

## Stigmatization of Muslim in Karim Miské's *Arab Jazz*: an Orientalism Study

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**Abstract:** Although Islam is the second largest religion in France, it is still a minority compared to the overall population. As in other Western countries, Muslims who are in the minority find it difficult to adapt to their surroundings. Apart from the significant cultural differences, mistreatment by the local population, such as isolation and neglect, is also a contributing factor. Muslims have long been the subject of ridicule and victims of the bad stigma of Western society, various slanders are directed at Muslim minorities there with the assumption that Muslim minorities in the West are very easy to be used as scapegoats for all the actions they have committed. Of the many previous studies that discuss how Muslim minorities struggle to survive in an environment that often discriminates against them because of differences in culture and appearance, researchers rarely or almost do not find research that discusses how Muslim minorities survive being scapegoated by Westerners in murder cases in the area where they live there. The researchers here want to focus on how Muslims face various discriminations, especially being scapegoated by Westerners in Karim Miské's *Arab Jazz*. By using a qualitative approach, the researchers collected and analyze the data using Said's orientalism theory as the main theory, Goffman's stigma theory and Bhabha's mimicry as the supporting theory to classify the stigma and explain the resistance towards the Muslim stigmatization.

**Keywords:** *Muslim, Orientalism, Paris, Scapegoat, Stigma*

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## INTRODUCTION

In the Western view, Eastern and Muslim nations are often associated with various things related to traditional, ancient, and considered "another world" because of their different civilization, language, and culture from Western nations. Said simply calls Eastern or Muslim nations "the orient" and Western nations as "the occident" and this view is still attached to the identity of Eastern nations so that not a few of them are considered stupid, stiff, and left behind by them. Not a few Muslims or Easterners who live in Western countries are often exiled or receive bad treatment so that they find it difficult to adapt to their new environment. Therefore, Edward Said challenged the views of Westerners towards Easterners through his Orientalism theory. This theory explains that the purpose of this theory is a way to understand how Eastern people live and what their culture is like which is divided based on regions, especially in the experience of Westerners (Said, 2003).

It has been more than 40 years since Said proposed his views on the mistreatment of Muslim minorities in his Orientalism theory, and during that time, the debate on discrimination

and stigmatization perpetrated by the West against Muslim immigrants in their countries still continues. This issue can be seen through some examples of cases that are being discussed on social media such as how Muslim women in France are forced to remove their hijab and veil by the French government or how the fighters in Palestine are accused of being terrorists who kill Israeli women and children even though they have never done such heinous things and they are just taking their rights and defending the genocidal crimes that Israel has committed against Palestinians. Or we can also see the discrimination and stigmatization done by the West to Muslim immigrants through literary works published by several authors such as Laila Halaby, for example, who describes how Muslim minorities in America were discriminated against and accused of being terrorists after the incident of 9/11 in her novel entitled *Once in a Promise Land* so that Muslim immigrants experience difficulties in carrying out their daily activities.

The issue of stigmatization and scapegoating against Muslim minorities in western countries is certainly experienced by many Muslim minority groups in the real world, such as what happened in Britain during the pandemic in 2020 where a group of anti-Muslims committed acts of racism against Muslim minorities there by spreading negative stigma about Muslims through various newspapers or mass media. As a result, Muslim immigrants living in Britain have difficulty carrying out their activities due to the unfair treatment they get and how westerners consider them as the 'other' even though the Muslim minority there has officially become a citizen of Britain (Poole & Williamson, 2023, pp. 263–264). This case example is in line with what Shameem describes in his research that highlights the actions of a white man who burned down a mosque located in Missouri, US in 2010. For his actions, this white man was charged with robbery, arson, and property damage motivated by discrimination. The settlement of the actions committed by this white man is certainly very different from what if a Muslim commits these actions where the Muslim will be labelled as a terrorist. Shameem also emphasized that the negative stereotypes of Westerners that have been attached to the Muslim minority group make this minority group will get more hatred if they are seen doing something wrong, causing higher levels of Islamophobia (Shameem, 2021, p. 1).

