

Examining Islamophobia in Kani's *Journeys of Hearts and Arrows* Using Fairclough Framework

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Abstrak

Artikel ini menggunakan kerangka analisis wacana kritis Norman Fairclough untuk membedah manifestasi Islamofobia dalam novel Yassin Kani, "*The Travels of Hearts and arrows*," dengan latar belakang Spanyol kontemporer. Melalui pemeriksaan mendalam terhadap teks, praktik wacana, dan kerangka masyarakat, penelitian ini mengungkap lapisan sentimen anti-Islam yang lazim di masyarakat Spanyol. Analisis tersebut mengungkap bagaimana struktur linguistik dalam novel melanggengkan stereotip negatif, mencerminkan dan membentuk bias masyarakat.

Selain itu, penggunaan bahasa Arab secara strategis oleh penulis dalam teks tersebut menunjukkan adanya upaya yang disengaja untuk menyampaikan narasi tersebut kepada pembaca Arab, menyoroti praktik diskursif yang bertujuan untuk membentuk kembali opini publik di luar pembaca langsung di Spanyol. Berdasarkan situasi teori Fairclough, kelembagaan, dan analisis tingkatan sosial, penelitian ini menelusuri akar sejarah Islamofobia di Spanyol, dan menyoroti peran institusi media dalam melanggengkan stereotip negatif.

Penelitian ini berkontribusi pada pemahaman Islamofobia di Spanyol dan menggarisbawahi penerapan analisis wacana kritis yang lebih luas dalam mengungkap isu-isu sosial secara kompleks yang tertanam dalam bahasa. Temuan ini memiliki implikasi dalam menumbuhkan toleransi dan menghilangkan stereotip di masyarakat yang beragam.

Kata Kunci: Islamofobia, Analisis Wacana Kritis, Kerangka Fairclough, Masyarakat Spanyol, Pengaruh Media.

Abstract

This article employs Norman Fairclough's critical discourse analysis framework to dissect the manifestation of Islamophobia in Kani's novel, "*The Travels of Hearts and arrows*," set against the backdrop of contemporary Spain. Through an in-depth examination of text, discourse practices, and societal frameworks, the study unravels the nuanced layers of anti-Islamic sentiments prevalent in Spanish society. The analysis reveals how linguistic structures in the novel perpetuate negative stereotypes, reflecting and shaping societal biases.

Furthermore, the author's strategic use of Arabic in the text suggests a deliberate attempt to convey the narrative to Arab readers, highlighting a discursive practice aimed at reshaping public opinion beyond the immediate Spanish readership. Drawing on Fairclough's situational, institutional, and social levels of analysis, the study traces the historical roots of Islamophobia in Spain, emphasizing the role of media institutions in perpetuating negative stereotypes.

This research contributes to the understanding of Islamophobia within Spain and underscores the broader applicability of critical discourse analysis in unraveling complex societal issues embedded in language. The findings hold implications for fostering tolerance and dismantling stereotypes in diverse societies.

Keywords: Islamophobia, Critical Discourse Analysis, Fairclough Framework, Spanish Society, Media Influence.

1. INTRODUCTION

The pervasive issue of Islamophobia has sparked a growing body of research aimed at unraveling its complexities, particularly within the context of diverse societies such as Spain. This study seeks to delve into the nuanced depiction of Islamophobia in the Spanish narrative landscape, employing Norman Fairclough's critical discourse analysis framework. The chosen focal point for this examination is the novel *"The Travels of Hearts and arrows"* by Yassin Kani, providing a literary lens through which to explore the multifaceted layers of Islamophobia in Spain.

Spain, with its rich historical tapestry interwoven with Muslim influence, provides a compelling backdrop for investigating Islamophobia. The historical narrative includes the Islamic rule in Andalusia, a period marked by intellectual flourishing and cultural exchange. However, this era was eclipsed by conflict, culminating in the expulsion of Muslims in the late 15th century. These historical antecedents form an intricate background against which contemporary attitudes towards Islam and Muslims have evolved. In this context, Kani's novel emerges as a poignant exploration of the intersection between historical legacies and present-day perceptions.

A comprehensive review of existing literature on Islamophobia serves as the foundation for this study. Prior research has grappled with the multifaceted nature of Islamophobia in various global contexts, shedding light on its manifestation in media, political discourse, and societal attitudes. Studies by Ali (2011) and Boulahnan (2018) have explored the role of discourse in shaping Islamophobic sentiments in Poland and the United States, respectively. These works underscore the significance of rhetoric in

influencing public opinion and contributing to the marginalization of Muslim communities.

Moreover, the research landscape has witnessed analyses of Islamophobia within the realm of literature. The examination of literary works as conduits of societal attitudes towards Islam is evident in studies by Rahayu (Rahayu, 2021) who scrutinized films and texts, respectively, to uncover subtle manifestations of Islamophobia. This approach aligns with the current study's focus on Kani's novel, viewing literature as a reflective mirror of societal perceptions.

The overarching objective of this study is to unravel and critically analyze the portrayal of Islamophobia in Spain through the novel *"The Travels of Hearts and arrows."* That has been written by the Moroccan professor Yassin Kani whose passion for critical studies and cultural exploration is evident in his diverse pursuits. His literary works and cultural involvement reflect a nuanced understanding of societal dynamics, bridging the gap between literature, culture, and critical analysis. By employing Fairclough's critical discourse analysis framework, the aim is to dissect the text's structural, rhetorical, and societal dimensions. Specifically, the study seeks to discern how Islamophobia is represented in the novel's language, how the author's background influences the narrative, and how the societal framework of Spain is implicated in the depiction of Islam and Muslims.

