

Islamophobia in the film *bulan terbelah di langit amerika*: An islamic education perspective

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ARTICLE INFO

Article history

Received:

13-11-2024

Revised:

21-12-2024

Accepted:

02-02-2025

Keywords

Islamicphobia;

Islamic Education

Perspective;

Value of Islamic Education.

ABSTRACT

Islamophobia is an irrational dislike or fear and a bad prejudice against Muslims or Islam. Indonesian Cinema launched one of the films entitled Bulan Terbelah di Langit Amerika. This film shows the treatment of American society that demeans Islam and the attitude of anti-pluralism towards other teachings. The purpose of this research is to find out the dimensions of the phenomenon of Islamophobia in the film Bulan Terbelah di Langit Amerika, to find out the Islamophobia in the film Bulan Terbelah di Langit Amerika from the perspective of Islamic education, and to find out the relevance of the film Bulan Terbelah di Langit Amerika with the value of Islamic education. This research uses a semiotics approach, with the type of literature study research, using qualitative research methods, with primary data sources of the phenomenon of Islamophobia in the film Bulan Terbelah di Langit Amerika and secondary data sources from journals, articles, novels related to the research. The data collection technique uses the observation-note technique, the analysis technique uses content analysis, and the validity of the data uses reference materials. In this study, the phenomenon of Islamophobia, the dimension of private Islamophobia and the dialectic of Islamophobia were found. The film Bulan Terbelah di Sky America is very relevant to Islamic education, namely the values of khuluqiyah and amaliyah.

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Introduction

Tolerance means respecting or honoring differences in terms of religion, culture, ethnicity, nationality, as well as actions and speech that differ from one's own. (Hamidullah Ibda, 2021). This also applies to differences in religious practices. In fact, Islam forbids its followers from insulting the gods of any other religion. Therefore, the term tasamuh or tolerance in Islam is not something new – it has been practiced since the emergence of Islam itself. (Muhammad Jayus, 2015).

However, what happens when those who oppose Islam believe that the world would be more peaceful without it? Due to the widespread portrayal of veiled terrorists,

they assume that Islam is a religion of violence, a religion that takes away the people they love. Those who harbor such hatred toward Islam are known as Islamophobes.

Islamophobia—a term that is no longer unfamiliar to us—refers to hostility or irrational prejudice against Muslims or Islam. The term gained global attention after the events of September 11, 2001, and today, nearly every country harbors fear or suspicion toward Islam. (HIMAHU UMM, 2021).

The film *Bulan Terbelah di Langit Amerika* (The Moon Split in the American Sky) was released in late December 2015 by the Indonesian film industry. Adapted from a novel of the same name, the film was directed by Rizal Mantovani and written by Hanum Salsabiela Rais. It was produced by Maxima Pictures. (Hasan Ma'ruf, 2017).

This film portrays the negative attitudes of American culture toward Islam, such as religious intolerance, distrust, hostility toward Muslims, and opposition to pluralism. However, Islamophobia can also be a deliberately engineered issue, constructed by groups that hold opposing views of Islam. It is not merely a manifestation of ignorance about Islam. The film illustrates the issue of Islamophobia while also presenting one of the most effective ways to combat it. As a result, the fusion of Indonesian and Western cultures in this film was well received by audiences.

Islamic education is a means of guiding and directing human beings in accordance with the values and teachings of Islam. (Luluk Ifadah, 2016). According to Abd al-Rahman al-Nahlawi, the goal of Islamic education is to shape individuals in line with Islamic teachings, to regulate their emotions and behavior, and ultimately to enable them to live peacefully in society, to develop a strong personal identity, and to remain obedient to Allah. (Aris, 2011).

