prohibition on traveling according to Hadith narrated by Ibn Umar is traveling long distances for more than 3 days.

Ayaan's sixth understanding of Islam is the meaning of her statement which states that Muslim men are selfish because they always blame Muslim women. This is contrary to the Islamic perspective that Islam gives men and women equal rights. If a mistake occurs involving a man and a woman as perpetrators, both of them must take responsibility for the mistake as mentioned in surah Al-A'raf verse 20.

Ayaan's seventh understanding of Islam is the meaning of her statement which states that Islamic law is bad for everyone. This is contrary to the Islamic perspective that Islamic law is a perfect law as stated in Q.S. Al-Ma'idah verse 3. In addition, strict Islamic law exists solely for the good of humanity itself, for example, the opposition to LGBT in Islamic law.

Ayaan's last understanding of Islam is the meaning of her statement which states that Islamic law is a death cult because it sacrifices many lives. This is contrary to the Islamic perspective that Islam really values life. This can be found in several arguments of ulama who state that Islam hates people who kill themselves and others. In fact, Imam Syafi'i allows someone to violate religious provisions if

there is an emergency that puts their life at risk, such as making *ḥarām* food into *ḥalāl* if there is no other alternative.

Based on the results of these analyses, it can be concluded that the Islamic perspective and Ayaan Hirsi Ali's understanding regarding Islam is contradictory. Ayaan Hirsi Ali seems to be cornering Islam because her statements about Islam have a negative meaning and can influence common people to fear and hate Islam. These Ayaan's statements are very contrary to the Islamic perspective above based on the Qur'an, Hadith, and the argumentations of ulama.

#### **4.2 Suggestion**

After completing this research, the researcher would like to provide several suggestions to the next researchers. First, the researcher realizes that this research still has many lacks, so the researcher advises future researchers to study Ferdinand de Saussure's semiotic theory more deeply if they want to carry out the same research. Furthermore, future researchers must also be able to apply appropriate semiotic theory if they want to analyze using semiotic theory, because there are several semiotic theories where each theory has a different focus. Second, future researchers can use different theories or a combination of different theories to examine a speech. Finally, future researchers can use different objects with the same theory to conduct research because semiotic theory can be applied to any object.

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