Norman Fairclough's critical discourse analysis (CDA) offers a robust framework for dissecting the intricacies of language and power relationships within texts. Comprising three interrelated dimensions—text analysis, discourse practice analysis, and social practice analysis—Fairclough's framework provides a

comprehensive toolkit for uncovering the ideological underpinnings of discourse.

The first dimension is Text Analysis. This dimension involves scrutinizing the language, structure, and cohesion of the text. It aims to unveil how language constructs representations, relationships, and identities. In the context of this study, text analysis will unearth the linguistic mechanisms employed in "*The Travels of Hearts and arrows*" to convey Islamophobic sentiments.

The second one known as Discourse Practice Analysis: This dimension focuses on the production and consumption of texts, exploring the contextual and intentional aspects of discourse. Examining Kani's background as a novelist and the reception of the novel contributes to understanding how discourse is wielded as a tool for influencing public opinion.

2. METHOD

The methodological approach employed in this study involves the application of Norman Fairclough's Critical Discourse Analysis (CDA) framework to analyze the novel "*The Travels of Hearts and arrows*" by Yassin Kani. The aim is to systematically dissect the manifestation of Islamophobia within the text, exploring linguistic structures, discourse practices, and societal frameworks. Fairclough's three interconnected dimensions—text analysis, discourse practice analysis, and social practice analysis—serve as the methodological foundation for a comprehensive examination.

2.1 Text Analysis:

The first dimension of Fairclough's framework focuses on scrutinizing the language, structure, and cohesion of the text. The analysis involves a detailed examination of vocabulary, grammar, and textual structures used in the novel. By applying Fairclough's approach, this

The third dimension concerns with Social Practice Analysis. At the broader societal level, Fairclough's framework delves into the situational, institutional, and social practices that contribute to discourse. This dimension will unravel the historical, political, and cultural factors shaping Islamophobia in Spain, drawing connections between societal practices and the representation of Islam in the novel.

In essence, the adoption of Fairclough's CDA framework provides a methodological foundation for a holistic exploration of Islamophobia in Spain, encompassing textual nuances, rhetorical strategies, and societal dynamics. This study endeavors to contribute to the existing scholarship by offering a multifaceted analysis anchored in a robust theoretical framework.

study aims to uncover how the novel constructs representations, relationships, and identities related to Islamophobia in the Spanish context. Specific attention will be given to elements such as forms of Islamophobic discourse, factors contributing to Islamophobia, and conflicts arising from religious differences.

2.2 Discourse Practice Analysis:

The second dimension explores the production and consumption of texts, considering the contextual and intentional aspects of discourse. In this study, discourse practice analysis involves investigating Kani's background as a novelist and the reception of the novel. The goal is to understand how discourse is wielded as a tool for influencing public opinion, particularly regarding Islamophobia. This analysis delves into the author's intent, the strategic use of language, and how the novel contributes to shaping societal attitudes.

2.3 Social Practice Analysis:

The third dimension of Fairclough's framework examines the broader societal context, including situational, institutional, and social practices that contribute to discourse. In the context of this research, social practice analysis will trace the historical roots of

Islamophobia in Spain. Emphasis will be placed on the role of media institutions in perpetuating negative stereotypes and the broader cultural, political, and historical factors that shape perceptions of Islam. This dimension aims to establish connections between societal practices and the representation of Islam within the novel.

3. DATA PRESENTATION AND ANALYSIS

Islamophobia is a serious problem that needs attention because it can lead to greater social inequality and injustice in a society with different religions. To reveal this problem, literature is an interesting way to describe and make people aware of the increasingly visible practice of Islamophobia in society. Consistent with this, Yassin Kani, in his novel *Travels of Hearts and Sawarim*, attempts to shed light on the acts of Islamophobia in Spain that harm the Muslim community as a minority religion there. This is based on the assumption that the novel is related to language strategy and how language is practiced by the different characters in the story.

In this research, with reference to Fairclough's Critical Discourse Analysis, I attempt to study the practice of Islamophobia as mentioned in the novel of "*The Travels of Hearts and arrows*" the Moroccan writer Yassin Kani.

Fairclough presents a model of critical discourse analysis to reveal the cultural background of a society and Critical discourse analysis according to Fairclough is an analysis of the dialectical relationships between discourses, including types of semiotic activity and all elements of social practice. Fairclough criticizes linguistic approaches that focus only on textual analysis, and a shallow understanding of the relationship between texts and society. According to Fairclough, this relationship must be viewed from a literary and social point of view.

Fairclough's model for applying critical discourse analysis consists of three interconnected analytical processes: (1) the subject of analysis (including verbal or visual text); (2) The process by which things are produced and received by humans; (3) The social and historical conditions that govern this process. According to Fairclough, each of these dimensions requires a different type of analysis, namely (1) text (description) analysis; (2) Analysis processing (interpretation); And (3) social analysis (explanation).

In this article, the three dimensions is described based on Fair Clough's theory of critical discourse analysis as follows **First: The discourse on Islamophobia in Spain in the novel " Travels of Hearts and arrows" (Text Analysis using Fairclough framework).**

Islamophobic discourse is an attempt to make readers aware of the inexcusable hatred towards Muslims and the social rights that are not fulfilled because of being Muslims. The textual discourse shows that traces of Islamophobic discourse can be found in hatred and differences in the treatment of Muslims by non-Muslims as well as by Muslims themselves.