Method

This research employs a semiotic approach. The type of research conducted is a library study, utilizing a qualitative research method. The primary data source in this study is the phenomenon of Islamophobia as depicted in the film *Bulan Terbelah di Langit Amerika*, while the secondary data sources include the novel adaptation of the film and relevant academic journals. Data collection was carried out using observation and note-taking techniques. The data analysis technique applied in this research is content analysis. The validity of the data was ensured through the use of reference materials. (Sugiyono, 2016)

Result and Discussion

Dimensions of islamophobia in the film *bulan terbelah di langit amerika*

The dimensions of Islamophobia can be categorized into three types: private Islamophobia, structural Islamophobia, and the dialectic of Islamophobia (Hamidullah Ibda, 2021). In the film *Bulan Terbelah di Langit Amerika*, two of these three dimensions are portrayed: private Islamophobia and the dialectic of Islamophobia.

a. Private Islamophobia

Private Islamophobia refers to fear, suspicion, and violence targeted at Muslims through individual actions. In the film, this dimension is depicted in several scenes:

1) Minute 17:28–17:55

This scene occurs when Hanum and Rangga first arrive in America. Hanum requests to visit Ground Zero, the site of the 9/11 terrorist attacks. While at this location, Hanum—who wears a headscarf—receives unpleasant stares from people around her.

This illustrates the private Islamophobia dimension, where fear and suspicion are directed toward Muslims based on individual attitudes and behavior.

2) Minute 33:00–33:15

In this scene, Hanum mistakenly approaches the wrong house while searching for Sarah Collins' residence. The house belongs to Billy Hartman, whose son died in the 9/11 tragedy.

Billy says:

"Is this what the Qur'an teaches? Tell me, Hanum. Does the Qur'an teach you to kill people who are different from you? Were you taught to kill my son and thousands of others in that tragedy?"

Billy's words exemplify private Islamophobia as he personally attacks Hanum by suggesting that Islam is a religion that promotes killing non-Muslims. His remarks are individual, not institutional, and filled with prejudice and generalization.

3) Minute 48:25-48:45

Hanum is on her way home and accidentally falls while crossing the street. A nun helps her up, and they walk together. During their walk, they encounter a group of juvenile delinquents.

One of them mocks Hanum:

"She's black and white from head to toe – looks like a penguin. That girl's wearing a towel on her head. Hey, Towel Head! Aren't you supposed to be bombing something?"

This degrading comment contradicts the values in the Qur'an, specifically Surah Ali 'Imran (3:159), which encourages gentleness in speech and behavior. The insult is a personal attack and not affiliated with any official institution, making it a clear example of private Islamophobia.

4) Minute 58:23-59:40

Hanum seeks out Michael Jones, whose wife was killed in the 9/11 attacks. He had found Hanum's documents in a taxi. Besides retrieving her documents, Hanum wants to interview him for an article titled "Would the World Be Better Without Islam?" Michael Jones, a prominent figure protesting the construction of a mosque near Ground Zero, says:

"Look, just write this down: as the husband of a 9/11 victim, yes, the world would be better without Islam."

"Don't preach to me, Mrs. Hanum. Got it? Muslims spread murder and destruction around the world. They ruined my life. They took my wife, Anna. You can put that in your article. Consider it your payment for the documents. Goodbye."

Michael's statements reflect deep hatred toward Islam and Muslims. As this exchange happens in a personal setting and is directed solely at Hanum, it qualifies as private Islamophobia, fueled by individual prejudice and emotional trauma.

b. The Dialectic of Islamophobia

The dialectic of Islamophobia refers to the process that leads to structural Islamophobia, where there is synergy between state support and reinforcement of private Islamophobia. In this process, private actors promote the stereotype of Islam as a terrorist religion and are supported – explicitly or implicitly – by a state that holds anti-Islam sentiments. The dialectic of Islamophobia represents a sensationalized effort by Islamophobic private actors to mobilize hostility against Islam.

1) Minute 59:30-01:00:08

A demonstration led by Michael Jones is broadcast on television.

TV Reporter: "Mr. Michael Jones, what are you protesting today?"

Michael: "A mosque is an insult to America. Muslims are responsible for the deaths of thousands – including my wife, who worked at the World Trade Center."

This scene reflects the dialectic of Islamophobia. Michael's protest against the mosque is part of a broader campaign to incite public hatred toward Islam. By broadcasting this demonstration on TV and radio, the media – whether intentionally or not – becomes a

vehicle for spreading anti-Islam sentiment, suggesting indirect state support. Therefore, this scene is categorized under the dialectic of Islamophobia.