Although classified as a minority, Islam in the West has experienced significant growth where every year the percentage of the Muslim population in the West has increased. France for example, has a population of 64,756,584 (World Population Review, 2023) with 29% of the total population adhering to the Catholic religion and followed by adherents of Islam with 10% of the total population (Drouhot et al., n.d.) which makes France which was originally a catholic country now has a larger Muslim population than Protestants or Jews. Most of the Muslim population there are diaspora who fled to France after the World War and in just one decade, Muslims live in almost all big and small cities in France, one of which is Paris, and few of them choose to return to their home country (Viorst, 1996, p. 78).

The differences in laws and culture with France make it very difficult for Muslims to adapt and carry out their religious activities or practices. France, which adheres to the principle of *laïcité* where every citizen is prohibited from using anything related to their religion in public spaces, is certainly in sharp contrast to Muslims, whose dress code must be in accordance with the rules, such as every woman who is required to wear a hijab and all-covering clothes. It is because of this difference that everyone in France views Muslims as outsiders or "the other" and is exacerbated by the fact that the perpetrator of the terrorist attacks in France was a Muslim (Ait Abdeslam, 2019, p. 2).

The many cases that hit France involving Muslims as well as the legal differences that apply between two societies with very contrasting cultures, make the Muslim minority there experience various unpleasant actions such as slander and discrimination. Not only that, France, which sparked the formation of an Islamic community with a new flow that had been adapted to the laws in force in France or what was called 'Islam in France', also sparked debate among Muslims and the French government itself (Ait Abdeslam, 2019, p. 4). Even though the French government is still positive with the existence of regulations that guarantee the equality of all its citizens regardless of their origin, race, or religion in the eyes of the law, France is still a European country with a western culture that contrasts sharply with eastern culture so that they still give difficulties to Muslims.

Although Muslim refugees have lived for a long time, French natives still view Muslims in a different light and alienate them. An example is how France provides discriminatory treatment and provides the dressed rules for the way Muslims who live there. They prohibit the use of burkinis or swimwear designed for Muslim women after someone who claims to be a Muslim has committed an act of terror using a burkini (Nielson, 2020, pp. 631–632). Not only that, the French government also implemented a ban on wearing the burqa and niqab for Muslim women who live and do activities there, both working women and students who are pursuing education are prohibited from wearing clothes that are characteristic of Muslim women. For those who persist in wearing them in public spaces, they will be arrested and taken to the police station and then pay a fine according to the regulations (Cohen-Almagor, 2022, pp. 14–16).

The essence of this problem actually lies in the regulations from the French government which views religion as something that should be implemented in a more private space and not implemented in the public sphere or what is known as *laïcité* (Cohen-Almagor, 2022, p. 8). This regulation leads French people not to involve religious elements in the public space and leads their opinion towards a system where when they are in the public space, they are French and their religion cannot be identified. The government here makes its citizens as something abstract in the eyes of the public so that the government can treat all of them equally without any special treatment (Chin, 2017, p. 175).

Even today, problems between France and Muslim minorities there are still continuing, such as France which still prohibits Muslim women from wearing the burqa in public spaces and even imposing sanctions in the form of fines for those who are caught still wearing burqas or how France prohibits Muslim women from wearing the 'burkini' or special swimwear for Muslim women that is made to cover their entire body in accordance with Islamic teachings. The oppression carried out by the French government against Muslim, especially Muslim women who must comply with regulations such as removing their hijab and dressing openly like residents there. They are forced to follow the existing regulations without being able to voice the rights that should be obtained by Muslim women (Djohar et al., 2023, pp. 180–181).

*Arab Jazz* is a mystery genre novel written by Karim Miské. This novel tells the story of Ahmed Taroudant, a Moroccan descendant living in Paris who is alienated from his social environment after being forced to early retirement from his job. Ahmed, who is accused of being the perpetrator of the murder of Laura, his apartment neighbour who was recently close to him, feels that someone has made him a scapegoat so he tries to prove his innocence and helps detectives to solve the murder case. In the midst of pressure from several parties who

hated him from the start and deliberately targeted Ahmed to be the "real culprit", Ahmed tried to act as usual while finding out the motive of the killer.

