REPRESENTATION OF MUSLIMS-AMERICAN IN BARRACK OBAMA’S SPEECH AT ISLAMIC SOCIETY OF BALTIMORE, MARYLAND MOSQUE ON FEBRUARY 3, 2016: A CRITICAL DISCOURSE ANALYSIS

A Thesis
Submitted to Faculty of Adab and Humanities
In Partial Fulfillment of the Requirements
For acquiring Bachelor Degree of English Language and Literature

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ABSTRACT


This research is about Critical Discourse Analysis (CDA) of the President of the United States Barrack Obama’s speech at the Islamic Society of Baltimore in Maryland mosque. It is a qualitative research method with descriptive design and method by Norman Fairclough’s critical discourse analysis theory. The Fairclough’s CDA consists of three elements: text, discourse practice, and sociocultural practice. This research is aimed to describe and reveal the representation toward Muslims-American in the United States by interpreting the speech text of Obama. Based on the data analysis, the writer selected 18 from 69 paragraph as final data. Then, the main issues that writer analyzed are Muslim representation in America, hate crimes against religions, and the Extremist group (ISIS). The researcher finds that Barrack Obama as the speaker represents Muslim-American in the Positive perspective which is seen by the sentences that arise to fix the misunderstanding about Muslim-American. He also gives solutions to fight the extremist group who wants to propagate the nation. In short, this research concludes that speaker tries to hold on in the principal of religious freedom to make the United States stronger without any distraction from the threat of terrorism.

Keywords: CDA, Representation, Religion, Muslims-American, Speech, President, Extremist group, ISIS, Hate crimes.
APPROVEMENT

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The thesis entitled above has been defended before the Letters and Humanities Faculty’s Examination Committee on March 20th, 2017. It has already been accepted as a partial fulfillment of the requirements for the degree of strata one.

Jakarta, March 20th 2017

Examination Committee

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DECLARATION

I hereby declare that this submission is my own work and that, to the best of my knowledge, belief, it contains no material previously published or written by another person, nor material which to a substantial extent has been accepted for the award of any other or diploma of the university or another institute of higher learning, except where due acknowledgement has been made in the text.

Jakarta, March 2017

Anisha Meydi Sawitri
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In the name of Allah, the beneficent, the merciful

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Jakarta, March 2017

Anisha Meydi Sawitri
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CHAPTER I

INTRODUCTION

A. Background of Study

Representation is the production of the meaning of the concepts in people’s mind through language. It is related to the concept and language which obtains someone to refer or either the ‘real’ world of objects, people, or events or indeed to the imaginary world. Representation indicated by Stuart Hall as an essential part of the process by which meaning is produced and exchanged between members of a culture. It does involve the use of language or signs and image which stand for or represent things (Hall, 1997).

In the study about Critical Discourses Analysis (CDA), relation and representation are really interrelated. One of the powers of Critical Discourse Analysis (CDA) is the ability to see and break the ideology practice, and power in the text by focusing on how societal power relation is established and reinforced through language use (Fairclough, 1995). Related to the discourse, ideology, and power, Norman Fairclough developed a theory of critical discourse analysis (CDA).
Fairclough builds Critical Discourses Analysis by seeing language as discourse and social practice. As quoted by Hall, the concept of Fairclough started from the mind of Foucault\(^1\) that sees a discourse as a representation of knowledge and power.

By discourse, Foucault meant 'group of statements which provide language for talking about - a way of representing the knowledge about - a particular topic at a particular historical moment. Discourse is about the production of knowledge through language. But since all social practices entail meaning, and meaning shape and influence what we do - our conduct- all practices have a discursive aspect (Hall 73)

Furthermore, Fairclough considered that discourse is not only seen as something that is forming, but it also formed. At the same time, a discourse is also formed by the social practice and other structures (Jorgensen and Phillip 65). Therefore, a discourse has a dialectical relation with a social dimension

Fairclough research focus is to see language as the social practice and to see the ideological values of the text, it is necessary a thorough analysis. Therefore, it needs critical discourse analysis that focuses on how language is formed from a particular relation and social context.

Furthermore, the text that will be used as the material in this research is speech transcription of Obama’s speech at the Islamic Society of Baltimore\(^2\). In

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\(^1\) Michael Foucault (15 October 1926 – 25 June 1984), was a French philosopher, historian of ideas, social theorist, philologist and literary critic. His theory addressed the relationship between power and knowledge, and how they are used as a form of social control through societal institutions. [http://www.iep.utm.edu/foucault/](http://www.iep.utm.edu/foucault/) (Accessed, 10/09/16 10.47 PM)

\(^2\) The Islamic Society of Baltimore is a Muslim mosque and religious community center in Baltimore Country, Maryland. The society was founded in 1969 by the local Muslim community, which met weekly on campus of Johns Hopkins University. In 1982, the society purchased 8 acres
his speech, President Obama embraced Muslims in the United States as part of “one American family”.

In a visit to the Islamic Society of Baltimore, his first to a mosque in the United States as president, Mr. Obama recited phrases from the Quran and praised American Muslims as a crucial part of America’s history and vital to the nation’s future.

“And so if we’re serious about freedom of religion — and I’m speaking now to my fellow Christians who remain the majority in this country — we have to understand an attack on one faith is an attack on all our faiths,” Mr. Obama said.

Although Mr. Obama never mentioned Republican presidential candidates like Donald J. Trump, who has called for a temporary ban on Muslims entering the United States, the targets in his remarks were clear. “We have to reject a politics that seeks to manipulate prejudice or bias, and targets people because of religion,” he said. In Baltimore, the President did not talk about intractable international conflicts like the Israeli-Palestinian dispute and focused instead on the more prosaic reality of vandalized mosques and bullied American Muslim children. A portion of Mr. Obama’s speech in Baltimore was a kind of primer, in which he offered “some basic facts” on Islam and the United States that he said the news media had failed to communicate. In the era of communication, wars begin, continue and end with media war. The media influence public opinion and

of land, where the years since, a housing complex, fulltime K-12 primary school, and the multipurpose hall have been built.https://en.wikipedia.org/wiki/Islamic_Society_of_Baltimore.  (Accessed, 09/09/2016 03.17 AM)
cover the realities by their censorship. The Western media are using the tragedy of 9/11 to depict Islam as ‘fundamentalism’. ‘Extremism’ and ‘Radicalism’. Of course, in the modern world where the role of media is central, the image of reality can be manipulated to misrepresent the actual facts. As Obama said, the media have tried to represent Muslims as a terrorist. The representation of Muslims in the Media relates to the lack of acceptance of differences. The media creates public panic around terrorist threat. This phenomenon tries to show that Muslims are a threat to security. Obama said that too many Americans heard about Islam only after the terrorist attacks and that this must change. “Our television shows should have some Muslim characters that are unrelated to national security,” he said. “It’s not that hard to do. There was a time when there were no black people on television.” Mr. Obama also said that anyone who suggested that the United States was at war with Islam not only legitimized such groups as the Islamic State but also played into their hands. “That kind of mindset helps our enemies,” he said. “It helps our enemies recruit. It makes us all less safe.”

Mr. Obama ended his speech by reminding Muslim Americans. “You are not alone, your fellow Americans stand with you.” And he reminded the others that the country’s diversity “is not a weakness that is one of our greatest strengths.” We are one American family,” he said. “We will rise and fall together.”
The form of analysis that will be used to research the text of the speech is the Critical Discourses Analysis (CDA) by Norman Fairclough. Fairclough combines the tradition of textual analysis that always looks the language as an enclosed space with a broader societal context. That is the reason why Fairclough would like to build a model of discourse analysis that has a contribution to the social and cultural analysis. The main focus of Fairclough is to see the language as the power practice. To see how to use the language in bringing certain ideological values in the text, it needs an analysis that able to look thoroughly. Then in the text of the speech delivered by President Obama in Baltimore, is there any representation attached to his speech? The answer to this question will be presented in this research which is based on bibliography sources and subjectivity from the researcher.