The Phenomenon of Islamophobia in the Film *Bulan Terbelah di Langit Amerika* from the Perspective of Islamic Education

From the perspective of Islamic education, the film *Bulan Terbelah di Langit Amerika* presents several scenes that clearly depict Islamophobic attitudes. Education is a lifelong process of humanizing individuals through the gradual delivery of various forms of knowledge (Alfi Munawaroh, 2020). However, this film portrays behavior that contradicts the fundamental essence of education. There are several scenes where individuals are dehumanized, such as when Billy, a neighbor of Julia Collins, refuses the cake she offers him, stating that giving him cake won't bring back his son who died in the 9/11 tragedy. Billy's behavior reflects an Islamophobic attitude, and from the standpoint of Islamic education, Islamophobia is clearly in conflict with Islamic teachings, which fundamentally aim to uphold the dignity and humanity of every individual.

Taufiqullah argues that the word Islam is derived from *salima*, which means peace and safety. This meaning directly contradicts the negative narratives of Islamophobia, which portray Islam as a religion that fosters radical, violent generations – even going so far as to associate terrorism with the name of Islam. In truth, Islam is a religion that upholds strong social values, character education, and a high level of communal life. However, the film portrays several scenes that depict Islam as a violent religion, often associating it with terrorism. One such scene involves Billy's statement claiming that the Qur'an teaches Muslims to kill those who are different from them. Billy's perspective reveals his Islamophobic hatred toward Islam – a hatred that lacks foundation and is rooted in the actions of irresponsible individuals who commit atrocities in the name of Islam. From the viewpoint of Islamic education, Billy's attitude is in stark contrast to the meaning of Islam itself, which is peace and safety. Islam is a religion of *rahmatan lil 'alamin* (a mercy to all creation) and does not lead its followers toward disgraceful acts.

Surah Ali 'Imran verse 159 states that Allah instructs His followers through the Qur'an to always speak gently, kindly, and to forgive the mistakes of others. Allah warns that when someone speaks harshly, people will turn away from them, but if one speaks gently and acts with kindness, others will be drawn to them. In light of this verse, the phenomenon of Islamophobia presented in *Bulan Terbelah di Langit Amerika* clearly contradicts Islamic teachings. Individuals who harbor Islamophobic attitudes often behave harshly and unfairly toward Muslims. For instance, in one scene, Hanum receives a hostile stare from a woman simply because she wears a hijab – a visible symbol of her devotion as a Muslim woman.

The Relevance of the Film *Bulan Terbelah di Langit Amerika* to Islamic Educational Values

The film *Bulan Terbelah di Langit Amerika* is highly relevant to the values of Islamic education. In several scenes, it is evident that the Muslim characters – such as Hanum, Ranga, and Julia Collins – practice the Islamic teachings they have learned. The researcher found that the film reflects two main values of Islamic education: *khuluqiyah* (moral) values and *amaliyah* (practical) values.

a. Khuluqiyah Values

Khuluqiyah values are closely associated with character formation in Islamic education. Morality is essential in Islamic education, as the Prophet Muhammad (peace be upon him) was sent to perfect noble character. These values are essential in Islamic education and are reflected in various philosophical frameworks of Islamic pedagogy. According to Ibn Miskawayh, through proper education, people are able to reconstruct

their desires that may lead them to actions contrary to moral values (Ibn Miskawayh, 1994). In the film, there are three attitudes that reflect khuluqiyah values:

Tolerance (39:56–40:27)

In this scene, Julia Collins offers a cake to her neighbor Billy, whose child was a victim of the 9/11 tragedy. Billy considers Julia's gesture meaningless and returns the cake. Hanum, who is still present, takes the cake and gives it back to Billy.

Hanum:

"This cake may not bring back your son or wife, but I know what Julia wants – to be a good neighbor, to care for each other. That's what the Qur'an teaches us: to be kind and caring toward others."

Tolerance is a core teaching in Islam for peaceful coexistence, especially in interfaith relations. In this scene, Hanum exemplifies Islamic tolerance, a key khuluqiyah value in Islamic education.

Justice (58:39–58:55)

In this scene, Hanum interacts with Michael Jones while retrieving her file and interviewing him.

Michael:

"Listen, just write it down – 'husband of a 9/11 victim.' The world would be better off without Islam."

Hanum:

"Sir, don't let your hatred stop you from being fair. Be just, for that is closer to righteousness. Al-Ma'idah, verse 8."

Michael: "What are you talking about?"

Hanum:

"The Qur'an teaches us to be fair – even to those who do not share our beliefs."