Until now, researchers have searched for previous studies using *Arab Jazz* as the main corpus of their research several times, but have not found them at all. Therefore, the researchers use several previous studies that discuss the views of Western people on Eastern people in Orientalism which are discussed in novels, short stories, and case studies in societies related to Eastern and Western. The first preliminary research comes from Asia in *Focus: A Nordic Journal on Asia*, written by early career researchers. This article written by Wester Wagenaar in 2016 and discusses how Westerners view Japanese culture from the perspective of Orientalism. In his article, Wagenaar discusses the classification of Japanese culture according to Orientalism studies, whether it belongs to traditional Orientalism or techno-Orientalism, which is usually used by the majority of Westerners in categorizing the type of culture that exists in the East. As a result, Wagenaar concludes that Japanese culture cannot be categorized into these two types of Orientalism, the reason being that they think that Japanese people and culture are very strange as Westerners have learned. For this reason, a third type of Orientalism was born, Wacky Orientalism, which is used by Westerners to understand Japanese culture through their weirdness.

From the *Arab World English Journal for Translation and Literary Studies*, the next previous research comes. This article, written by Noura Awadh Shafie and Faiza Aljohani in 2019, discusses how the American author of two children's stories, Elsa Marston, promotes the ideology she believes in in her work by representing it in the two children's stories used as the research corpus in this article. The authors here specifically analyze the differences between urban Arab families and rural Arab families which are portrayed in stark contrast through the portrayal of one American children's author who unilaterally portrays urban Arab families as thriving due to the frequent interaction of urban Arab families with Westerners, in contrast to rural Arab families who are portrayed as ignorant and underdeveloped due to little or no interaction with Westerners.

The *Haluan Sastra Budaya* is the most recent previous research used by the authors. This article is written by Ghassani Auliannisa Widjajati, Ikwan Setiawan and Supiastutik in 2022. The last previous research discusses how Westerners view Easterners through one of the characters in Dan Brown's *Digital Fortress* novel, which throughout the storyline is often present through various narrative events or conversations with other characters. The author in this article highlights the fate and journey of one of the characters, Ensei Tankado, who was born and raised in Japan and struggles to survive in the novel.

In this study, researchers use the theory from Edward Said which called Orientalism as the main theory to explain the Muslim stigmatization in the novel and Goffman's types of stigmas to identifying and classify the stigma. The researchers also use Bhabha's theory of mimicry to explain Ahmed's act of resistance towards the stigmatization and scapegoating aimed to him. From the three theories above, the researchers will later analyse how Karim Miské represents the character of Ahmed Taroudant, a Muslim who lives in Paris, through storylines and other characters related to Ahmed in the novel. Later, the researchers will divide the analytical data that has been collected according to the stigma experienced by Muslim characters there and then conclude it according to the types of stigmas according to Goffman. The researchers will conclude how Ahmed deals with people who still think that Easterners are stupid and easily manipulated in line with Ahmed who helped uncover the mastermind behind

Laura's murder. By using a qualitative approach, the researchers will analyse what caused Ahmed to be used as a scapegoat by the perpetrators of Laura's murder and how Ahmed resisted the accusation of being the perpetrator of the murder.

## RESEARCH METHODOLOGY

The method used in this research is a qualitative method. The researchers will first give a brief description of the history of Islam in France, how Muslims are perceived as the 'other' by the Westerners and how Muslims struggle as a minority there in the face of discrimination and stigma using data taken from Karim Miské's *Arab Jazz* which shows indications of Orientalism or which contains the views of other Western figures in the novel towards Ahmed Taroudant or the religion of Islam and then analyse it with a critical mind. Then the researchers will also include how Karim Miské views Ahmed Taroudant throughout the storyline.

This study uses researchers as the main instrument in finding data sources in Karim Miské's *Arab Jazz* which shows indications of action that represent the views of orientalists (west) towards diaspora Muslims who live in their neighbourhood through indirect depictions by the author in the plot of the novel and discusses how Ahmed Taroudant deals with people who hate him while finding the motive in Laura's murder case. The data collected by reading a novel entitled *Arab Jazz* by Karim Miské with critical thinking then the researchers will take quotes indicating the views from either the author or from the character with a Western background addressed to Ahmed Taroudant and analyse them based on the theory of Orientalism from Edward Said as the main theory, Goffman's types of stigma, and Bhabha's mimicry as the supporting theory.