B. Focus of the Study

This research is based on textual research on transcription by the White House. The text of the speech is going to be analyzed is the speech of Obama at Islamic Society of Baltimore Maryland mosque on 3 February 2016.

This research uses Norman Fairclough’s Critical Discourses Analysis (CDA) as a critical approach which is based on the text analysis, interpretation, and explanation. These step analyses are used to focus on three dimensions of critical discourse analysis. First, text analysis aims to develop the content and analysis by describing text critically. Second, the interpretation aims to interpret the text which is related to the discourse practice that shows the process of production and consumption of the text. But, this research is limited to the aspect of production
and consumption, which are reflected only in the speech text. However, this research does not use interview stage with the author of the text. The third is, *the explanation*, aims to find the explanation for the result of the interpretation in the second step. The explanation is trying to connect text production with the sociocultural context that happened and affected the production of the text.

C. **Research Question**

Based on the background that has been presented, the issues raised in this research are:

1. How does President Obama describe or represent Muslim-American in his speech at the Islamic Society of Baltimore Maryland Mosque on February 3, 2016?
2. What are the discourse practices made by President Obama in his speech?
3. How does the sociocultural context exist beyond the text influence the Obama’s speech?

D. **Objective of the Study**

This research aims at to find out:

1. The representations Muslim Americans that are described and presented in the speech of Obama at Islamic Society of Baltimore Maryland Mosque on February 3, 2016.
2. The discourse practice from President Obama’s speech.
3. The influences of sociocultural context beyond President Obama’s speech.
E. Significance of the Study

The research is important to the development of the CDA study theoretically, and to extend the variety of the matter that can be analyzed through CDA’s theory. Then, the researcher expects, this research will be useful for giving information or being a reference for the students of Linguistics, who are interested in Critical Discourse Analysis for making a research study the other people from the text of research and about the social problem.

F. Research Methodology

1. Method of Research

The research is included in the qualitative research. The researcher collects the data from the other resources that are related to the research and analyze and describe the data with a qualitative method to answer the research question above. Meriam, as quoted by Nunan, defined:

“The qualitative case study can be defined as an intensive, holistic, description and analysis of single entities, phenomenon or social unit. Case studies are particularistic, descriptive, and heuristic and rely heavily on inductive reasoning” (Nunan 77)

The result of this research will be described in the analytical description. This research will be using the theory of CDA from Norman Fairclough. The analysis will discover of representation Muslim-American based on Obama transcription speech.
2. Technique Data Collecting and Data Analysis

For the aim to provide data, it is necessary for doing the well-arranged technique for collecting the data. The technique of data collecting is done by bibliography technique, considering the corpus of this research is the transcription of Obama's speech. It is more suitable for research in the language field, especially written the language as articles, books, magazines, newspaper and etc (Subroto 42). The Technique of data Analysis while doing analysis is as follows:

a) Download the speech text at the official website www.whitehouse.gov.

b) Reading the speech transcription as the research corpus to understand the content for analyzing.

c) Moving the finishing of the data to process the data analysis.

d) Analyzing and explaining the data according to the Norman Fairclough CDA's theory to analyze representations that are shown in the text.

3. The Instrument of Research

The instrument of this research is using the data card (Subroto 42), a way of certain sizes to write. The use of data cards which are taken and formed from the relevant data of the phrases, clauses, sentences, and paragraph the text. Consequently, it will make work easier for the researcher to do analyzing.

4. Unit Analysis

The researcher uses the speech transcription of the President of United States Barrack Obama at Islamic Society of Baltimore Maryland Mosque at February 3rd, 2016.
CHAPTER II

THEORETICAL FRAMEWORK

A. Previous Research

The researcher finds some previous studies as follows:

The first previous research is journal article by Untung Yuwono (2008). The title is "when women out against polygamy: an analysis of critical discourse analysis about anti-polygamy discourse" (Discourse, VOL. 10 No.1, April 2008), this research explained about anti-polygamy discourse as a social practice persisted for a long time ago in Indonesia, offers challenging discussion in the perspective of the CDA. Using theory from Teun Van Dijk as one of the pioneers of the CDA, Untung Yuwono’s paper is attempt to explain how women formulate their beliefs into a joint statement by using what ideological discourse production strategies they share their ideology in public. Data analysis that is used is a petition from LSM group that opposing HTI as the pro-polygamy group. In conclusion, Untung Yuwono’s paper concerns in how the social groups represent the definition of polygamy by using negative other-representation strategy used by its producer (Yuwono n.pag).

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4 Polygamy, “state of marriage to many spouse” involves marriage with more than one spouse. When a man married to more than one wife at a time, it is called polygyny. https://en.wikipedia.org/wiki/Polygamy. (Accessed, 10/09/16 10.00 PM)

5 Teun A. van Dijk was a professor of discourse studies at the University of Amsterdam from 1968 until 2004, and since 1999 he has taught at the Pompeu Fabra University, Barcelona. He has widely lectured internationally, especially in Latin America. https://en.wikipedia.org/wiki/Teun_A._van_Dijk. (Accessed, 11/09/16 08.38 PM)
The difference between Dr. Untung Yuwono’s research and the writer’s research is the theory that is used. The Journal used Teun van Dijk’s theory, while the writer using Norman Fairclough’s theory. However, the topic is still the same which is about social issues in the social community.

The second previous research is Journal article by Renugah Ramanathan and Tan Bee Hoon (2005). The title of the research is “Application of Critical Discourse Analysis in Media Discourse Studies”, this research is about Application of Critical Discourse Analysis. This study reviewed fifteen journal articles to examine the identity of the social actors. It was found that the CDA has a role in unmasking the ideologies which discriminate the oppressed group while presenting a positive image for the group with the highest authority (Ramanathan n.pag).

The differences of the research from those studies are the data analysis, the objective of the research, and also the theory used although still discussing critical discourse analysis scope.

The third previous research is from Ana Caballero Mengibar (2015). She is an assistant Professor of Political Science at the University of Wisconsin in the USA. The title of the research is “Critical Discourse Analysis in the study of representation, identity politics, and power relations-a multi-method approach”. This journal research published on February 17, 2015. This article sheds light on the principles of Critical Discourse Analysis (CDA) as an approach to uncovering power relations in the study of identity politics. To evaluate this approach, she described her experiences in investigating the role of language use and the
meaning contained in the discourses reproduced in two main newspapers in Spain when referring Spaniards in relation to immigrants from the Global South. She has been argued that CDA is an invaluable approach when used to expose patterns of language use which allow for uncovering, critical evaluation, the production of knowledge in society (Mengibar n.pag).

The difference between Ana’s and the writer is the way of explaining the analysis. In Ana’s analysis identified the power relations by using her experiences to find out the role of language use in the discourse practice, while the writer’s analysis using data and relevance article to support the analysis of power relations.

B. Discourse Analysis

Discourse according to the Oxford Dictionary is written or spoken communication or debate (a formal discussion of a topic in speech or writing) means either a text or conversation in linguistics specifically (Oxford University Press, 2001). The main focus of discourse analysis is on language, but it is not concerned with language alone, it also examines the context of communication; who is communicating, with whom and why; in what condition of society and situation, how different types of communication involved and their relationship to each other.

