

Representation Of Islam In The TED Talks Youtube Channel And Implementation Of The Cross Culture Understanding Course

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ABSTRACT

The aim of the research describes the representation of Islam in America in the TED Talks Youtube Channel video entitled What It's Like to be a Muslim in America. The research are analyzed including obtaining forms of representation of Islam in America, describe the representation of Islam in America and describe the implementation of the Cross Culture Understanding course on the condition of Muslims and Islam in America.

The methodology of research utilized to analyze this video is a semiotic structural methodology based on Roland-Barthes theory, that was construct a structured sign system in the format of denotative and connotative signs. After the writer analyzed in the TED Talks Youtube Channel video entitled What It's Like to be a Muslim in America with using denotative and connotative analysis. Finally, the author can describe the inference that Islam representation in America consist of 3 constructions. To describe the representation of Islam in America after the tragedy in America on September 11, 2001 as the shape of Islamophobia, and the results of this research can be implemented with the theories of the Cross Culture Understanding course

Keywords: Representation, Semiotic, denotative, connotative, Islam, Cross Culture Understanding, Video.



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INTRODUCTION

Communication and interaction can facilitate human work and activities in finding information and other uses in daily life in today's digital era. Currently, Indonesia has entered the industrial revolution 4.0, that proposed by the German government to advance the industrial sector with the help of technology by means of humans knowing computers and the internet. Progress in that era can lead to the degradation of human resources, as seen from the start of replacing humans with technological sophistication and digitalization. Even now, the Japanese government has introduced a new era, which was Super Smart Society Industry 5.0 on January 21, 2019.

In the past, getting videos or MP4 as using VCD and DVD was limited and difficult and quite expensive. However, with the digitalization era, these difficulties can be easily overcome. The development of the industrial era became the beginning of the growth of the internet and technology by getting to know smartphones to continue the improving various features and applications. The most interesting fact is that use of videos can be easily accessed by humans around the world with the media "Youtube" as a mass medium to develop creativity, entertainment, education, motivation, inspiration, business and others that are in a completing and up to date.

According to Weise (20017: 5), "Video begins with a portrait, as takes all pictures. In film photography and moving image, there is a mechanic system, which controls the amount of light tumbling on a film chip. Then, light is changed into a design of variety chemical solidities on the films. As a physical media, film able to cut, continued, corrected, exploited in other methods". The description says that like all footage, video begins with the camera. Film and film photography have a mechanical system that controls the amount of light that falls on the film. The light is then converted into patterns of different chemical densities on the film. As a physical medium, film can also be cut, spliced, edited and manipulated in other ways.

Video is the equipment that can be explain the information, processes, show the complex constructs, train abilities, cut short and slow down term, and affect manners, quoted from Kustandi and Bambang (2013: 64). Afterwards, video tagging is a technology for capturing, copying, preserving, forwarding and retrieving a series of images simply by displaying scans electronically so that the video looks like film described by Hamdan (2021: 329). Another opinion, coruscation video is a technique for catching on, transcription, holding on, passing on, and retrieving the sequence of quite picture with presenting the scenes in electronically, with the result that video looks as moving images from the explanation of Tonni and Janner (2020: 59). But in digital learning guidebooks, videos are illustrations in a framework, that frameworks after frameworks are preconceived through a projector eyeglass in mechanically to get the screen looks active.

These descriptions, it can be summarized that video is a technological instrument or media that can provide electronic information, which are the forms of mobile image that produce scenes like the events in the original with the technology of replaying an event that has been recorded and processed in a storage. Video can be a medium of information and learning that is very easy to use and fun for someone. Currently these videos can be accessed easily and cheaply with the existence of Youtube media that can be accessed by anyone and anywhere. There are many types of videos on Youtube. Among them are video talk shows from television, other television rebroadcasts, news, podcasts, films, live videos and other videos created by other content creators. In Youtube, there are lots of videos with long duration or short videos, that is the latest types of videos on Youtube media that can be downloaded and uploaded by anyone so that they get feedback from the media. However, to determine how many or at least the audience of the video really depends on the content and attractive design, so that it becomes the most important part in a show.