## RESULT AND DISCUSSION

### Stigmatization of Muslim characters as 'other' in *Arab Jazz* by Karim Miské

The discriminatory treatment of Easterners by Westerners has been going on ever since Easterners migrated to the West in search of new homes after the World Wars or to try their luck in a new place. The various forms of discrimination felt by the Orientals, especially the Muslim there, make it difficult for them to just carry out their daily activities (*The French Crime Writer Karim Miske in Interview*, n.d.). Not only that, Muslim are often viewed with bad stigma or various negative stereotypes such as Muslims are stupid or Muslims are terrorists who want to destroy their country because of differences both in terms of culture and their appearance when they are in public spaces. The effect of the unfair treatment received by Muslim in the West makes them slowly lose their human rights such as the treatment of local residents who alienate them to the government who acts ignorant and turns a blind eye to the Muslim that suffering there. Although the government seems to ignore and turn a blind eye to everything that happens to Muslim, not a few of Muslim there that still voice their opinions through various media so that they get fair treatment and get their rights in terms of dressing and doing their daily activities, one of these media is through literary works such as novels.

In this first session, the writers will provide the results of the analysis of how Muslim characters are stigmatized as 'other' in Paris as their new home through several quotations taken

from the narrations or fragments of dialogue and paragraphs in the novel *Arab Jazz* by Karim Miské.

“Moktar hanging around the crossroads dressed in that stupid long *kamiss* oh his,” (Miské, 2016, pp. 176–177)

Muslims in France face stereotypes in society, particularly in multicultural areas. Islam has its own clothing standards that have been regulated in accordance with existing laws and certainly cover the *awrah* for both men and women. This standard of clothing has its own characteristics such as a kind of long robe made of fine material and easily absorbs sweat with a length of approximately up to the ankles or commonly referred to as djellaba or *kamiss*. Djellaba or *kamiss* is unisex, both men and women can use it because of its simple design with neutral colors, making it easier for them to dress (Kh, 2021, p. 57). The practicality and convenience of using djellaba or *kamiss* is why some Muslim immigrants still use their robes even after they have moved to a new place. Not only that, sometimes they still maintain their style of dress as an identity of themselves as Muslims as well as to cure their homesickness. However, the way they still use their long robes gets a negative view from westerners where they make the way a Muslim dress as a joke and discriminating them.

In this quotation, it is clear how Westerners view Muslims with a negative stigma just because of the clothes they wear. One of the Muslim characters in the novel, for example, although they have lived in Paris for a long time, they still get scornful views and various insults directed at them because of the way they dress differently from the general Parisian society. They act as if Muslims don't respect the culture in Paris and discriminate against Muslims when they are the ones who disrespect other people's culture. This is in line with how Goffman explains tribal stigma, one of the types of stigmas in his theory, which will always be the Muslim minority in their new place of residence because of this contrast in dress. The discrimination received by Muslims here has reached a level where they are very difficult to get their rights and freedoms in speech and dress, Westerners here are very disrespectful of other people's cultures, those who consider themselves as smart and knowledgeable people but they also take away the human rights of the Muslim there. The disparagement of Muslim dress in the novel is also emphasized by three similar quotes that reaffirm the researchers' argument about white people giving negative stereotypes to east people because of the different styles of clothing they use. Not only Muslim women, Muslim men also feel the discrimination, as in this quote where one of the Muslim men is mocked and insulted just because of the clothes he wears. Westerners makes the double standard for Muslim immigrant in their country and tend to disrespect Eastern culture and dress and find it very strange, they will also discriminate against immigrants who still carry the culture from their place of origin so that these Muslim immigrants have difficulty in socializing because of their more closed dress compared to Westerners.