The novel *Travels of Hearts and arrows* written by Yassin Keni tells the story of Christina's character's journey in searching for traces of her husband, who disappeared without saying a word. During her research, she is exposed to many injustices and hatred as

a Muslim from other parties which leads to acts of Islamophobia. The novel, *The Travels of Hearts and arrows*, set in Spain, shows the gap in the status of religious differences in Spain. In this section, the researcher will present the results of critical discourse analysis on the construction of Islamophobic discourse in the novel journeys of hearts and arrows by Yassin Kani using Norman Fairclough's post-text theory. Textual dimension analysis based on Norman Fair Clough's theory of critical discourse analysis covers describing vocabulary, grammar and textual structures to find representations, relationships and identities in texts.

Regarding aspects of vocabulary, there are many aspects of vocabulary that are used to represent the form of constructing discourse about Islamophobia in the novel *Asfar al-Qulub wa al-Sawarim* by Yassin Kani. This research presents the elements of representation, relationship, and identity against the background of the customs of Spanish society found in the novel *Asfar al-Qulub wa al-Sawarim* by Yassin Kani, as presented in table 1.

Table 1. discourse on Islamophobia in Spain through the novel "journeys of Hearts and arrows" (Text Analysis using Fairclough framework)

<i>Elements of textual analysis of Fairclough</i>	<i>Application on the novel journeys of hearts and arrows</i>
-the acting	-Forms of Islamophobia
-Relationship	-Factors causing the phenomenon of Islamophobia
-Identity	-Conflict of religious differences
	-Christina as main actor
	-The mother is anti-Muslim
	-Siraj is a former mujahid

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	-Siraj is a former mujahid

I found that the discourse represented in the novel *Journeys of hearts and arrows* Yassin Kani is used to describe the forms of Islamophobia and the factors causing the occurrence of Islamophobia in Spain as follows: Forms of Islamophobia in Spain: The forms of Islamophobia represented in the novel *Asfar al-Qulub wa al-Sawarim* consist of negative stereotypes about Muslims, religious fanaticism, Restrictions on Muslim movement, anti-Muslim sentiment, and discrimination against Muslims. I will analyze the data related to the forms of Islamophobia in Spain based on the structure, grammar and coherence of the text based on Norman Fairclough's theory, which is as follows: (1)

A-Stereotypes about Muslims:

Stereotypes about Muslims create a negative stigma on Muslims that occurs due to the closed position in receiving and processing information about Islam. I came up with a stereotypical image of Muslims in Kani's novel *The journeys of hearts and arrows* as follows:

“أنهت أمي مهامها وخرجت تلعن كل شيء، الظروف التي جعلتني مسلمة، وتلك التي جعلتني أرتبط بشخص محرم في خطف ابنتها الوحيدة”

“My mother finished her duties and went out cursing everything: the circumstances that made me a Muslim, and those that made me associate with a criminal person in her view, a person who kidnapped her only daughter.”

After learning that her husband had left Cristina, Cristina's mother tried to convince

her daughter to move back in together. Christina's mother also condemned Christina's conversion to Islam, which she said was influenced by Siraj. From the point of view of Christina's mother, Al-Sarraj is a criminal only because he is a Muslim. But her mother's anger did not change Christina's position. Christina is still waiting for Siraj to arrive. Honestly, because she thinks Sooraj will definitely come back. Yasin Kani uses firm and distinct words to express Christina's mother's hatred for Siraj. The words "Muslim" and "criminal" mentioned by Christina's mother show the generalization of the identity of Muslims as criminals as a whole. These words are used in context as a mother's warning to her daughter. However, the use of this word is directed more towards hatred of Muslims as a whole, rather than towards individuals. Negative stereotypes towards Islam can arise because the mother character in the novel is a religious fanatic. She focuses only on the religion that she followed from the beginning, and does not accept foreign religions that enter her life, and this appeared in some of the quotes that she found in the novel as follows (1):

بل كانت تتمنى لو كانت ابنة خالتي ابنتها، فهي مثلها،
كاثوليكية تحضر الكنيسة والقداسات، ولا يهم إذا ارتكبت
دامت تحت رعاية الأب والرب، بعض الفواحش

"Rather, she wished that my cousin was her daughter, because she is like her, a Catholic who attends church and masses, and it does not matter If you commit some immoral acts as long as you are under the care of the Father and the Lord."

Christina's mother compared her niece, who is a devout Catholic and often goes to church, to Christina's character, who is Muslim. Christina's mother felt that her niece fit the type of personality she wanted as a child compared to Christina, who converted to Islam. Her mother ruled out the various heinous acts committed by her niece as long as she adhered to her Catholic religion. The

writer explicitly did not use the word Islamophobia to describe the characters in the novel, but rather used words that implicitly discuss Islamophobia, but the potential hatred of the characters in the novel towards Muslims is clearly visible, such as the phrase: "ولا يهم أن ترتكب بعض الفواحش" which can be translated in English as: "It does not matter if you commit some immoralities," which simply clarifies that committing mistakes and immoralities is permissible in the Catholic religion compared to In Islam, which also refers to the point of view of someone who isolates himself from Islam, even though Islam is a religion of peace.

From their point of view, shameful and obscene behavior should be tolerated in the Catholic religion, and such behavior should not be tolerated in the Islamic religion. The results of this study indicate that the text structure in the data shows a form of Islam phobia in the form of negative stereotypes associated with Muslims in Spain. In this case, one sees that a particular religion that sees Muslims as criminals represents an aspect that could perpetuate Islamophobia against Islam in this Muslim minority.

B-Religious intolerance:

Religious intolerance manifests itself in all behavior that shows an attitude of disrespect for differences in the religions adhered to or other religions.