The title on the TED Talks Youtube channel that is taken is *Talk what it's like to be a Muslim in America* by Dalia Mogahed, explaining how bigotry is against Muslims in America. American society has negative assumptions about Muslims, thinking that Islam is part of ISIS and Muslims are terrorists. Dalia explained that this is what the news media depicts about a woman wearing a hijab. She explained in the video that 80% in researches found tidings media about Islam and Muslims were negative reporting. Her presentation was about some Americans wanting to expel Muslims and closing mosques because they were consumed by the issues contained in the news media in America. She explained with the existing reality that Muslims were inventors and teachers, first researchers and Olympic athletes and not religious radicals.

In reality, the American people themselves do not know very well what Islam really is and what a real Muslim is, because they only get information through the news media. However, it is from this Youtube channel that Dalia's ideas and ideas about Islam are explained which describe the real Islam which can influence people's perceptions of the true values of Islam and break the negative perception of Islam in America in particular.

Definition of Representation

According to Stuart (2003: 15) "The construct of representation has been a new and significant place in culture study, that representation links a purpose and language to civilization". Subsequently, the aim of representation uses a language to show a point to indicate existence in this earth to others. Representation becomes an important part in processing meaning, including by producing a group into a culture of its own. It entangles the language using, marks, pictures to describe anything.

KBBI (2021: 10 December) the term representation in the Big Indonesian Dictionary, representation can be interpreted as an act that represents, the situation that is represented, what represents a representative. Then, it is utilized frequently to define the expression of the relation media texts (video clips, films, television, and advertisements) with existing reality. Semantically, representation can be interpreted to

describe to be an image, or act to speak (in place, on behalf of) someone. Next, Nick Lacey added understanding (2018: 146), “The essence of representation consists of media language, the conventions are consumed to describe the audiences in this world; representations insist that there is a real world, but that our perception of it always mediated by the media's selection”. Representation consists primarily of media language, the conventions used to represent others in this earth, representation claims that there is a real world out there, but the perception of it is always mediated by media choices.

Representation can be used as a meaning in producing which is exchanged among the community by using the media about a representation in the real world. So that representation can be said as a media language that represents a large audience. Representation works through a representation system, this system consists of two important components, namely the concept of thought and language. The two are mutually correlated, the concept of something that is known in the mind so that it can know the meaning of it, but without language it will not be able to communicate it, namely language becomes a form of representation of a concept of thought.

Jenny Kidd (2016: 4) explains “Representation study interests to with developing meaning. In the most basic grade, meaning is built through languages, marks and symbols, but this manner is never worth-free. The determinations that people make in word marks, pictures and shapes of the most important representation, they are impregnated with intention, philosophy and preconception”. Based on this explanation, Kidd's presentation encourages someone to find the meaning of representation, especially in a value or ideology. The meaning must be born on a person's principle in understanding it, which is the result of the process of determining a presentation in people's lives into a separate belief that becomes his view of life. The result of this meaning is deeper because it will be a life guide in determining and making decisions in the future.

The construction of meaning from representation in a medium is taken from a language that marks a process in something that can become a value contained in it. The second representation system works at the relation between sign and intent. The draught of representation can be exchange due to there is usually an updated meaning. It converts as a result of this, so the sense also will be switch, because of the negotiation of meaning process in every time, described by Seto (2013: 123). The meaning conveyed by Seto language can encourage changes in meaning in a medium used to represent that meaning. Media becomes a sign that is closely related to a meaning, which can lead to changes in meaning through a long journey of certain values. The original meaning is very likely to change because it has gone through many different stages of processing the symbols of meaning. Time becomes a sign that is big enough in determining the change in meaning, so that in the end the representation becomes a meaning whose meaning cannot be ascertained based on the sign and the time it uses.