For at least ten years now, 'discourse' has been a fashionable term (Jorgensen and Phillip 1). Many experts debate about the precise definition. Concept depicted sometimes different from the context. In clarifying what discourse is, it needs another theory and methods of discourse analysis. And, in the search, one quickly
finds out that discourse analysis not just one approach, but a series of interdisciplinary approaches that can be used to explore many different social domains in many different types of studies (Jorgensen and Phillip 1). It means that discourse can use as a particular way of talking about and understanding the world (or an aspect of the world) by using language.

C. Critical Discourse Analysis

In terms of analysis, CDA takes the view that texts need to be considered in terms of what they include, but also what they omit alternative ways of constructing and defining the world. By using critical discourse analysis, people can understand the world and the social actions that are determined by thinking and being.

CDA is based on the theories of Michel Foucault, a form of discourse analysis focusing on power relationships in society as expressed through language and practices (Fairclough and Wodak, 1997). The analysis attempts to understand how individuals view the world and studies categorizations, personal, institutional relationships, ideology, and politics. However, it deals with the relationship between discourse and power.

According to Teun Van Dijk (1993), CDA is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk with the social and political content. With such dissident research, critical discourse analysis
takes an explicit position, and thus wants to understand, expose, and ultimately resist social inequality.

CDA sees language as social practice (Fairclough and Wodak, 1997) and considers the context of language use. CDA sees discourse - language use in speech and writing - as a form as of social practice. Describing discourse as social practice implies a relationship between a particular event and the situation, institution, and social structure. Critical Discourse Analysis may have major ideological effects, that is, they can help produce and reproduce unequal power relations between (for instance) social classes, women and men, ethnic/cultural majorities and minorities through the ways in which they represent things and position people. (Fairclough and Wodak 258). To conclude, critical discourse analysis sees language as the main factor; how the language used to see the inequality of power in the society.

D. Critical Discourses Analysis by Norman Fairclough

Critical Discourse Analysis (CDA) has a relationship between language and power, and the relationship between language and ideology. Language is centrally involved in power, and struggles for power and that it is so involved through its ideological properties (Fairclough 17). As quoted by Terry, Fairclough describes Critical Discourse Analysis (CDA) that is to systematically explore often opaque relationships of causality and determination between discursive practice, events and texts, and wider social and cultural structures, relations and processes to
investigate how much practice, events and texts arise out of and are ideologically shaped by relations of power and struggles over power (Terry 2).

Fairclough theory has adopted based on upon the three-dimensional conception of discourse, and correspondingly a three-dimensional method of discourse analysis.

*Figure 1. 1 Analysis of Model Critical Discourse Analysis by Norman Fairclough (Fairclough,98)*

This framework informs the present study in the following ways. In the figure above, shows that the use of language corresponds to the social context that exists and vice versa that social aspect materializes to the use of language. The text through discourse practice can affect the condition of sociocultural and the other hand the sociocultural also affecting the text. In this process, language takes a role in creating a meaning which corresponds directly to the production of values and credence to the social reality and power relation. This method of
discourse analysis incorporates “linguistic description of the language text, interpretation of the relationship between the (productive and interpretative) discursive processes and the text, and explanation of the relationship between the discursive processes and the social processes” (Fairclough 97).

a. Text

Text transforms in systematic ways across these boundaries, and even media orders of discourse the text production process may involve complex chains of discursive practices and transformations (Fairclough 13). Texts are social spaces in which two fundamental social processes simultaneously occur: cognition and representation of the world, and social interaction (Fairclough 6). Text, not only show how an object is described but also how the relation of the object is defined. Three elements of text by Fairclough are Representation, Relation, and Identity.

Table 2.1. Text Analysis of Norman Fairclough’s CDA Theory

<table>
<thead>
<tr>
<th>The Elements</th>
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<tbody>
<tr>
<td>Representation</td>
<td>How the event, people, public, situation or anything is shown and described in the text.</td>
</tr>
<tr>
<td>Relation</td>
<td>How the relation between journalist, public, and news participants are shown and described in the text.</td>
</tr>
<tr>
<td>Identity</td>
<td>How journalist’s, public’s and news participant’s identity are shown and described in the text.</td>
</tr>
</tbody>
</table>

The table explains the work of representation, social relation, and social identities. That analysis sees how a person, group, action, or event is displayed in the text.
a) Representation

Representation by Eriyanto is how the event, people, public, situation or anything is shown and described in the text (290-305). Representation can be seen through the analysis of analysis clause, analysis combination clause and analysis misrepresentation of the text.

1. Representation in clause

Language in this section is created by the vocabulary and grammar. The vocabulary that used in the language is to represent and describe something that can be included in the category. In addition, vocabulary can also cause a particular association toward reality. According to Fairclough, if those are shown, the language used will be faced with two choices. First, vocabulary level and the second is grammatical level.

1) Vocabulary

This level is used to show and describe something, how the vocabulary relates or how somebody, group, events, and activity are shown in text. In the case is not only how the vocabulary selection which is chosen cause different reality, but also how the same reality is expressed differently (Eriyanto, 290) Example, there are several addressing for mentioning ‘Ahmadiyah’ in this case, like a cult, worshiper, and movement. The selection of vocabulary depends on the image that people want to deliver. In addition, describing the reality depends on the use of metaphor. It is used, contained an assessment, i.e., positive and negative. Case in point, the military can be shown in the content by utilizing the illustration of the offspring of the people, the offspring of the unrest, or the carrier of the hopeless for the
citizenry (292). The officer can appear in the content with illustration The Misery of Citizenry or The Citizenry Children. The illustration The Citizenry Children has a great devotion as a citizenry side. The distinction with The Misery of Citizenry, it is characterized as a negative side. To proof the metaphorical meaning, the writer uses Cambridge Advanced learner’s dictionary. In conclusion, the use of metaphor can cause effects in the representation of reality.

2) Grammatical
In grammar can be found, how the actors raised and eliminated. It certainly affects the representation of the reality; it is as an action (action) or reality as an event (event). If the grammar is shown in process form, what kind of process that is shown. Is the process in the form of action, event, circumstance, or mental process? The form of action generally has the structure of a transitive clause (Subject + verb + object) and form of the event generally intransitive (subject + verb). The main difference between transitive and intransitive is transitive verbs required an object while an intransitive object does not require an object. For example, “she killed her husband” the sentence contains subjects, verbs, and objects can be identified as transitive verbs. So to conclude, a transitive verb is an action verb that has an object to receive the action. Another example is intransitive verbs, “She cried loudly” the sentence concern only one person or thing that performs the action (subject) and the action (verb), only subject and verb are used in this sentence. Many intransitive describe physical behavior or movement. The most basic involve using terms such as subject, predicator, object,
complement, adjunct/adverbial, sometimes referred SPOCA, for short (Geoffrey 112).

2. Representation in clause combination

One clause can be combined with other clauses, so it creates a form of language that has a meaning. The combination of clause forming local coherence, and it has a meaning (Eriyanto 294). In the elaboration, it can be known that the one clause explains another clause. For example, there is the fact that Paris was attacked by a terrorist. On the other hand, there is a fact that tourists in Europe are reduced. The two facts can be combined to create information that a bomb attacked in Paris leads the Europe tourists decreased. In this level analysis, will be seen how a reality can be formed by the text maker through combining two or more clauses with different topic into one sentence.

Grammatically, the used of coherence, cohesion, and punctuation also important for the analysis. Coherence is a unity relation between propositions that form the reality. Specifically, coherence consists of elaboration, extension, and expansion (Halliday 524).