After reading the novel, I discovered some forms of religious fanaticism, as follows: "حينما غادرنا سراج بدت ابنة خالتي منشغلة، حدثتها عن وساطتها بيني وبين أمي، قالت أنها لن تكون ذات جدوى، فأمي غاضبة وتتمنى لو أترك زوجي سراج وديني الإسلام، تدعوني بزوجة الإرهابي المجرم" أصبحت

"When Siraj left us, my cousin seemed busy. I told her to mediate between me and my mother. She said it would be of no use because my mother is angry and wishes me to leave my husband, Siraj and my religion, Islam. She started calling me the wife of the criminal terrorist."

Here we can see that Christina's mother is angry about Christina and Siraj's marriage. Her mother hopes that Christina will soon abandon her husband and Islam. That is why Christina inquired about her cousin's opinion about mediating with her mother to accept Siraj and her conversion to Islam. However, her cousin believes that mediation is useless because her mother is insistent, to the point that Christina's mother described her daughter as the wife of a banned terrorist. Yassin describes Kani angers the main character's mother and the bad stereotypes associated with Islam, which is synonymous with terrorists and criminal behavior. Yasin Kani also describes religious intolerance by forcing the mother character to make the main character leave her husband and religion. We also find the mother's coercion of the right to have freedom of religion in other expression in the novel, like (3):

في ليلة اللقاء زارتنني في شقتي. وكانت قاسية كعادتها
مني أن أعود إلى صوابي، أن أترك ديني ومن أحب، "طلبت
الفراغ الذي تنووقته منذ أن كنت طفلاً، أن أعود

"On the night of the meeting, she visited me in my apartment, and she was cruel as usual. She asked me to return to my senses, to leave my religion and those I love, to return to the emptiness that she had made me feel since I was a child."

In datum (3) we find that Christina's mother visited her daughter. In the apartment, not for the sake of reconciliation, but rather harshly asked Christina to leave Islam and her husband.

-Factors causing Islamophobia in Spain:

A large number of scholars have understood the reasons behind the increase in cases of Islamophobia in European countries, which point to several factors, including the increasing presence of Muslims and political interests in building the threat of "Islam." There are two main factors that cause

Islamophobia in Spain, and they are as follows:

A-Political factors and the interests of the political group:

I found the political factors related to the interests of certain groups in the novel of the journeys of hearts and arrows by Yassin Kani, as follows (2):

كانت الترجمة الإسبانية للقرآن غير واضحة.. ووجدت
إسلامية تقدم محتويات إسبانية، في العرض قدمت 'مواقع
نظرة مختلفة تمامًا عن نظرة الإسبان الذين كانوا يتحدثون
عن القرآن بمنطق مختلف عما وجدت".

"The Spanish translation of the Qur'an was unclear." ...I found Islamic websites offering Spanish content, and the presentation presented a completely different view from the view of the Spaniards, who were talking about the Qur'an with a different logic than what I found."

So, Cristina was confused by the results she reached regarding the translation of the Holy Qur'an on an Islamic website that uses the Spanish language, and it turned out that there is a clear difference that Cristina has understood so far about the opinions of the Spaniards who use logic in the Qur'an. Although the content of the Spaniards' views on the Qur'an has not been clearly clarified. However, this statement leads the reader to know that up until now there have been some political figures who took advantage of the Spanish people's lack of knowledge about Islam so that its images are not as true as the real Islamic teachings.

B-Historical factors (historical shock):

Historical shock cannot be separated from the ongoing practice of Islamophobia in Spain, given that Islam once occupied Spain and that people who have an interest in limiting the influence of the Islamic State do not want history to repeat itself. Yassin Kani describes the Islamic conquest of Spain, which left an impression on the opinions of the Spanish people, as follows:

”أجلس على شاطئ البحر أتأمل أرض الإسلام التي يفصلني
عني عنها بحر هادئ موجه لطيف، وكأنك ستخرج لي فاتحاً
مثل أسلافك”

“I am sitting on the seashore and contemplating the land of Islam, which is separated from me by a calm, gentle, wavering sea, as if you would emerge for me as a conqueror like your ancestors.”

Cristina looked at the Islamic State from her country separated only by the sea and hoped that Siraj would conquer it just as his predecessors had succeeded in conquering Spain. Yassin Kani highlighted the openness of Christina's character in accepting the history of the Islamic conquest in Spain. This contradicts the reaction of the Spanish people to the Islamic conquest of Andalusia for seven centuries, which sparked the Spanish people's hatred of Muslims.

Relationships in the novel of journey of hearts and arrows :

According to Fairclough, relationships are social relations between subjects that are reflected in the text of the discourse. Fairclough divided the grammatical forms into three groups namely, declarative sentences, grammatical questions, and interactive sentences to show relational values.

The relationship represented in the novel shows the conflict of religious differences between Muslims and non-Muslims, as shown in the following expression taken from the novel:

”لم أرغب في أن أطلب شيئاً من عائلتي التي تخلت عني في
البداية عندما أسلمت ثم انقطعت صلتها حينما تزوجت ”
سراج

“I did not want to ask anything from my family, which initially abandoned me when I converted to Islam, and then their connection was cut off when I married Siraj.”

We can see here that the family ties between Christina's family have been cut off since Christina decided to become a Muslim and marry a Muslim person who is Siraj. Cristina's family did not accept her decision, although

Cristina did not become a burden after her conversion. In another expression in the novel we can find also how the relationship represented in the novel:

المنزل الذي كانت تعيش فيه كريستينا منذ أن اعتنقت
وانفصلت عن عائلتها، حاول سراج إعادة علاقتها ”الإسلام
بهم، لكنها لم متحمسة، وكذلك الأسرة.”