Verity (2011: 296) suggests that: “Theory of representation is mapped onto the life's narrative framework of travel, particularly the performance of pilgrimage”. It will be concept or idea via a delivering or retelling language. To sum up, the representation is the processing of reinterpreting an object, incident or the fact on the meaning that will hang down to the person speech through their language.

Representation Theories

According to Stuart (2003: 24), “On the broad outline, there are 3 approaches how to describe the sense of representation through language runs:

- a. Reflective approach, the meaning exists in things, people, ideas or events in the real world, and language acts as a mirror of real meaning as it already exists in this world.
- b. Intentional approach, the meaning of representation implies the opposite. It claims to be a speaker, a writer, who through language imposes his unique meaning on the world.
- c. Constructionist or constructive approach, in this respect, it should not be confused with the material world in which things and people live. It includes the practices and processes used to express symbols, meanings, and language.

Muslims in North America and Muslims in Central and South America

According to Rahmat (2018: 5) Islam is a religion that was born at the time of the revelation of the first verse of the Qur'an and God to a human child named Muhammad on the 17th of Ramadan which coincided with August 6, 610 AD. about one aspect, but regarding various aspects of aspects of human life the source of teachings that take various aspects, namely the Qur'an and hadith. Islam is a scientific ideology.

Understood as a form of knowledge it refers to the understanding of the need for all learning of the concept in Islam.

Huma (2005: 86) stated, "The definition of Islam is closely related to the broader intellectual and social framework that has evolved over a thousand and a half years into a historical expression of Muslim faith and tradition". The definition requires that Islam is not just a religion, but this is a long journey of intellectuals among people who know the Islamic faith and traditions, passed down from every generations, with clear guidelines such as the Qur'an and Hadith. The name Islam comes from the word Salam which primarily means "peace" and also means "surrender". It is stated in the following verse:

Meaning: and if they incline to peace, then lean towards it and put your trust in Allah. Indeed, he is the All-Hearing, All-Knowing." QS. Al-Anfal: 61.

To conclude, all of the meaning contained in this name is "perfect peace that is realized when life has been surrendered to God". Quoted from Huston (2018: 254) "God in Islam is Allah SWT, the book adopted by Muslims is the Qur'an". The Qur'an is a miracle given to the prophet Muhammad SAW, Muslims believed that he is the prophet in the last time who brings light to mankind". Islam in a general sense means submission and obedience of all creatures to the laws that have been set by God the creator.

Muslims in North America

Smith (2005: 116) defines in the 18th century, or around the year 1725, there was an African slave named Bilali Mahomet. This man is known to have written a diary written in Arabic script in the West African language. His diary is now stored in the library of the University of Georgia. Bilali's diary may be the first written source of Muslim presence in America.

However, more satisfactory information about Muslim attendance in America became clearer in the late 19th century. This is known from the migration of Middle Eastern Muslims to North America, especially the United States. At that time, apart from aiming to improve living standards, Muslims who emigrate to America also had a goal to study. A Muslim organization began to be formed in New York around 1907, called the American Mohammedan Society. The second wave of Muslim migration from Middle East to US took place during 1918. Two years ago, Ford began employing Muslims in its car factories. It was also in that year that the Ahmadiyyah sect was known to have started to enter (2005: 117).

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Haddad and Smith (1994: 226-227) adds that social culturally, Muslims in America are indeed at odds with Americans. This opposition gave rise to an attitude of non-violent resistance from American Muslims, especially in big cities like New York. Muslims in New York then tried to fight to make Islam and Muslims as a social force.

They (1994: 171) add, there are other areas that have prominent Muslim communities in America. These locations are California, Michigan until Massachusetts. In California there is a bit of uniqueness. Since Muslims in California areas such as Oregon, Washington, California and Western Canada are predominantly Indian in origin, Americans initially thought of them as Hindus.

In North America there is a negative reaction against Muslims. One of them is the emergence of books that credit Islam and Muslims. In Canada, for example, one of the writings that has attracted attention is the book *Understanding Muhammad and Muslims*, this is explained by Sina (2014: 226).