“his complexion that looks more like soil than bronze,” (Miské, 2016, p. 6)

In every story, there must be different characters, these characters create a series of events to run the storyline made by the author (Mori et al., 2019, pp. 7–8). The depiction of a character in the story is indeed needed, even the more detailed the depiction of the character the better because the readers get a clear picture in their imagination. This is the case with Karim Miske's portrayal of Ahmed Taroudant as the main character in *Arab Jazz*. Miske gives a detailed description of Ahmed's character such as how Ahmed's stature is, what his face looks like, his origin, his clothes and daily activities, religion, and the color of his skin.

Discriminating against Eastern immigrants through skin color has been a common practice of Westerners since colonial times where they would consider themselves as higher-level rulers than those with exotic to dark-skinned skin. Not only that, white-skinned people also discriminate and treat people with darker skin color like slaves who only work and serve them (Bettache, 2020, pp. 1132–1133). The metaphor used by the author in describing the skin color of the Muslim characters in this novel clearly shows the negative stigma of westerners towards the east. In line with Said's explanation of white supremacy where Westerners consider themselves superior and have power over those from races of other color or Eastern (Said, 2003, p. 226), this quote emphasizes that a person's different appearance does not always have a positive effect on the people around them. This is evidenced by the way Westerners are so racist towards Easterners that differences in skin color have become a subject of ridicule and intimidation towards Muslims in the West. Westerners even generalize dark-skinned Eastern Muslims as Arabs despite the fact that they come from different countries.

In the following quote, it looks like an ordinary quote that only describes how the description of Ahmed Taroudant's character, but the emphasis on his dark skin color, even equated with the ground, makes researchers analyze more deeply. The depiction of characters from the eastern region is usually described as darker (Jablonski, 2021, p. 6) or more exotic because of the tropical weather and hot temperatures. In addition, easterners are also famous for their devotion to the religion they believe in so they will practice all the teachings of their religion including the way they dress. Miske here has portrayed Ahmed's character clearly and is very representative of an easterner living in Paris. However, the dark history of France that discriminates and ostracizes Muslims due to differences in culture and beliefs makes Muslims always viewed with a negative stigma so that even skin color is used as a material to discriminate against Muslim immigrants there.

“he started calling him ‘*abid*—slave.” (Miské, 2016, p. 113)

The East and slavery have a long history together, with the East always being colonized by the West and used as slaves or forced laborers for their benefit. According to Locke (in Bhabha, 1984, pp. 126–127) slave can be interpreted as a form of legal ownership of someone or a metaphor used for a form of abuse of power that cannot be tolerated. Slavery was also closely related to skin color where Westerners as a white race felt superior to Easterners who had darker skin. The views of the East as slaves and the West as their masters have been imprinted in their brains so that even though today there is no longer a system of slavery, it is not uncommon for Westerners to mock and discriminate against Easterners as ignorant and deserving of being treated like slaves. This is what Ahmed felt while growing up in a Muslim minority neighborhood. Ahmed, who only lived with his mother at the time, was discriminated against by the people around him, even when he was at school or playing with his peers, he was often mocked as a slave or a slave boy because he no longer had a father. It's very ironic indeed, especially since there are two quotes containing the word 'slave' which makes researchers increasingly believe that the acts of discrimination that occur against Muslim minorities in the West are so ingrained that even the second and third generations of diaspora families are still heavily impacted and stereotyped by people in the environment.

“I’m a policeman, not a nanny. And how do you propose we protect them from themselves?” (Miské, 2016, p. 74)

In the novel, Jean, a detective character, rejects the idea of protecting Muslims in the apartment area where the murder occurred, believing it is useless as the majority of criminals

are Muslims themselves. Jean views Muslims with a negative stereotype, equating all Muslims as criminals when they are not. This sarcastic rejection of protecting Muslims is evident in his conversation with his coworker, who he believes is trying to thoroughly investigate every case in his work area. However, Jean's actions contradict his job, as he accuses the Muslim minority of various negative stigmas and considers them the mastermind behind the Laura murder case.