1) The first is an elaboration, where the one clause explains another clause. It marked by the use of word connector such as that, which, so, then, and so on. For example, “we think that walking is good exercise”. The clause “walking is good exercise” acts as an explanation of the main clause in the form of the phrase “we think”.
2) The second is an extension, where the one subordinate clause is an increase or an extension of another subordinate clause. It marked by the use of word ‘and’ or ‘but’ and ‘although’. The example of the sentence of this relation is “although she was tired, she could not sleep”.

3) The last form is an expansion, where one subordinate clause function broadens another subordinate clause. It marked by the use of word connector ‘because’. For example, “I do not want to go to the movies because I hate the smell of popcorn”.

b. Relation and Identity

Analysis of relation focuses on the discussion the relationship of the participants showed in a text. According to Fairclough, there are three categories of the main participants in media, journalist (reporter, editor, and news reader), media audiences (reader of mass media), and public participants (political, artistic, public figure (Fairclough 300-305).

In the analysis of the relation, it is really important to see how the position of the three main participants. In other words, relation analysis is how the participants described in a society. In general, the majority will be more dominant to reporting rather than the minority.

Identity analysis is to see the way of the identity of the writer or journalist showed and constructed in the media (Eriyanto 303). Identity is not only related to the writer, but also to the identification of public participants. Through the analysis, the identity of text maker can be easy to know the aim of the text.
d. Discourse Practice

Analysis of discourse practice is focused on how the production and consumption of the text. The text is formed through a discourse practice, which determines about how the text is produced. For example, the discourse in a class. The discourse formed by a discourse practice that involving about how the relationship between the teacher and students, how the teacher explained the lessons, how is the relationship between teacher and students in the class and so on. All such practice is the discourse practices that form a discourse (Eriyanto 317).

The same thing occurs in the media. The news text involving a complex discourse practice. The discourse practice sees how a text is formed. According to Fairclough’s opinion, there are two sides of discourse practice; the production of the text and the consumption of the text. So, if there are text media that marginalize women position and laborer, people have to find out how is the text produced and consumed. The both sides of discourse practice correspond to the complex system which involves various aspects of discourse practice.

The first factor from the information of this discourse is the individual itself. These factors among others encompass the background of their education, professional development, the orientation of their politics and economies, and their skill in reporting the news accurately. Besides, it is also important to analyses their behavior, comprehension to their values and beliefs, it will put to the question whether they put their self as a part neutrally or active participants in evolving the text.
e. **Sociocultural Practice**

The analysis sociocultural practice is based on the assumption that social context which exists in the text influences how the discourse appears within the text. The sociocultural practice is not related directly to the production of the text, but it's determined by how the text produced and understood. For instance, a text that marginalizes people and some groups, this kind of text representing the patriarchal ideology in the society (Eriyanto 320-321). It means patriarchal public ideology has a role in forming the Patriarchal text too. Such ideology spread in many places, like in a workplace, family, school; even in the university and much more sociocultural practices describe how the powers that present in the society interpret and propagate the dominant ideology of the society. Fairclough builds a three-level analysis of sociocultural practice: situational level, institutional level and social (Fairclough 35-52).

1) **Situational level**

Social context, how the text is produced, including observing the situational aspect while the text is created. The text produced in certain conditions or special situation, so the text could be different with the other. If the discourse is understood as an action, then the action actually is an effort to respond the situation or social context particularly.

2) **Institutional level**

The institutional level is seeing how the influence organization institution in the practice of discourse production. This institution may come from the
media itself or the external powers in the out of media that determines the process of news production.

3) Social level

The social factor is very influenced towards the discourse that appears in the news. Fairclough explained the discourse that presence in the media is determined by the changes in society. On the level of social, culture also influences the development of the media discourse. If the situational aspect focuses on the time and micro situation (context of the event when the text was being made), social aspect more concern to the macro aspect or cultural system. This system determines who is in power, what the dominant values that exist in the society, and how that value and groups that are dominant take influence and determining the media.

e. Representation

Representation means using language to say something meaningful about or to represent the world meaningful to other people. Representation is an essential part of a process by which meaning is produced and exchanged between members of a culture (Hall 17). It does involve the use of language, sign, and images which stand to represent a thing. Representation worked by representing the system. This system consists of two important components that are a concept in the mind and language. These two components are really interrelated. The concept of something in people’s mind makes them know the meaning of it. However, meaning cannot
be communicated without language. For example, we know the concept of ‘a cup’ and know its meaning, we cannot ever have communicated the meaning of ‘a cup’ if we cannot say it into the language that people can understand. Because of it, the important thing in the representation system that society can be produced and exchange the meaning is a certain society that has the same background and knowledge until they can create a same (almost) comprehension. According to Stuart Hall6:

Members of the same culture must share concepts, images, and ideal which enables them to think and feel about the world in roughly similar ways. They must share, broadly speak, same ‘cultural codes’. In this sense, thinking and feeling are themselves ‘system of representations’ (Hall 17).

To conclude, representation is a process to produce meaning from the concept in people's mind by using language. The process of meaning production is probably can with systems of representation. But, the process of meaning is dependent on a background of knowledge and comprehension of a society toward signs. A society must have the same experience to produce almost the same meaning. Eriyanto (2001) also explained his argument about representation, like Hall, stated before that representation is a way to describe someone or something. It also sees the way how the representation it showed, but sometimes there is misrepresentation when someone or certain ideas are described. Those misrepresentations are as follows;

6 Stuart McPhail Hall, FBA (3 February 1932 – 10 February 2014) was a Jamaican-born cultural theorist, political activist and sociologist who lived and worked in the United Kingdom from 1951. British Newspaper the Observer called him “one of the country’s leading cultural theorists.”
1) Excommunication

Excommunication related to the exclusion of a person or a particular group in a text. Stephen Harold Riggins found this excommunication is one form of discourse strategies; about the presence and absence of a group and identity in a text. Thus, this excommunication has two consequences; first, the participant discourse is limited to the person who produced the text; second, it generally simplistic, and described people or group in the framework of the interests of text maker (Eriyanto 122).

2) Exclusion

Exclusion relates to how a person or a group excluded in the topic of talks. The other groups talked, but they were shut, Foucault argued that the exclusion of a group or idea can be done with some procedures. The first made restrictions on the points you can and cannot be discussed. Thus, the topic of discourse is restricted and cannot develop. Secondly, the classification is made on the side of good and bad (Eriyanto 123).

3) Marginalization

Marginalization is badly described by a person or other groups. Different from the previous ones, in this practice, there is no selection between one group and another group. There is some practical use of language in this

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7 Dr. Stephen Harold Riggins is a Professor at the Department of Sociology of the Memorial University of Newfoundland (Canada). Prof Riggins’ main areas of interests are ethnicity; sociology of culture; mass media and public opinion; material culture studies; and sociology of families. [www.ut.ee/CECT/docs/CECT_IV/Riggins.pdf](www.ut.ee/CECT/docs/CECT_IV/Riggins.pdf)
marginalization discourse strategy. Among other things, that the first, euphemisms; second, dysphemism; third. Labeling, that is the gift of words offensive to individuals, groups; fourth, stereotypes, the depiction of something with prejudice, negative connotation, and it is subjective.