Muslims in Central and South America

According to Garvin (2005: 18-19) the majority of Mexico's population embraced Catholicism as a result of the Spanish colonization of the country. However, there are still Muslims in Mexico. Muslims in Mexico are very few in numbers, only numbering about 1000 people. The presence of Muslims in Mexico is not known exactly since when. However, in the 1970s a Murabitun movement emerged in the Mexican city of Chiapas. This movement succeeded in attracting the residents of Chiapas to convert. This religious conversion sparked a social conflict that lasted for about 10 years.

Based on the explanation of Kettani (2010: 127), as in Aruba, the number of Muslims in the country was only 218 people based on the 1991 census. The total population of Aruba itself was around 66,687 in that year. In the 2000 census, the population increased to 90,508. However, data on the Muslim population of

Arubais not reported at all. This condition raises their own concerns that Muslims in the country no longer exist.

In Panama, the number of Muslims in 1973 was around 500. Then, in 2009, the number of Muslims had grown to around 10,000 people. In Mexico, the number of Muslims was estimated at around 100,000 people in 1973. However, due to various social conflicts as described above, that number decreased drastically to 1421 people in 2000 (2010: 133-134).

Video Media

According to Azhar Arsyad (2015: 3), Media derives from Latin *medius*, meaning mediator, "mediator, conductor", and in Arabic *Wasail*, media refers to the mediation or transmission of a message from a sender to a receiver. In the Big Indonesian Dictionary (2021: 11 December), media is written as communication tools such as newspapers, wireless, periodical, television, films, billboards and banners that are placed between two entities (individuals, groups, etc).

At the same time, from the experts, including: Heinich and friends proposed the term "media as an agency for the transmission of information between source and receiver" (2013: 4). Then, Ely and Gerlach said that "media are usually people, materials or events that create situation to obtain knowledge for students, skills or attitudes. From this, teachers, material/subject and environment are media.

TED Talk and Profil Dalia Mogahed

According to Rayner and Tom (2022: 133), "TED Talks have evolved from the Technology, Entertainment, and Design Conferences that first emerged during the 1980s (TED Talks, 2020b). TED as an organization is now self-described as a global community where people from diverse backgrounds and fields can seek to change ideas and attitudes". The definition explains that TED Talk is not just an ordinary community with the same background, but this community has grown very broadly from various backgrounds by trying to change the mindset, ideas and decisions that affect many people. The digital world should have recognized the greatness of this media, because it can take valuable, motivating, inspiring and amazing lessons from the presentations in the videos that are served.

DeMillo (2015: 86) adds, "...TED Talk as "ideas worth spreading". A typical TED speaker walks on to a bare stage-there is seldom even a podium-armed only with an earpiece fitted with a boom microphone and large projection panel onto which compelling images-never PowerPoint-help connect the ideas to real life". The speakers who speak at the TED Talk Forum are people who are ready to share lost history, hidden realities, undiscovered science or a new culture of research. This platform is a place to express ideas in real life, so it is not surprising that it is called "ideas worth spreading", because the ideas contained in this forum are not just discourse, but will be a big change for the community.

Mogahed is the CEO of the Gallup Center for Islamic Studies. It is an unbiased survey that provides data analysis to reflect the views of Muslims around the world. Prior to Gallup, she founded and ran an intercultural consulting firm that provided workshops, program training, and coaching on diversity and cultural understanding in America. Her customers have included educational institutions, law enforcement agencies, and service organizations. She also is a founding of the Abu Dhabi Gallup Center. Mogahed, a pioneer woman in many respects, has worked to build bridges and increase intercultural understanding. Her life and work reflect a commitment to dialogue between Islam and the West, which has at times put her at the center of heated discussion (Weems: 632).

She is a clear example of outstanding Muslim women in the era of President Barack Obama, an adviser to President Barack Obama. Mogahed is a newcomer to Uncle Sam's country, born in Cairo in 1974. But her achievements so far have been very flashy. She is CEO of Mogahed Consulting, a consulting company for Muslim societies and Middle East, based in Washington, D.C. That is a well-known independent survey institute on Muslim studies. Her brilliant achievements made Barack Obama not hesitate to appoint this woman as an advisor in the field of faith and environmental cooperation, focusing on studying Islam, the Muslim perspective and way of thinking (Gentahijrah: 91).