In the first sentence of this quote, the author clearly shows how Jean's character hates the idea of his friend to protect the Muslim minority there because his job as a police detective is to thoroughly investigate every case that occurs in his work area. but in the second sentence, the contradiction of his actions is seen where Jean clearly accuses the Muslim minority with various negative stigmas and considers them as the mastermind behind the Laura murder case they are investigating. The figurative words referring to Muslim minorities and labeling of Muslim characteristic as criminals are also found in several parts of this novel, more precisely Miske wrote four times in different language styles. The essence of the quotation reinforces the stigma of Muslims as criminal for white people.

“All the damn Jews and Arabs around here, they’re all nuts as each other. As soon as you leave the Bunker, all you hear is: ‘*Salaam alaikum*, officer’, ‘*Shalom*, officer’.” (Miské, 2016, p. 8)

Every Muslim is taught that if they meet or cross paths with someone they recognize, they should greet them in order to strengthen the relationship. The greeting they say is usually in the form of Arabic greeting '*salaam alaikum*' which means 'Peace be unto you' (Djohar, 2021, p. 68) or contains prayers and safety for both themselves and someone they greet. For people who live in the eastern region must be familiar with this greeting, but it is different for those who live in the west with religion and culture, they very rarely greet someone when they cross paths and even consider it strange and suspect someone who suddenly greets them.

In the quote above, even though Jean, the detective, lives and often patrols in one of the multicultural areas in Paris, he still does not feel familiar with these greetings. Jean shows that he is very disgusted with Muslims and Jews who always greet him and even call them crazy. This shows how Jean firmly rejects the greeting culture of Muslims which he finds very disturbing. He does not respect the culture of other people and even goes as far as to demonize other people's culture. Yet, it is crucial to recognize and embrace the diversity within the Muslim community in France. Muslims are not a monolithic group, but rather a diverse population with varying beliefs, practices, and interpretations of Islam. By acknowledging this diversity, society can move away from stereotypes and foster an environment that respects the rights and identities of all individuals, regardless of their religious background.

“He wouldn’t hurt a fly ... Not in his normal state.” (Miské, 2016, p. 160)

The following quote shows how Sam, a barbershop owner who has lived in the neighborhood for a long time, puts double standards on Ahmed who is a Muslim by trying to sway the opinion of the detectives who are investigating Laura's murder case and giving false testimony about Ahmed's condition. Double standards can be seen from how people express their opinions on a case involving two religious minorities where they tolerate one minority group while sharply criticizing the other (Sleijpen et al., 2020, p. 3). In the sentence 'not in his normal state', Sam seems to tell the investigators that Ahmed is basically crazy and depressed because he was fired from his job. Sam wants to convince the detectives that Ahmed was the



one who killed Laura with the negative stigmas about Muslims that have long existed in their neighborhood.

In these last two quotes above, the researchers can see how the metaphor used by the author to describes how white people stigmatize Muslim as people who have mental illness. The metaphor used by the white people to stigmatize Muslim as crazy or how they stereotyping Muslims with things related to mental condition are clearly described by Miske in nine similar quotations set in different times and places that researchers have found from this novel. This is of course reaffirms the researchers argument regarding how Muslims are stigmatized and equated with people who have a mental illness.

From the several quotations that have been analyzed by the researchers above, it can be seen how the attitude of the French, especially Parisians, still considers Muslims as 'other' people even though they have lived for a long time. Muslims who have long since moved from their home countries to France or Paris, even to the second, third, or fourth generation, are still treated like 'other' people who just live there. As a result, Muslims there find it difficult to adapt to the surrounding environment and are added and always ostracized by people because of differences in their appearance, culture and beliefs.

### **Resistance towards the stigmatization of Muslim characters in *Arab Jazz* by Karim Miské**

After discussing the Muslims stigmatized as 'other' in France and how they struggled to uphold their rights as Muslims as well as French citizens by giving some quotations as well as the analysis from it in the first session, the researchers here will discuss how the resistance carried out by Muslims in France, or precisely in Paris through the analysis of the Muslim characters of the novel *Arab Jazz* by Karim Miské. Here, the researchers will use snippets of dialog and paragraphs from the novel *Arab Jazz* by Karim Miské that indicate resistance that carried out by Muslim characters in the view of orientalism using Bhabha's theory of mimicry.