“The house where Christina had been living since she converted to Islam and separated from her family. Siraj tried to restore her relationship with them, but she was not enthusiastic, and neither was the family.”

Since her conversion to Islam and her marriage to Siraj, Christina has been living with her husband in a house separate from her family. Although Siraj tried to repair the bad relationship between Christina and her family, neither Christina nor her family wanted to repair this relationship.

The results of this study indicate that anti-Islamic discourse is based on the conflicts between non-Muslims and Muslims in this novel. On the other hand, Christina's mother also developed a bad bias against Christina's husband which influenced Christina to become a Muslim and Christina's mother called Siraj a terrorist.

Second: The practice of Islamophobia in Spain in the novel “The Travels of Hearts and arrows” (Analysis of Fairclough's Discursive Practice):

the dimension of discourse focuses on the consumption and production of texts, as the data in the novel can be known from the dialogues and opinions of the characters, as well as from the consumption and production of some texts and events related to the issue of Islamophobia. The following table shows the practice of Islamophobia in Spain in the novel the journeys of hearts and arrows, based on an analysis of the framework practices of Norman Fairclough:

Table 2. The practice of Islamophobia in Spain through the novel “journeys of hearts and

arrows” (An analysis of Fairclough rhetorical practice)

Elements of analysis of Fair Clough's rhetorical practice	Application on the novel journeys of hearts and arrows
-Text production	-The context of Kani's life as a novelist
-Text consumption	-Building public opinion to rethink his religious assumptions.

Table 2 shows that the elements of the analysis of discursive practice are the production of the text, that is, the context of Kani's life as a novelist, and the consumption of the text related to Kani's goals in building public opinion to rethink his religious assumptions as explained below.

1. Text production:

In the dimension of discourse practice, this research is based on the processes of production and consumption of biased narratives around the context of Yacine Kani's life as a novelist, as well as his views on the practice of Islamophobia in Spain by tracing the author's background which tends to influence the contents of the novel around the common values inside the novel as well as the characters and Spanish cultural viewpoints in it. Yassin Kani refers to his background as a novelist or literary activist, and uses his novels to approach, raise awareness and educate people about the problem of Islamophobia through his writings. Yassin Kani talks about the reasons for writing the novel “The journeys of Hearts and arrows” at the end of the novel, as in the following quote:

”كنت كلما تذكرت سيب إقبالي على كتابة روايتها، أشعرت بالذنب. لقد وعدت نفسي بأنني لن أكتب إلا ما أؤمن به لخدمة الإنسانية الكبرى، والآن ماذا أخدم؟ قضية قلبي ”القضايا وإعجاب عيني بأجنبية جميلة، لكني سرعان ما أتذكر أن

للإسلام قضية، أن المقاتلين ”قصتها قضية، أن نظرة الغرب الذين أساء فهمهم قضية، أن ضجة الإرهاب قضية، أن الخسارة قضية.” الحزن وألم

“Whenever I remembered the reason I decided to write her novel, I felt guilty. I promised myself that I would only write what I believe in to serve major human causes, and now what I serve? The cause of my heart and my eyes’ admiration for a beautiful foreigner, but I soon remember that her story is an issue, that the West’s view of Islam is an issue, that misunderstood fighters are an issue, that the uproar of terrorism is an issue, that grief and the pain of loss is an issue.”.

The above quote explains Kani's background. In writing the novel *Travels of Hearts and arrows*. This novel is completely realistic because it was not only written by Yassin Kani, but it is the true story of his friend and is prepared in a way that discusses pressing issues such as Western views on Islam, jihadists who are often misunderstood, and the stirring up of terrorism. These problems lead to Hatred of Islam or what is called Islamophobia. Yassin Kani uses the sentence “I promised myself that I would only write what I believe in in order to serve major humanitarian issues” to convince the reader that the novel “Journeys of Hearts and arrows” is not an imaginative or fictional novel but it is based on real story of his relative who was portrayed as the character of Cristina to reveal the practice of Islamophobia within Spanish society.

2. Text consumption:

Kani's novel, *Journeys of Journeys of Hearts and arrows* Hearts and arrows, raises the practice of Islamophobia in Spain, but Yassin Kani used the Arabic language in writing it. Therefore, the topic of Islamophobia in this novel is directed to Arab readers and not directly to Spanish society. Few people in Spain are interested in learning Arabic, even translation experts. This means that ordinary

people in Spain do not have the opportunity to read this novel. I fully realize after reading the novel that Kani's goal in writing this novel is to use the Arabic language to avoid misunderstanding by the Spaniards. In his novel, Yassin Kani does not limit himself to identifying specific groups in Spain, but rather talks about the reality that Muslims live in Spain so that Muslims in the Arab region can struggle for their rights as Muslim brothers. If we shed light on an aspect of the publication of the novel Journeys of Hearts and Hearts, this novel, which was published in 2018, shows indications of the increasing cases of Islamophobia that have occurred in Spain in recent years. This narrative is presented so that the actions that lead to Islamophobia in Spain can be minimized. The increasing phenomenon of Islamophobia cannot be separated from the influence of the media, which reproduces stereotypes about Islam, as shown in the following quote from the novel:

وعندما أدخلت اسم أبو داود الغزاوي في محرك البحث، فوجئت بمقالات تصور الرجل على أنه إرهابي ومتطرف، وقاتل لجأ إلى إسبانيا وسط معارضة كبيرة... فغيرت الحروف من اللاتينية إلى اللغة العربية في محركات البحث. هكذا تغيير الحروف 'إنه مجاهد سوري فلسطيني بطل... يكفي لتغيير الأحكام

"And when I entered the name Abu Daoud al-Ghazawi into the search engine, I was surprised by articles depicting the man as a terrorist, an extremist, and a murderer who took refuge in Spain amid opposition. Great... So I changed the letters from Latin to Arabic in search engines. He is a heroic Syrian-Palestinian mujahid... Thus changing the letters is enough to change the rulings."