In addition, from the Royal Center for Strategic Islamic Studies (2011: 251), she is also an executive director of the Muslim-west facts initiative, appointed by president Obama to the advisory board on religious relations and environmental affairs. This was the first Muslim woman to wear a hijab in the white house. Mogahed also holds senior positions in the US Muslim Participation Project and Who Speaks for Islam? What do a billion Muslims really think?

Cross Culture Understanding Course

Cross Culture Understanding (CCU) is a study to bridge two cultures or customs between countries. This course is also a way to understand different cultures to avoid any kind of misunderstanding. According to Iin Rachhmawati (2018: xv) that this Cross Culture Understanding Study generally defines as "All people have the experience with same feeling, they go or stay in the different country or culture". CCU is one of the subjects in collage, that discuss foreign cultures, understanding other's in different cultures. It also discusses about western people lives, their characters, cultures, their daily life, how they respect time, values finding in western countries, education is in other countries and the development of other countries.

He continued, Iin Rachhmawati (2018: xvii), that the Theory Fundamentals of Cross Culture Understanding "will mainly discuss Indonesian culture in comparison with several other foreign cultures, especially American culture. All forms of information presented can be expected to help students understand and adapt to Indonesian culture as well as put themselves in the right position when they have to deal with people from different cultures.

METHOD

This study uses a semiotic structuralism approach. According to Halim (2017: 61), Semiotics is knowledge discipline, it discusses about sign of human life, it means all of existences are looked as the matter must be understood to brain accepting. So, that this research is to explore a systematic study of the interpretation of a sign that seeks its benefits for human life. The process of collecting data use elements of human culture.

As expressed by Ratna (2012: 53), the descriptive analysis method is a method of describing and then analyzing cases. Etymologically, the notion of description and analysis is a way of describing. Based on the explanation above, the research method is utilized descriptive analysis method, that the disclosure of the data analyzing with a description and exposure not in the form of numbers. This method is used to analyze presentation language and other structures. This research will describe the "Representation of Islam in America in the Video "Talk what it's like to be a Muslim in America by Dalia Mogahed on the TED Talk Youtube channel" by understanding as the research object, after the author get the data, then analyze it in the presentation and analysis formulation. The consequences are the descriptive data formulation, which emphasizes more on meaning.

According to Kidd (2016: 3), "research aids are simple tools to get information about your research project and there are many alternatives to choose from". According to this definition, a research tool must be related to the research topic, due to it is a set of tools used to collect, measure and analyze data in a research project. There are many alternatives that can be used as research instruments, but there must be a writer's conception and understanding of the variables taken to be interrelated. If all the variables are interrelated, then the research instrument can be said to be valid and reliable.

In order to avoid misunderstanding and facilitate understanding of the expressions referred to by the researcher, it is necessary to explain some of the terms contained in this study. The following is an operational definition of each of these terms. According to Rachmat Kriyantono (2014: 261), Semiotics is a science of marks. The marks studying and all of the relation about them, like a functioning, a relationship with other signs, transmission and reception from people use it. The semiotics word comes from the Greek semeion, meaning "sign," or same, meaning "sign interpreter." Semiotics has its roots in classical and scholastic studies in the art of logic and the rhetoric of this explanation. (2014:16-17).

Semiotics is a study or method of analysis for a mark. A mark means other than itself, and significance is the relation between an target or idea and a mark. This base draft brings together a wide range of theories about epitomes, language, speech and non-verbal shape, explaining how signs relate the meaning and constructing of them (2014:15-16). The focus of semiotics is signs. The sign itself is something that has an important special feature. First, the sign must be observable, in the sense that the sign can be caught. Second, the sign must point to something else. It means that it can replace, represent and present.