“He realize immediately from the awkward angle of the foot that Laura dead. Thanks to his books, he has picked up a few of the basic rules for such dire circumstances: don't leave a single trace; no fingerprints. And all the rest. A second thing is immediately clear to him: they want to pin the blame on him.” (Miské, 2016, p. 5)

Stigmatization and scapegoating have taken a toll on the Muslim in France. The recent wave of extremist violence has intensified suspicion and hostility towards Muslims, leading to a climate of fear and tension. Many Muslims feel collectively held responsible and face discrimination in various aspects of their lives, from job searches to interactions with law enforcement. This constant scrutiny and reduction of identity to religion have created a sense of alienation and frustration within the community. The quote above clearly shows how Susan and James as the main perpetrators in the murder of Laura Vignola ordered their accomplices to make it appear as if Ahmed Taroudant, who happened to have a good relationship with Laura, was the suspect in the murder case. The researchers analyzes the attempts by perpetrators to frame Ahmed as Laura's murder victim due to the negative stigma associated with Muslims. Here the researchers focuses the analysis on the phrase 'they want to pin the blame on him' that means the perpetrators was tried to direct public opinion to corner and consider Ahmed as Laura's murder because they considered Ahmed as the perfect person to be used as a scapegoat due to his perceived stupidity and conservativeness. The fact that Ahmed had the spare key to Laura's room further fueled their desire to frame him. However, Ahmed,

recognizing the potential for scapegoating, immediately devised a plan to prove his innocence, demonstrating his resistance against the fabricated narrative.

“The fact he’s good at playing the fool will work to his advantage. The most important thing is they don’t realize he’s awoken from his slumber!” (Miské, 2016, p. 92)

In this excerpt, the researchers analyse one of Ahmed's strategies in carrying out his resistance plan to the perpetrators of Laura's murder who have made him a scapegoat through the author's point of view. The researchers can see how the author wants to explain the negative stigma received by the Muslim minority in Paris and how his opinion of the resistance carried out by Muslims through the eyes of a Muslim. In this novel, the researchers can see even though Muslims who are included in the minority category there, they do not immediately accept the stigma directed at them. Muslims try to fight all acts of discrimination and stigmatization that befall them in various ways. one of the ways they use to fight this stereotype can be seen from how Ahmed as the main character in this novel plans his resistance by camouflaging himself as a stupid and careless Muslim like westerners have thought so far. This is in line with what Bhabha explained in his mimicry theory. simply put, this strategy is like a double gaze given by marginalized people to an authoritarian ruling group to reveal the ambivalence of that group's discourse and disrupt its authority (Bhabha, 1984, p. 129).

The researchers also concluded that one of the reasons for the success of Ahmed's resistance plan was because he was very clever and good at utilizing the situation and conditions at that time because it was very rare for someone who was accused of being a scapegoat in a murder case to be able to provide resistance that made the perpetrators who accused him cornered. In the first sentence of this quote, it is also emphasized how Ahmed is very smart by using the views of people who consider him stupid and pretends to be like a fool according to how Westerners have seen him and makes it one of his advantages in the situation he is facing.

“Ahmed must react immediately. He decides to take the easy option: no playing, no pretending ... He must genuinely realize that Laura has been murdered. That’s not far from the truth anyway.” (Miské, 2016, p. 18)

The quote above shows how the rational nature of a person who is faced with two choices in a sudden situation, then they will choose the easy option with a minimal level of risk. Decision-making in sudden or undesirable circumstances is like taking a lottery that cannot be ascertained the level of luck. In such situations, people will usually take the option that they think has less risk so that they can minimize the impact or loss they are likely to receive later (Roy, 2008, p. 4). The researchers analyzed how Ahmed, in order to launch his plan, chose to behave and answer as he was when interrogated by the detectives about his alibi during Laura's murder. Although Ahmed did not do any theatrics during the interrogation, he still filtered what information he could tell the police so that what he said would not boomerang and he would not be suspected as the perpetrator of Laura's murder.

“And to avoid falling into their trap.  
How did you find out about it, this trap?

Ahmed isn’t surprised. Monsieur Paul knows everything.