Here, Hanum upholds the Islamic principle of justice, quoting the Qur'an to defend truth and fairness, regardless of differences in race, religion, or culture – thus demonstrating the khuluqiyah value of justice.

Forgiveness (35:15–35:47)

While Rangga and Stefan buy halal hotdogs, they talk about Michael Jones, a protest leader against mosque construction.

Stefan: "Wait, you know Michael Jones? You must know him. What do you think about him?"

Vendor: "Yeah, I know him. He's quite popular these days. I don't know why he hates us so much – especially Arabs."

Rangga: "You don't hate him?"

Vendor:

"No. Why should I? Look at this gemstone on my finger." (shows his ring)

"Every gemstone has a unique and special color – just like people. Jones may be a 'bad gem' for me, but I still wear him on my finger. I don't hate him; he adds color to my life."

This shows the vendor's peaceful nature and refusal to hold grudges. Although Michael Jones opposed mosque construction, the vendor sees him as part of life's diversity. This aligns with the message of Surah Ali-Imran (3:159) and reflects khuluqiyah values, especially forgiveness and peaceful coexistence.

b. Amaliyah Values

Amaliyah values relate to two aspects of Islam: worship (ibadah) and social interaction (muamalah). Ibadah in Islamic education reinforces the relationship between humans and God, while muamalah emphasizes harmony in human relationships. The film contains two scenes that represent these values:

Gratitude (34:45–35:10)

In this scene, Stefan introduces Rangga to a halal food vendor, a Muslim living in America.

Stefan: "Here, you can get halal hotdogs."

Rangga: "Halal, yeah." (smiling)

Rangga: "Assalamu'alaikum."

Vendor: "Wa'alaikumussalam."

Stefan: "Hey, how are you?"

Vendor: "How are you, my brother? Where are you from?"

Rangga: "I'm from Indonesia. You?"

Vendor: "My parents are from Syria, but I'm an American Muslim."

Rangga: "Is it difficult to live here as a Muslim?"

Vendor:

"No. I always say Alhamdulillah in every moment of my life. Allah is sufficient for us and He is the Best Helper."

The word *syukur* (gratitude) comes from Arabic and has come to mean thankfulness to God or expressing relief and happiness (Firdaus, 2019). The vendor's consistent gratitude reflects the Islamic *amaliyah* value of being thankful, as well as a spirit of tolerance shown by Stefan and Rangga's interaction.

Istiqamah (Steadfastness) (47:10–48:00)

Hanum questions Julia Collins about the last time she wore the hijab and her name change from Azima to Julia Collins.

Hanum: "Julia, may I ask – when was the last time you wore the hijab? And what made you change your name to Julia Collins?"

Julia smiles and touches her hair, revealing it is a wig.

Julia: "Look, I never really took it off. I love Islam. But I lost my pride."

Hanum (in her thoughts):

"Pride in being a Muslim should reside in every believer's heart. Azima – and perhaps millions of others – lost it because a few people hijacked Islam's name. Islam is perfect, but humans are not."

Linguistically, *istikamah* means to be upright, firm, and consistent. Ibn Taymiyyah defined it as loving Allah and staying steadfast in worship. Julia's quiet devotion, hidden under societal pressure, reflects *amaliyah* values – specifically *istikamah* in maintaining Islamic practices and identity amid adversity.

Conclusion

Dimensions of Islamophobia are divided into three categories: private Islamophobia, structural Islamophobia, and dialectical Islamophobia. In this study, the researcher found two dimensions of Islamophobia in the film *Bulan Terbelah di Langit Amerika*, namely private Islamophobia and dialectical Islamophobia. This is evident in the dialogue and interactions between the characters representing Islam and those portraying Islam's detractors. Education is the process of humanizing humans throughout their lives. However, in *Bulan Terbelah di Langit Amerika*, this definition of education is in direct contrast, as the phenomenon of Islamophobia depicted in the film contradicts the teachings of Islam. This is reflected in the words and actions experienced by the main character, which involve violence, insults, abuse, and other actions that are inconsistent with Islamic teachings. The film *Bulan Terbelah di Langit Amerika* is highly relevant to the values of Islamic education, as it highlights scenes that emphasize the values of Islamic education, particularly the *khuluqiyah* (moral) and *amaliyah* (practical) values. This is demonstrated

through the dialogues and actions of both the main and supporting characters, which are grounded in Islamic educational principles.

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