4) Delegitimation

Delegitimation is the way a person or group of people is not considered legitimate or illegitimate. Just by grounding a certain authority, a group blamed. People who have or competent authority will be able to have rights. Considered legitimate discourse is a discourse that is supported by formal reasons, juridical, or scientific. The use of technical terms or formal legal language and the inclusion of public participants were considered to have authority also affects the reality to be conveyed.
CHAPTER III

RESEARCH FINDINGS

A. Data Description

The text that will be analyzed is the speech transcription text from the President of the United States Mr. Barrack Obama in his first visit to an American mosque, at the Islamic Society of Baltimore on February 3, 2016, in Maryland. President Obama condemned “inexcusable political rhetoric against Muslim Americans that have no place in our country”. The text is taken from the official website of the WHITE HOUSE.

The speech text has 69 paragraphs which consist of the opening, the content, and the closing. From the total of the 69 paragraphs that called as language data, then it generates 18 paragraphs as the final language data. The selected data are coming from the reasons: those selected data are very relevant to represent the topic issue that writer wants to analyze such as; Muslim representation, hate crimes against religion, and extremist group (ISIS). In addition, those data are also used to analyze of discourse practice and socio-cultural practice analysis. The data description is tabulated as follows:
<table>
<thead>
<tr>
<th>No</th>
<th>Paragraph</th>
<th>Data analysis</th>
<th>Issues</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>4</td>
<td>“Now, a lot of Americans have never visited a mosque. To the folks watching this today who haven’t -- think of your own church, or synagogue, or temple, and a mosque like this will be very familiar…”</td>
<td>Muslim representation</td>
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<tr>
<td>2</td>
<td>6</td>
<td>“So the first thing I want to say is two words that Muslim Americans don’t hear often enough -- and that is, thank you. Thank you for serving your community. Thank you for lifting up the lives of your neighbors, and for helping keep us strong and united as one American family. We are grateful for that.”</td>
<td>Muslim representation</td>
</tr>
<tr>
<td>3</td>
<td>7</td>
<td>“Now, this brings me to the other reason I wanted to come here today. I know that in Muslim communities across our country, this is a time of concern and, frankly, a time of some fear. Like all Americans, you’re worried about the threat of terrorism. But on top of that, as Muslim Americans, you also have another concern -- and that is your entire community so often is targeted or blamed for the violent acts of the very few”</td>
<td>Hate crimes against religion</td>
</tr>
<tr>
<td>4</td>
<td>10</td>
<td>“No surprise, then, that threats and harassment of Muslim Americans have surged. Here at this mosque, twice last year, threats were made against your children. Around the country, women wearing the hijab -- just like Sabah -- have been targeted. We’ve seen children bullied. We’ve seen mosques vandalized. Sikh Americans and others who are perceived to be Muslims have been targeted, as well.”</td>
<td>Hate crimes against religion</td>
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<tr>
<td>5</td>
<td>15</td>
<td>“We’re one American family. And when any part of our family starts to feel</td>
<td>Muslim representation</td>
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<td>Page</td>
<td>Minutes</td>
<td>Text</td>
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<tr>
<td>6</td>
<td>25</td>
<td>“Muslim Americans keep us safe. They’re our police and our firefighters. They’re in homeland security, in our intelligence community. They serve honorably in our armed forces -- meaning they fight and bleed and die for our freedom. Some rest in Arlington National Cemetery.”</td>
<td></td>
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<tr>
<td>7</td>
<td>28</td>
<td>“Our television shows should have some Muslim characters that are unrelated to national security -- (applause) -- because -- it’s not that hard to do. There was a time when there were no black people on television. And you can tell good stories while still representing the reality of our communities.”</td>
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<td>8</td>
<td>30</td>
<td>“Groups like al Qaeda and ISIL, they’re not the first extremists in history to misuse God’s name. We’ve seen it before, across faiths. But right now, there is an organized extremist element that draws selectively from Islamic texts, twists them in an attempt to justify their killing and their terror. They combine it with false claims that America and the West are at war with Islam. And this warped thinking that has found adherents around the world -- including, as we saw, tragically, in Boston and Chattanooga and San Bernardino -- is real. It’s there. And it creates tensions and pressure that disproportionately burden the overwhelming majority of law-abiding Muslim citizens.”</td>
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| 9    | 33      | “First, at a time when others are trying to divide us along lines of religion or sect, we have to reaffirm that most fundamental of truths: We are all God’s children. We’re all born equal, with
inherent dignity

“That doesn’t mean that those of us with religious faith should not be involved. We have to be active citizenry. But we have to respect the fact that we have freedom of religion.

“And so if we’re serious about freedom of religion -- and I’m speaking now to my fellow Christians who remain the majority in this country -- we have to understand an attack on one faith is an attack on all our faiths. (Applause.) And when any religious group is targeted, we all have a responsibility to speak up. And we have to reject a politics that seeks to manipulate prejudice or bias, and targets people because of religion.”

“We’ve got to make sure that hate crimes are punished, and that the civil rights of all Americans are upheld. (Applause.) And just as faith leaders, including Muslims, must speak out when Christians are persecuted around the world -- (applause) -- or when anti-Semitism is on the rise -- because the fact is, is that there are Christians who are targeted now in the Middle East, despite having been there for centuries, and there are Jews who’ve lived in places like France for centuries who now feel obliged to leave because they feel themselves under assault --sometimes by Muslims. We have to be consistent in condemning hateful rhetoric and violence against everyone. (Applause.) And that includes against Muslims here in the United States of America.

“So none of us can be silent. We can’t be bystanders to bigotry. And together, we’ve got to show that America truly protects all faiths.”

“Groups like ISIL are desperate for Extremist group
<table>
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<th>Page</th>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>205</td>
<td>They try to portray themselves as religious leaders and holy warriors who speak for Islam. I refuse to give them legitimacy. We must never give them that legitimacy. (Applause.) They’re not defending Islam. They’re not defending Muslims. The vast majority of the people they kill are innocent Muslim men, women, and children.</td>
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<tr>
<td>15</td>
<td>43</td>
<td>“And, by the way, the notion that America is at war with Islam ignores the fact that the world’s religions are a part of who we are. We can’t be at war with any other religion because the world’s religions are a part of the very fabric of the United States, our national character. (Applause.)”</td>
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<tr>
<td>16</td>
<td>44</td>
<td>“So the best way for us to fight terrorism is to deny these organizations legitimacy and to show that here in the United States of America, we do not suppress Islam; we celebrate and lift up the success of Muslim Americans. That’s how we show the lie that they’re trying to propagate. (Applause.) We shouldn’t play into terrorist propaganda. And we can’t suggest that Islam itself is at the root of the problem. That betrays our values. It alienates Muslim Americans. It’s hurtful to those kids who are trying to go to school and are members of the Boy Scouts and are thinking about joining our military.”</td>
</tr>
<tr>
<td>17</td>
<td>46</td>
<td>“Now, finally, just as all Americans have a responsibility to reject discrimination -- I’ve said this before -- Muslims around the world have a responsibility to reject extremist ideologies that are trying to penetrate within Muslim communities.”</td>
</tr>
<tr>
<td>18</td>
<td>46</td>
<td>“Here at this mosque, and across our country and around the world, Muslim leaders are roundly and repeatedly and</td>
</tr>
</tbody>
</table>
consistently condemning terrorism. And around the globe, Muslims who’ve dared to speak out have often been targeted and even killed. So those voices are there; we just have to amplify them more.

B. Data Analysis

Data analysis on the text of the speech will be discussed with descriptive design and method by Norman Fairclough’s critical discourse analysis theory. The process of data analysis conducted in this study includes the following analysis:

1. Text Analysis

Text analysis will be focused on three elements such as; representation in the clause, representation in clause combination and analysis relation and identity. Representation can be seen through the analysis of analysis clause, and analysis combination clause. Representation is a view to describe people or group that exists in the text. The relation is the view or description of the relationship between Barrack Obama as the speaker, public, and participants that contained in the speech text. Meanwhile, identity analysis is the description of the identity of the speaker, audiences, and participants in the speech text.