Glances, comments. Sam, Moktar, Ruben ...” (Miské, 2016, p. 136)

Ahmed did not accept the scapegoat accusations against him, and he fought back. It is similar to how Said explain in his book that natural for someone to resist something that should not happen to them (Said, 2003, p. 67). Even if a person is in a minority group in the country where he lives and does not have the power to fight back, but as weak as a person is he must feel the injustice of his situation so that one day he will fight back against the mistreatment and all the negative stigma he has received in order to clear his name and show everyone that he is not what they think he is (Said, 2003, pp. 94–95). In the quote above, it is clear how Ahmed resisted the accusation of scapegoating by making another plan while following the plot that the perpetrators of Laura's murder deliberately made for him. Ahmed carefully made a plan by using the views of others towards him as his main weapon so that he could trick the perpetrators of the murder as well as avoid the traps they prepared for Ahmed.

“you’re going to play dumb. They take you for a harmless imbecile, that’s why they’re trying to put the blame on you.”(Miské, 2016, p. 138)

From this quote, the researchers again gets confirmation of how Westerners always view Muslim minorities as ignorant, inferior and easily manipulated and how Muslims as a minority group take advantage of the negative stigma directed at them by Westerners to launch their resistance. Ahmed's action in pretending to be a fool in the quote above has also been emphasized as one part of the plan he had devised earlier (Roy, 2008, p. 31) to prove that he was only used as a scapegoat in this murder case.

In the snippet of conversation between Ahmed and the owner of the bookstore where Ahmed started working as a part-time worker above, researchers can also conclude that Westerners who consider themselves to be more than Easterners are actually just a bunch of people who take things for granted. The second sentence of the quote above shows how those who underestimate and belittle Ahmed end up falling for their own game which causes Ahmed and the detectives to finally figure out their tactics.

## CONCLUSION

From the discussion in the previous section, the researchers can conclude that residents from various religious and cultural backgrounds are facing discrimination based on the description and explanation provided above. This raises significant concerns about racism and discrimination, particularly against Arabs and diaspora minority in Paris. The explanation suggests that the discrimination faced by Muslims is likely a consequence of longstanding government regulations predating the arrival of immigrants. The community includes individuals with diverse backgrounds, such as manic depressives, teenage females, police officers, store proprietors, bar owners, and barbers. As passionate individuals interact with aspiring pop stars, individuals of questionable character are present in the shadows. This book emphasized the entirety of life, covering every phenomenon in each chapter, from the introduction, posing questions, to providing solutions.

Edward Said’s orientalism theory used in this research specifically describing the Western approach to studying and depicting the East. While orientalism has faced criticism for perpetuating biases and upholding power imbalances, a thorough examination of its consequences can contribute to the recessment of discrimination.

*Arab Jazz* commences with a murder, targeting a flight attendant. The ritualistic nature of the crime scene hints at religious extremism. Ahmed, a solitary individual of North African descent, discovers the lifeless body of Laura Vignola. This is before the introverted protagonist, Ahmed, swiftly realized that he is being framed. He hastens to his room, anticipating the imminent arrival of the police.

The researchers also analyzes how the cultural rejection experienced by Muslim immigrants in France, especially Paris through Karim Miské's *Arab Jazz* novel. After analyzing several quotations that contain rejection of Western people against Eastern culture from an Orientalism view, the researchers concludes that Western people always consider themselves the most righteous, they feel the most superior so they view Eastern nations with negative stigma such as insulting skin color and vilifying Islamic culture and religion. From the discussion section and research results, researchers can also conclude that both in reality and in stories, Western people often ignore and turn a blind eye to Muslims who are experiencing difficulties. They even ignore children who are experiencing difficulties just because they are Muslims.

The stigmatization of Muslims in France is a complex issue rooted in historical, social, and political factors. Discriminatory policies, the misuse of secularism, and the perpetuation of stereotypes have created an environment in which Muslims feel marginalized and scapegoated. To build a more inclusive and harmonious society, it is imperative to recognize the diversity within the Muslim community, challenge prejudices, and promote understanding and acceptance. Only through concerted efforts can France truly address the discrimination faced by its Muslim minority and move towards a more inclusive future.

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