The above quote illustrates the role of the media in reproducing stereotypes about Islam and also it shows that there is a language game for people with interests, they use the media to portray Islam as violence. And to make readers aware of the problem of Islamophobia that continues to occur in Spain, Yasin Kani builds public opinion so that readers rethink their

religious assumptions so that the actions that lead to Islamophobia can be minimized. The results of this study indicate that dealing with the text of the novel Journey of hearts and arrows is linked to Kani's goal of building public opinion to rethink its religious assumptions.

Third: The relationship between the practice of Islamophobia in Spain with the Spanish societal framework (Analysis of the social and cultural practice of Fair Clough):

At the macro level or at the level of social and cultural practice, it requires discussing the study of the literature that will provide an explanation of the practice of Islamophobia practiced by Spanish society. The level of social and cultural practice is the broadest level of discourse presentation and is related to smaller texts. The analysis of social and cultural practice will cover economic, political and cultural fields that are forms of ideological practice.

The discussion of social and cultural practices includes three levels: situational, institutional and social.

The situational level relates to the production and context of the situation. The institutional level is related to the institution's influence internally and externally and the social level is related to more macro situations such as the political system, the economic system, and the cultural system of society as a whole.

The relationship between the practice of Islamophobia and the framework of Spanish society, based on the analysis of Norman Fair Clough's social and cultural practice, is presented in table3.

Table 3. The relationship between the practice of Islamophobia in Spain with the framework of Islamic society (Analysis of Social and Cultural Practice using Fairclough framework)

Elements of analysis of social and cultural practice towards Fairclough	Application on the novel journeys of hearts and arrows
Situational level	-The Spanish public's perception of Muslims tends to be negative
Institutional level	-The media role to fuel hatred toward Muslims
Social level	-Spanish politicians role to build hatred towards Muslims

Based on the table, the analysis of Fair Kloof's social and cultural practices consists of situational levels, institutional levels and social levels. As shown below.

1. *Situational level:*

It is consistent with Ver Clough's point of view, which refers to the situational and inter-textual context as the core of the interpretation process. Regarding the situational context, we need to understand the state of Spanish society that the novelist is talking about. In his novel, Yassin Kani talks about the views of Spanish society towards Muslims. Yassin Kani uses terms that implicitly describe the Spanish people's hatred of Muslims. In explanation on the social and cultural level, and from a historical perspective, Spanish society is a Christian society Under the patronage of a Christian king. Until 756 AD, under the leadership of Abd al-Rahman al-Dakhil, the Umayyad dynasty was able to establish a

government centered in Andalusia. With the era of the Islamic Caliphate in Spain, Islam succeeded in making Spain a center of learning in European intellectual history. After a while, war broke out between the Islamic dynasties in Spain and the Christian kings there. In that war, the Christian kings united and used individual tactics to defeat the Islamic dynasties. Islamic rule in Spain lasted only eight centuries. Cordoba fell in 1238 AD, Seville in 1248 AD, and Granada fell in 1491 AD. Muslims at that time had two options: convert to Christianity or leave Spain. In 1609 AD, it can be said that there were no longer Muslims in Spain. They generally move to the cities of the northern coast of Africa. During Islamic rule in Spain, Spain was able to achieve tremendous progress in the fields of philosophy, medicine, astronomy, architecture, and even city building. Ultimately, politicians viewed the Islamic civilization that occupied the Spanish government as a phenomenon that led to a serious assessment of the building of caution regarding Islam. Moreover, Islam is deliberately given a bad image in the media in order to limit Islamic movements so that history does not repeat itself. Many members of the public agree with the reality or news reported by the media, especially television, online newspapers).

2. *Institutional level:*

Technology supports the dissemination of information in a greater and faster manner. Unfortunately, the media, especially electronic media, has become a tool and a cause of the spread of the phenomenon of Islamophobia around the world, especially through news channels about violence, extremism, and violence, especially terrorism, which is often linked or identified with Islam. Therefore, it can be described that the media is full of political representation and that the media does not merely reproduce reality or cover events as they actually are, so that reality is established and perpetuated through their linguistic

practices. In other words, the media not only convey meaning, but rather construct the meaning of reality. Based on research conducted by researchers monitoring cases of Islamophobia in Spain, the report indicates the influence of the media in producing and reproducing stereotypes to influence public opinion regarding minorities such as Muslims. As the most influential newspapers in Spain, *El Mundo* and *El País* in 2017-2020 presented Islam as a violent religion inherently linked to terrorism.

In 2018, the presence of Islamophobia remains strong in Spanish media. Islam and Muslims are still widely associated with negative elements. Despite the slight observed increase, this occurred in 73% of articles, and in 2017 this was the case in approximately 90% of articles. Among these negative elements, terrorism dominated information about Islam in 2018. More than 60% of articles about Islam discussed this topic, followed by extremism. Anti-Islamic themes promoted by Spanish politicians received support from print and electronic media. Therefore, efforts to reduce anti-Islamic rhetoric really need guidance on how to treat news about Islam and Muslims like other news. The results of this study indicate that the institutional level in Islamophobia discourse shows the influence of the media as an institution that exacerbates hatred of Muslims. The media has legitimized or justified people's view of Islam as a violent religion that is inherently linked to terrorism.