2. Analysis of Discourse Practice

Analysis of discourse practice focuses on an aspect of the production and consumption of text. To explain this analysis, it is also necessary to do intertextuality analysis. Intertextuality analysis focuses on how the President’s
statement showed represents Muslim-American in front of the audience within his speech text. This intertextuality analysis can assist in seeing and expressing the practice of production and consumption of discourse made by The President via a text that is delivered.

3. Analysis of Sociocultural Practice

In this analysis of sociocultural practice, the analysis will associate the text with its relation to the existing socio-cultural context. This analysis is using three level analyses by Norman Fairclough: situational level, institutional level, and social level.

Data 1

“Now, a lot of Americans have never visited a mosque. To the folks watching this today who haven’t -- think of your own church, or synagogue, or temple, and a mosque like this will be very familiar…” (4th paragraph)

a. Text Analysis

The first data analysis relates to the place of speech held. It held in the Islamic Society of Baltimore Maryland Mosque. In the sentence, the speaker shows his positive perspective of the mosque by using the word ‘familiar’ to describe it. The word ‘familiar’ is a statement that refers to ‘Mosque’. He also uses the word ‘your’ (pronoun) that refers to the Americans’ worship place. ‘Your’ is a form of ownership used by speakers to convince Americans that the mosque is the same place as their place of worship. There is no difference with the other as the place of worship in
general, it still a place where people gather to express their love to the God. The speaker also mentions other places of worship such as church, synagogue, and temple to make Americans do not think negatively about the mosque. It means that the used of the word ‘familiar’ acts as a stated opinion about Americans who have never visited a Mosque. The analysis proves that the speaker is pros with Muslims and it describes in the sentence by positioning a mosque is same with another place of worship. Moreover, the sentence contains positive perspective that it can influence Muslim-American as the audience.

b. Discourse Practice Analysis

In the discourse practice analysis, the text above is relevant to the text of the third paragraph:

“This mosque, like so many in our country, is an all-American story. You’ve been part of this city for nearly half a century. You serve thousands of families -- some who’ve lived here for decades as well as immigrants from many countries who’ve worked to become proud American citizens.” (3rd paragraph)

The speaker shows that Muslims are the part of the United States. It is quoted by the sentence above. The analysis is not only about the Mosque at the U.S., but the speaker also gives information that America is home to one of the most diverse Muslim populations in the world. In that case, the problem is how can the American people accept the religion of Islam? The speaker in his chance seeks to make an invitation by stating that the mosque is the same as any other place of worship. By the sentence in the
3rd paragraph, we know that most of the audience is Muslim which is when the speaker stated his statements, it will influence their social life as part of Americans.

c. Socio-cultural practice analysis

There are not many mosques in America, but there are many Islamic centers. Mosques are typical as houses of God in Islam, anyone in a Mosque is protected and should be safe, and nobody is forbidden from entering a mosque because a mosque is owned by nobody (it is only run by people, not owned). But, after the terror tragedy of 9/11, there are so many issues and articles that state that most of American Mosque and Islamic centers are radical. Hate crimes against Muslim American’s Mosques across the United States have tripled in the wake of the terrorist attack. For example, there is an article from cheriberens.net stated that a Mosque is central of jihad. They claimed that 81% of a mosque in America display books of violent jihad, and 100% of the imams of those mosques promoted jihad in America (Cheri Berens). Because of that, there are many incidents against mosques. According to an article on CNN, Muslims have reported being attacked while praying. This incident is really hurtful for Muslims American because they feel less secure. The government as the protector of the citizens has a great contribution to solve it because Muslims-American always has been part of America. And the right to build, buy, or lease a place to assemble for worship is an indispensable part of religious freedom.
Data 2

“So the first thing I want to say is two words that Muslim Americans don’t hear often enough -- and that is, thank you. Thank you for serving your community. Thank you for lifting up the lives of your neighbors, and for helping keep us strong and united as one American family. We are grateful for that.” (Applause.) (6th paragraph)

a. Text analysis

The second data analysis relates to the audience in the Islamic Society of Baltimore. In the sentence, the speaker shows his respect by saying “thank you” that repeated twice to Muslim-America. It represents for all of the Muslim-Americans who always give their best contribution in social life. The first ‘thank you’ is referring to the services that always they give to their community. And, the second ‘thank you’ is referring to Muslim-American’s contribution in social life as a good neighbor and also as a citizen of the United States. He also uses ‘we’ refers to all of the audiences that attend in Baltimore mosque. Moreover, ‘we are grateful for that’ represents the audiences’ gratitude to the Muslim-Americans. By the representation analysis, the speaker represents his positive perspective of Muslim-Americans that are quoted in his speech. It shows that Muslim-American has a contribution to keep the U.S., strong.

b. Discourse Practice analysis

In the discourse practice analysis, the text above is related to the purposes of Obama’s speech in Baltimore. It is quoted in the 7th paragraph:
“Now, this brings me to the other reason I wanted to come here today. I know that in Muslim communities across our country, this is a time of concern and, frankly, a time of some fear. Like all Americans, you’re worried about the threat of terrorism. But on top of that, as Muslim Americans, you also have another concern -- and that is your entire community so often is targeted or blamed for the violent acts of the very few”

The speaker gives information about the condition of Muslim-American because of the threat of terrorism. By interpreting the use of word ‘thank you’, the speaker realizes that Muslims-American has a problem in their social life. It can be seen that they get less respect in every situation in their community. The word ‘thank you’ has a tremendous meaning because the word is spoken by a speaker who is the president of America. And for Muslim-American, the word ‘thank you’ has an extraordinary meaning to them as citizens who have been felled forgotten because of their minority religion.

c. Socio-cultural analysis

In the sociocultural practice analysis, it can be seen that many people think Muslims haven’t contributed to either the history or social fabric of the country. Muslims are a minority in America, many people think that religion never contributes to the country. Because of this minority factor, people do not know and never realize all they give to serve the country.

Data 3

“Now, this brings me to the other reason I wanted to come here today. I know that in Muslim communities across our country, this is a time of concern and, frankly, a time of some fear. Like all Americans, you’re worried about the threat of terrorism. But on top of that, as Muslim Americans, you also have another
concern -- and that is your entire community so often is targeted or blamed for the violent acts of the very few” (7th Paragraph)

a. Text Analysis

The third data analysis relates to how Muslim-American face the threat of terrorism. The word ‘worried’ describes their feelings that are same as the fear of other Americans. Then, there is the word ‘but’ indicating other circumstances that occur. It is explained that Muslims-Americans have other fears than any other Americans, that is being ‘targeted’ and ‘blamed’ for terrorist threats. In the sentence, the speaker tells about the condition of Muslim-Americans after the threat of terrorism. The sentence shows that the speaker is pros with Muslim-Americans by positioning his statement that cares for Muslim-Americans feelings. Moreover, in the analysis proves that the President realizes that Muslim-Americans have more fears than any other citizens, because of the representation of the terrorist that always relates to Islam.

b. Discourse Practice analysis

In the analysis above, it is related to the misrepresentation about Muslims in America. It is quoted in the 8th paragraph:

“The Muslim American community remains relatively small -- several million people in this country. And as a result, most Americans don’t necessarily know -- or at least don’t know that they know -- a Muslim personally. And as a result, many only hear about Muslims and Islam from the news after an act of terrorism, or
in distorted media portrayals in TV or film, all of which gives this hugely distorted impression.”