Barthes was born in 1915, people knew about him as the one of the structuralism thinkers who diligently trained Saussure's linguistic and semiological models. His argumentation about language is the reflecting sign system as the particular society assumption at a specific period (2014: 63). Semiotics in Barthes's view actually have desire to learn about the way of people interpret things. This significance

cannot be messed up with making contact. The supposing does not mean the target is brought out the details, from this matter, not only targets will connect, but also it will build arranged sign system. (2014:15).

At the general sense, denotation is used to understand as a literal definition, or an obvious definition, occasionally, it is even can find with references. The symbolization process with the traditional way is said by denotation, frequently, that uses a suitable meaning with language what is mentioned (2014: 70). For Barthes, an essential element of connotation is a signifier in the first grade. The first level marker is a connotation sign. To understand meaning, Barthes makes a systematic model in which the focus of Barthes' attention is more focused on the idea of two orders of signification.

In analyzing the Video "Talk what it's like to be a Muslim in America by Dalia Mogahed on the TED Talk Youtube channel". This research uses two steps, that are:

1. Denotative meaning description, namely the meaning of a literal and real defined sign. Here, the video explains with an emphasis on retelling the contents of the Representation of Islam in America in the Video.
2. The description of connotative meaning shows the activity of the reader or video observer in interpreting a sign by involving the emotional and personal culture of the reader or observer.

RESULT AND DISCUSSION

The author analyzes about condition of representation to Islam in America, the author uses Roland Barthes' theory as a research parameter. The data is obtained from the video, while the object of research is media text analysis which includes images (visuals, facial expressions and gestures), sound (intonation, articulation) in that video. Everything will be presented according to the critical analysis presented by the author in this research.

This research method used descriptive by interpreting for discussions and language styles that appear in the target video, it uses semiotic media text analysis from Roland Barthes' theory, namely the emergence of 2 meanings, which are denotative and connotative. This video analysis will reveal an overview of Islam in America. So that it can be concluded from the true meaning of this video. This real meaning of research means that this research must have an appropriate and the same reference to data study. The top patron of this research is about the symbols or signs that appear in that video, which is about the condition of Islam in America.

After the researcher conducted a critical analysis with describing the symbols or signs, it appeared from the video. It gave rise to the condition of Islam in America. Therefore, the author will try to elaborate from information that has been selected according to the research focus using Roland Barthes' semiotic analysis method. Furthermore, the researcher will explain the data in 2 stages of analysis, namely denotative and connotative. From the two stages that have been carried out, researchers will find a common thread that will be used as research results. The representation of Islam in America in the video is used as a reference material for implementing the Cross Culture Understanding course. There are at least 3 forms of representation of Islam in America that researchers can conclude, as follows:

1. Negative Framing on Islam in America, the findings from the analysis emerged about dangerous Muslims, scary Muslims, wary of Muslims, Islamophobia, terrorist Muslims, and murderous Muslims as a form of negative framing of Islam in America. The message that can be taken is that the negative framing of the media towards Islam in America makes people unable to think freely and become public policy.
2. Awareness of Knowing the True Islam, in the video delivered at the beginning of the opening presentation by Dalia Mogahed, how she got Islam and its teachings correctly, with the meaning of not being a hereditary religion. The findings, from the analysis, are raised to give a message that if someone knows Islam correctly, then they will not have a bad attitude towards Islam because Islam is a religion of peace and upholds the welfare of the congregation. So, at the end of the video it is explained that the greatest strength for Muslims in America is the belief in worshiping in mosques to conduct studies, specifically to discuss the dangers of terrorism and to avoid brainwashing.
3. Muslim fear and oppression in America, becoming a Muslim becomes a very sad and frightening specter, because anyone will suspect as a terrorist, even in that video, it is reiterated that Muslims are

killed because of someone's bigotry towards Islam and its teachings, Muslims are very wary of, such as women with hijabs, names with Islamic characteristics, cannot work because they will experience oppression wherever they are. The findings, from the analysis, are presented to give a message that when Muslims experience fear and oppression in their own country, it will make Muslims have no authority and will be easily influenced by negative things.