3. On the social level:

Islamophobia in the Spanish context generally resembles the Western trend in confronting the challenges of terrorism after the tragedy of September 11. The war on terrorism waged by

the West always reflects the new face of the classical Orientalist tradition that has a religious background and hidden motives behind the claims of political and economic interests. Islamophobia in Spain has also become stronger with the emergence of populist political parties or political discourse that can easily be found in the United States or Western Europe. What makes Spain different is that this hatred of Islam and Muslims is fueled by historical memories of the dominance of Islamic rule over seven centuries.

Recently, groups of Spanish politicians have built intense threats against "Islam". They used the themes of salvation and the Inquisition as a means of generating anti-Islamic and anti-Morocco sentiment (morphophilia). Relations between the VOX party led by Santiago Abascal and the Muslim community have never been easy. In 2015, when Vox (founded in late December 2013) was still a minority political force and relatively unknown to the Spanish public. Abascal and the leader of the Spanish Islamic Committee at the time, Natalia Andujar, also entered into a sharp verbal confrontation. The origin of this confrontation goes back to an article written by the leader of the online organization Caballo de "Libertad Digital" and published in the newspaper VOX Troya. In this article he warns people about the potential dangers of the Spanish government's policy of giving Muslim students access to Islamic teachings in schools. Primary, Abascal argued that this work was a "dangerous privilege".

The results of this study indicate that the social level of Islamophobic discourse shows that politicians preach hatred towards Muslims.

4. DISCUSSION

The main aim of this study is to explore the practice of Islamophobia in Spain by drawing on Norman Fairclough's theory of critical discourse analysis. The evidence presented in this research can support or refute the arguments of previous researchers regarding the discourse analysis of anti-Islamic texts and expand on the findings of the current research with particular attention to textual analysis, analysis of discursive practices, and social and cultural analysis related to Islamophobia. The discourse in Spain is represented in the novel *The Travels of Hearts and arrows* written by Yassin Kani. The discussion in this study is as follows:

A- The discourse on Islamophobia in Spain in the novel "The Travels of Hearts and arrows" (text analysis of The Claw of Fire):

The results of this study indicate that the discourse of Islamophobia in Spain in the novel *"The Travels of Hearts and arrows"* written by Yassin Kani clarifies the representation of Islamophobia and the relationships and similarities between the themes of the text through Analyzing the structure, grammar and cohesion of the text. This result is consistent with what Fairclough said regarding analyzing text structure, grammar, and cohesion in the textual dimension to find representations, relationships, and identities in texts. The results of this study indicate that the novel *The Travels of Hearts and arrows* represents forms of Islamophobia and the factors causing Islamophobia in Spain. Islamophobia developed by non-Muslims in Spain takes the form of negative stereotypes about Muslims, religious intolerance, restrictions on Muslim movement, anti-Muslim sentiment, and discrimination against Muslims. At the same time, political and historical factors are considered decisive factors for the persistence of Islamophobia in Spain. Negative

stereotyping of Muslims, religious intolerance, restrictions on the movement of Muslims, and discrimination against Muslims are influenced by political and historical factors that are shaped in building a society that does not allow other foreign religions to have a place in society.

Based on the analysis of the text, the discourse on Islamophobia presented in the novel appears, as the books of Hearts and arrows use harsh language and denigrate Muslims as is the case with Islamophobia and the portrayal of Islam as terrorist in the European media, especially Spain. In this language, the conflict between the characters of the novel is conveyed. The use of assertive and sometimes ambiguous language in describing Islamophobia in the novel, as well as the reality of Islamophobia in Spain, can be compared in this regard with other related studies. Mundi Rahayo's research also indicates that anti-Islamic rhetoric is presented in a more subtle way than in cases in the West, but the conflict is clearly represented. 129 Similar to the research of Nikmah Lopes that shows the use of words in texts with hidden language and not the use of words that denigrate certain institutions. But it shows the real truth. With reference to the above, the hate speech and fear of Islam and Muslims in Spain in general attempts to discredit Arabs in particular. However, the facts indicate that not all Muslims are of Arab origin, and not all Arabs are desirable Muslims.

Spain wanted to systematically erase the historical legacy of Islamic and rational sciences in Europe with the Islamic conquest and the center of Islamic glory in Andalusia. Spain also planted the idea that Muslims are the ones spreading terrorism. By deconstructing the analysis of text structure, grammar, and cohesion, this study found that the word terrorism appears repeatedly in the

novel, as the term terrorism refers to violence and threats practiced by certain groups. However, the term terrorist in this novel has a certain ideological connection that shows the violence and threat associated with Muslims as the word “terrorism” is used by the mother character to represent Muslims, even though there are no references to violence or threat by Muslims in the novel. The novelist wants to describe the relationship between the character's ideology and the practice of Islamophobia. This result seems to be consistent with the research of Muhammad Bayo Farmansyah which shows that the author has interactive control in defining ideological words.

The results of this study also show that anti-Islamic discourse is based on the actions of non-Muslims towards Muslims. In this novel, Christina's mother builds a sense of Islamophobia toward Muslims. The feeling of Islamophobia also arises in the relationship between the daughter and her mother, as Christina's mother believes that her child's behavior after her conversion to Islam could change her to become extremist like the stereotypes associated with Islam. On the other hand, Christina's mother was also biased against Christina's husband and called him a terrorist. The character of the mother in the novel is considered the most prominent representative of Islamophobia. This means that Islamophobia is not about status and blood, but is more likely to occur within the closest circle, such as the family. Therefore, the relationship between the themes on which the novel is based is the relationship between the mother and the child who are in conflict because of the difference in religion. This is in line with Fairclough's perspective which divides three grammatical forms (declarative sentences, grammatical questions, and subject sentences) that serve to display relational values, i.e. relating to the social relations described in the text in discourse.