Obama uses the word ‘distorted’ for the media because it shows the wrong depictions about Muslims. ‘Distorted’ has a meaning giving a misleading or false account or impression; misrepresented. Obama tries to give the fact behind this word to show the focus of the media in America. Without people realizing it, media distort people’s view of reality. As the text analysis, the speaker shows the contents of his speech that is pros with Muslims. Moreover, from the paragraph above, Obama chooses sub clause “in distorted media portrayals in TV or film, all of which gives this hugely distorted impression” to be combined with the main clause “Many only hear about Muslims and Islam from the news after an act of terrorism”. Then the two clauses are connected by coordinating conjunction ‘or’. There is a fact behind the sentence above. The fact is The media had failed to communicate the news; they made it worse instead. The media influence public opinion and cover realities. The image of reality is manipulated to misrepresent the actual facts. In conclusion, the media creates public panic around terrorist threat. Furthermore, the speaker presents the sentence in positive perspective to fix the misunderstanding of Muslim-Americans in U.S. media and TV. And, for American Muslims, the speaker's remarks will make them feel cared for as one of the American citizens.
c. Socio-cultural analysis

In the view of socio-cultural practice analysis, there are several factors that cause Muslims to be perpetrators and blamed for terrorism. First is, some bombing cases claiming themselves ISIS, a radical Islamic state and opposed to Western countries. The second is, their case occurs in many western countries and always behalf on jihad based on the teachings of the Qur'an which are their holy book. They abuse the meaning of jihad by committing murder and spreading terror to war against a country that opposes their teachings. Moreover, ISIS not only kill people that have different religions, but many cases have happened that they are also killing in the middle east country. For example, according to Huffington post, ISIS reportedly killed three imams “for failing to praise ISIL in their sermons.” This undermines the argument that the terror group only kills Muslims who are not sufficiently devout. ISIS is not about submitting to Islam. Rather, ISIS is of the persuasion that you must either solely submit to ISIS, or die. ISIS worships depravity and inhumanity, not Islam (Huffington Post.com). Therefore, Muslims have a double fear than others.

Data 4

“No surprise, then, that threats and harassment of Muslim Americans have surged. Here at this mosque, twice last year, threats were made against your children. Around the country, women wearing the hijab -- just like Sabah -- have been targeted. We’ve seen children bullied. We’ve seen mosques vandalized. Sikh Americans and others who are perceived to be Muslims have been targeted, as well.” (10th paragraph)
a. Text analysis

In the sentence above, the speaker describes the situation that occurs in Muslim-American daily activities. The speaker presents several examples of cases relating to violence and intimidation against Muslims. Moreover, ‘around the country’ explains that discrimination against Muslims is not only happening in one place but almost all over the country. In addition, ‘we've seen children bullied' implies the intimidation that occurs is often experienced by Muslim children. The word 'seen' is metaphor meaning which means the speaker realizes that the incident has happened repeatedly in Muslim-American life. The analysis presents the speaker is pros with Muslims and contra with individuals who did the harassment. Consequently, by the text analysis, the speaker represents his negative perspective of the citizens who discriminates Muslims.

b. Discourse practice analysis

In the discourse practice analysis, the text above is relevant to the text in the 9th paragraph;

“And since 9/11, but more recently, since the attacks in Paris and San Bernardino, you’ve seen too often people conflating the horrific acts of terrorism with the beliefs of an entire faith. And of course, recently, we’ve heard inexcusable political rhetoric against Muslim Americans that has no place in our country”

According to the text analysis, the reason for the speaker talks about the incident of Muslims’ harassment can be seen in the 9th paragraph. As the text above, Obama stated that after 9/11, Paris, and San Bernardino
tragedy, appears rhetoric against Muslim-American. Muslims and their faith are steadily losing favor with their neighbors. Almost half of Americans believe that Islam is more likely than other religions to promote violence. This is double of what people thought immediately after the terrorist attacks of 9/11. In the case, Obama gives the statement with the word ‘inexcusable’ which means something that doesn't have an excuse, justification, or reason (Cambridge.dictionary.com). Inexcusable things are horrible and unforgivable. Obama shapes the sentence with his negative perspective which the political rhetoric against Muslims creates Islamophobia and Muslims’ Harassments.

c. Socio-cultural analysis

In the view of socio-cultural practice analysis, the federal government, leaders of Muslim organizations, many Muslim students, and parents report an increase in anti-Muslim rhetoric and abuses in classrooms. It can be found that many Muslim children become victims of bullying in school and in their social life. Muslim children are more likely to be bullied in school than children of other faiths. A new survey by the Institute for Social Policy and Understanding (ISPU) reveals that 42 percent of Muslims with children in K–12 schools report bullying of their children because of their faith, compared with 23 percent of Jewish and 20 percent of Protestant parents. These results confirm recent findings by other research and advocacy groups showing that bullying of students of color is on the rise (npr.org). So, young Muslims are going through a lot in schools
and in public. From bullying to discrimination to hate crimes, American Muslim youth face it all on regular basis.

Data 5

“We’re one American family. And when any part of our family starts to feel separate or second-class or targeted, it tears at the very fabric of our nation. (Applause.)” (15th paragraph)

a. Text analysis

Based on the sentence above, “it tears at the very fabric of our nation” shows the speaker’s reaction about the intimidation towards Muslim-America. By the word ‘tears’ (verb \\ˈtər\\), means to give a sympathy that refers to the Muslims’ feelings. As a verb, ‘tears’ is explaining the words that Obama mentions (separated, second-class, and targeted). The word ‘tears’ as a behavioral verb is the physical action, sometimes use to support a thing. The behavioral process shows the speaker’s perspective, because of the behavioral verb is the physical activity should be proven by the speaker although it presents by direct speech too. Furthermore, Obama as the speaker urges people around the country to ensure that Muslim Americans do not feel as if they are ‘second-class citizens’. He emphasized that the Muslim-American community should be treated as an ally in pushing back against extremism and must not be viewed with wholesale suspicion. Consequently, by the representation analysis, the
speaker represents his negative perspective of the people who did the harassment towards Muslim-America.

b. Discourse practice analysis

The harassment towards Muslim-America quoted on the 13th paragraph:

“And that’s an anxiety echoed in letters I get from Muslim Americans around the country. I’ve had people write to me and say, I feel like I’m a second-class citizen. I’ve had mothers write and say, “my heart cries every night,” thinking about how her daughter might be treated at school. A girl from Ohio, 13 years old, told me, “I’m scared.” A girl from Texas signed her letter “a confused 14-year-old trying to find her place in the world.”

According to the text analysis, the reason for the speaker talk about Muslims’ feel can be seen in the 13th paragraph. The speaker tells the audience that he had received a letter from a little girl who was the victim of a bully in his school and several letters about how Muslims are treated in their social life. Because of that reason, Obama gives his sympathy reaction. For Muslim Americans, the expression of sympathy from Obama may be able to cure their grief. Sympathy is a natural feeling of kindness and understanding that people have for someone who is experiencing something very unpleasant and Obama stands for it.

c. Socio-cultural practice analysis

In the socio-cultural practice analysis, it can be seen that Muslim treated as second-class citizen. The reason is, in the United States Muslims represent a small segment of the population. Pew Research Center has found that
“there were about 3.3 million Muslims of all ages living in the United States in 2015. This means that Muslims made up about 1 percent of the total U.S. population.” (A new estimate of the U.S. Muslim population)
The low number of Muslims living in the United States means that people are uncertain of what is fact and what is fiction about Muslims (Pew Research Centre). People know little about Muslims and their core beliefs. Instead of researching Muslim beliefs people base their opinions of Muslims on what they see on the news. Much of what we see on the news about Muslims covers the few religions that have carried out acts of terrorism. This has led to stereotyping of Muslims. Some common stereotypes about Muslims are that Muslims are anti-American and violence. This is why Muslims considered as a second-class citizen.