In this case, according to Stuart Hall, as quoted in Jill, et al in the International Journal of Halim (2017: 38) there are two processes of representation. First, mental representation is an abstract concept that resides in the minds and hearts of humans, both individuals and groups. Second, language is about who holds a control and runs a significant role in every process the meaning constructing. Because through language, humans can connect the elements of concepts that already exist in each other's minds by using symbols or signs. The researcher considers the image that has been screenshot in the video is a representation of Islam in America because it adheres to Stuart Hall's Representation theory. Stuart Hall said that representation works through a representation system which consists of two components, namely concepts in the mind and interrelated language. It is in the connotation meaning that the researcher finds a meaning that has nothing to do with reality or with only a simulation of reality as described in the video.]

Denotation, the sign in this video is shown through some of the expressions and conditions of the forum that are screenshot and the presentation in the video, representing in the picture explaining some forms of negatively framing Islam in America, the efforts to know Islam properly, in order to help in the conditions of Muslim fear in America by the effects of the framing. According to the connotation, the researcher is a factual who is constructed based on the ideology or interests of the video maker himself. Representation of the video clip "Talk what it's like to be a Muslim in America" illustrates its relevance to the realities of life in America. Where Islamophobia occurs because of a deliberate formation to make people hate Islam and its teachings, and make Muslims oppressed because it is scary and must be exterminated, according to what happens in other countries, then to make life peaceful and prosperous one must know Islam truly according to his teachings, namely the religion of salvation/

Based on the findings of the representation of Islam in America in the video "Talk what it's like to be a Muslim in America" can be a reference to be implemented in the Cross Culture Understanding course because it can bridge 2 cultures and customs of a country. Where Islam is a religion that tends to be with Arab countries, according to the birth of the prophet Muhammad SAW and in reality, it is different from the culture in America. Cross Culture Understanding also discusses the lives of westerners, their character, culture, and way of daily life, so that when Americans properly understand Islam, there will be no framing and no effect on the oppression of Muslims in America after the September 11, 2001 tragedy. The video "Talk what it's like to be a Muslim in America" is a method that is easy to understand because it is carried out using video media on the theories of Cross Culture Understanding.

CONCLUSION

The representation of Islam in America that occurs in the video has several elements that support Islam in America, including the forms of representation of Islam in America: negative framing of Islam in America. In this video, Mogahed tells about everything that happened when the September 11 tragedy occurred, namely all Americans TV channels reporting that Muslims are terrorists, jihadists, of middle eastern descent, Mecca must be bombed and so on, as well as print media pasted on the walls about negative issues of Islam. Awareness of knowing the true Islam. Efforts to recognize the true Islam and provide support to Muslims in America, such as conducting studies in mosques and supporting the Islamic movement to study Islam in accordance with its teachings, namely peace, in order to understand and know the dangers of terrorism and radicalism, so that terrorism does not occur in America. Muslim fear in America. The effect of negative opinions on Islam in America makes people hate Muslims, so that Muslims in America are afraid of the oppression that will be carried out by fanatics against Islam in America.

Representation of Islam in America after the September 11, 2001 tragedy was described. Islamophobia occurs because of negative opinions constructed by the American media that make people wary, prejudiced and oppressed because they are afraid that Muslims in America will commit the same crimes as the previous tragedy. However, in this case, Muslims in America are very afraid and cannot think

freely due to these opinions, but in order to make life better in America, Muslims are given support and are allowed to study religion properly and know the dangers of brainwashing and terrorists, so as to avoid what is happening. perceived by the general public.

The results of this study can be implemented with the theories of the Cross Culture Understanding course by discussing daily life and cultural differences that exist in America, so that there is no negative framing of Islam in America with conscious efforts to the real teaching-learning of Islam and Muslims. In America will live peacefully side by side with all American society. This conclusion is obtained in accordance with Roland Barthes' semiotic analysis process which focuses on the two-stage meaning process consisting of denotative and connotative and the implementation of the results of the representation of Islam in America in the Cross Culture Understanding course.

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