The conflict relationships in this study can be placed alongside other related studies. As in Mundi Rhay's research, the discourse on Islamophobia in the film “Looking for the Crescent” shows the relationships between the subjects based on different perspectives on Islam in the relationship between the parents and children. In a different discourse, research by Ma Loupes (2010) points out that the fatwa issued by Muhammadiyah on wearing the hijab shows that the relationship between subjects is based on a neutral relationship, and does not attempt to isolate itself. Only from the interpretation of existing reality. This study also presents thematic identity related to the conflict of religious differences between Muslims and non-Muslims. In this narrative, non-Muslims construct an ideology in seeing Islam as a violent group with terrorist tendencies. The identity of the topics in this study shows the influence of the relationships existing between the topics in the text in determining the ideology of each one. Religious identity does not affect the identification and integration of Muslim national minorities. It not only mediates the effect of religious stigma.

B- The practice of Islamophobia in Spain in the novel “The Travels of Hearts and Sawarim” (Analysis of Rhetorical Practice by Fairclough):

The results of this study indicate that the elements of the analysis of discourse practice consist of the production of the text, that is, the context of Kani's life as a novelist, and the consumption of the text related to Kani's goals in Building public opinion to rethink its religious assumptions. Fairclough's statement also indicates that the element of analysis of rhetorical practice is related to the author himself as a person, that is, in terms of the nature and style of the work. The production of the text of the novel Travels of Hearts and arrows is linked to the context of Kani's life as the author of the text that attempts to narrate

the reality for the Muslim minority in Spain about the problem of hatred against Islam. It should be noted that the author of the novel, Yassin Kani, and the main character in his novel, Christina, are similar to the research conducted by Irene Santica. Vidiadari (2017), suggesting that at the production level, Si Palui humor texts are gender biased and cannot be separated from the fact that all of Si Palui writers are male.

At the same time, consuming the text of the novel *Journeys of hearts and arrows* illustrates Kani's goal of building public opinion to rethink its religious assumptions. These results can be compared to the research of Siti Umm Habiba, which shows that in practice, ideology can be transmitted and received by society.

Studying the various aspects of this problem and its relationship to the field of social sciences draws our attention to the important role that humanity plays in increasing and reducing rates of Islamophobia. Yassin Kani built the duality of "social injustice" in the practice of Islamophobia accepted by Muslim communities in Spain, so that he draws the reader's attention as a social representation of the Muslim community in Spain who lives suffering alongside others. The treatment between Muslims and non-Muslims is similar to the research of Muhammad Bayu Firmansah, which shows the dichotomy of institutional injustice" is also constructed as a social representation of collective people suffering from the abuse of political organizing officials.

C- The relationship between the practice of Islamophobia in Spain and the framework of Spanish society (Analysis of Social and Cultural Practice Fairclough):

The results of this study indicate that the relationship between the practices of Islamophobia in the context of Spanish society depends on Norman Fairclough's analysis of the social phenomenon and cultural practices

show that Spanish society's views towards Muslims tend to be negative. Most of the Spanish population appears to be wary and skeptical of multi-religious developments and tends to reject cultural diversity.

These findings seem to be consistent with the research of Ali (2011) who found that the concept of Fairclough's discourse is well suited to describing contemporary Polish society that has become Islamophobic. Different discourses have developed and influenced opinions and attitudes towards the Muslim community in Poland, giving rise to acts of harassment and discrimination against Islamic groups that have become common in Poland.

In a different discourse, Saad Boulahnan's (2018) research findings explain the rhetorical strategies in framing the Ground Zero mosque incident and the ideological construction of American Muslim identity. The research also explains the actual application of pluralism or pluralism in the American social and global space, the validity of which can only be measured by its position in the media spotlight. The research positions the Ground Zero proposal as a discursive event built on the ruins of not only the remnants of terrorism but also from the Islamophobia that has been generated based on the 11th September's incident.

The findings regarding cultural framing in discourse practice using Fairclough's perspective are very suitable for explaining the practice of Islamophobia in the context of Spanish society. The rise of Islamophobia in Spain, combined with views of Spanish society that tend to be negative towards Muslims, have distorted equality and fraternity. It is clear that the phenomenon of Islamophobia in Spain not only poses a threat to the Muslim community in Europe, but also affects security and stability in European countries.

CONCLUSION

In conclusion, this critical discourse analysis of Kani's *The Travels of Hearts and arrows* employing Norman Fairclough's framework has illuminated the intricate dimensions of Islamophobia within the Spanish context. Through an exploration of the text, it becomes evident that Islamophobia is deeply embedded in linguistic structures, societal practices, and historical legacies. Kani's novel serves as a poignant reflection of the complex interplay between religion, politics, and societal attitudes.

The text analysis revealed the deployment of language to construct negative stereotypes and perpetuate biases against Muslims in Spain. Additionally, the examination of discourse practices exposed the author's intent to reshape public opinion by using Arabic, a strategic choice to convey the

narrative to Arab readers, potentially sidestepping Spanish readership.

At the societal level, Fairclough's framework unveiled the historical roots of Islamophobia in Spain, tracing it back to the Christian-Muslim conflicts and the subsequent expulsion of Muslims. The institutional influence of media, particularly newspapers, emerged as a potent force exacerbating Islamophobic sentiments.

This study not only contributes to the understanding of Islamophobia in Spain but also underscores the broader significance of critical discourse analysis in dissecting societal issues embedded in language. Moving forward, such analyses can inform strategies to counteract Islamophobia, promoting nuanced narratives that foster understanding and tolerance in diverse societies.

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