Data 6

“Muslim Americans keep us safe. They’re our police and our firefighters. They’re in homeland security, in our intelligence community. They serve honorably in our armed forces -- meaning they fight and bleed and die for our freedom. Some rest in Arlington National Cemetery.” (Applause.)” (25th paragraph)

a. Text analysis

Based on the paragraph above, it showed the speaker’s statement that represents a positive perspective on Muslim-American. In addition, clause

“Muslim Americans keep us safe” points to the contributions of Muslim-American to the country. It describes from the statement “they fight and bleed and die for our freedom”. The analysis presents the speaker is pros
with Muslim-American by positioning them as a hero for the country. It relates to the most of the sentence that informs about all of the Muslim-American contributions.

b. Discourse practice analysis

Based on the sentence above, the speaker explains how American Muslims give positive contribution in every aspect of social life. It is related to other sentences expressed by the speaker about how the early American Muslims also helped build the nation. It is quoted in the 22nd paragraph;

“Generations of Muslim Americans helped to build our nation. They were part of the flow of immigrants who became farmers and merchants. They built America’s first mosque, surprisingly enough, in North Dakota. (Laughter.) America’s oldest surviving mosque is in Iowa. The first Islamic center in New York City was built in the 1890s. Muslim Americans worked on Henry Ford’s assembly line, cranking out cars. A Muslim American designed the skyscrapers of Chicago”

Based on the sentence, the speaker re-tells the story of Muslim-America. The speakers use the history of Muslim in America to build a positive outlook. The main purpose is to create the information that can influence Muslim-American in their social life. Furthermore, since the speaker is a powerful man, it becomes an extraordinary expression for American Muslims. As is known, American Muslims are often regarded as second class citizens who are often considered as terrorists. So, the speaker’s speech is very meaningful to them. It could make them appreciated as citizens.
c. Socio-cultural practice analysis

Muslim-American is often considered to have never contributed to the state. But in fact, they also fought and served the country with their hearts. Many Americans have unfairly blamed all Muslims for the actions of a few radicals. It is important to recognize that Muslims have played an important role in American society and that they will continue to do so in the future. For example, is Muhammad Ali, the greatest professional boxer of all-time, Ali was born Cassius Clay into a Baptist household in Louisville, Kentucky. He was also the subject of one of the most controversial conversions to Islam in history. In 1964, he renounced Christianity and joined the Nation of Islam. Ali attributed his conversion to the teachings of Civil Rights Leader Malcolm X. Some accused Ali of converting to avoid being drafted into the United States Armed Forces and many of his critical statements of U.S. society at the time only fueled those accusations. Ali has seemed to mellow over the years, however, and has reportedly been a member of the Sufi sect of Islam for quite some time now. He was very troubled by the September 11th terrorist attacks in New York City and issued a statement criticizing the perpetrators (Biography of Muhammad Ali). It can be concluded that many people close their eyes to Muslim contributions in America. They prefer to see Islam as a terrorist and judge all Muslims is dangerous and threaten the security of the nation.
**Data 7**

“Our television shows should have some Muslim characters that are unrelated to national security -- (applause) -- because -- it’s not that hard to do. There was a time when there were no black people on television. And you can tell good stories while still representing the reality of our communities.”

a. Text analysis

Based on the sentence above, the speaker presents a fact about television shows in America. The word 'our' refers to a TV show in America that gives the wrong image to Muslims. Then, the word 'unrelated' explains that most of the TV shows always identify Muslims as a security threat. The speaker directly affirms that there should be a TV show that does not identify Muslims with terrorists. Then, he also tells the topic of black people who used to experience the same thing that is stated in his speech, “There was a time when there were no black people on television”. What the speaker wants to say is that it is not hard to make a positive Muslim image, one way to fix it is stop related Muslims with the security threat on TV shows. Because the power of TV media is very influential in creating a citizen’s mindset. With TV shows, many things can be created, it could be a good fact or a fact that is not true.

b. Discourse practice analysis

In the discourse practice analysis, the sentence above is related another sentence that becomes the reason why speaker produces his statement in 25\textsuperscript{th} paragraph. It is quoted in the 27\textsuperscript{th} paragraph:
“Muslim Americans keep us safe. They’re our police and our firefighters. They’re in homeland security, in our intelligence community. They serve honorably in our armed forces -- meaning they fight and bleed and die for our freedom. Some rest in Arlington National Cemetery. (Applause.)”

The reason why speakers want TV shows to stop imaging Muslims with threats is that in reality, Muslims are not a threat as they have been. The speakers provide information to make the American knows that Muslims also contribute to the country. This statement has a big meaning for Muslims-America. They feel more respected and not perceived as a threat.

c. Socio-cultural practice analysis

In the era of communication, wars begin, continue and end with media war. The media influence public opinion and cover realities by their censorship. Western media are using the tragedy of 9/11 to depict Islam as ‘fundamentalism’, ‘extremism’, and ‘radicalism’. Of course, in the modern world where the role of media is central, the image of reality can be manipulated to misrepresent the actual facts. The representation of Muslims in the Media relates to the lack of acceptance of differences. The media creates public panic around terrorist threat. This phenomenon tries to show that Muslims are a threat to security. To conclude the focus on terrorism unifies TV coverage of Muslim news and the dominant image is Islamic terrorism.

Data 8

“Groups like al Qaeda and ISIL, they’re not the first extremists in history to misuse God’s name. We’ve seen it before, across faiths. But right now, there is
an organized extremist element that draws selectively from Islamic texts, twists them in an attempt to justify their killing and their terror. They combine it with false claims that America and the West are at war with Islam. And this warped thinking that has found adherents around the world -- including, as we saw, tragically, in Boston and Chattanooga and San Bernardino -- is real. It’s there. And it creates tensions and pressure that disproportionately burden the overwhelming majority of law-abiding Muslim citizens.”

a. Text analysis

The sentence above relates to the terror attack that claims as Muslim. It contains about some extremist groups that spread terror and claimed that they were Muslims. The speaker also mentions ‘al-Qaeda and ISIS’ as an example to explain the extremist groups that spread terror. From that, it can be seen that the speaker already knows that the listener is familiar with the two groups mentioned by him. The speaker explains the extremist group by word ‘killing’ and ‘terror’ which means a negative perspective that he wants to build. ‘Killing’ and ‘terror’ is the words that are concerning death and destruction. Obama expresses his rejection of radical groups claimed that American war with Islam. In his opinion, he wants to separate between Islam radicals and Islam really is. The president acknowledged terrorism is real and he will overcome it, but insisted the ensuing battle is not a war between America and Islam. By the analysis, Obama as the speaker rejected the notion that ‘the West and Islam are in conflict’. In other words, the speaker represents the extremist group in the negative perspective. He shows that because of those groups, the stereotype of Muslims becomes worse.
b. Discourse practice analysis

In the discourse practice analysis, the text above is relevant to the text in the 29th paragraph;

“Now, we do have another fact that we have to acknowledge. Even as the overwhelming majority -- and I repeat, the overwhelming majority -- of the world’s Muslims embrace Islam as a source of peace, it is undeniable that a small fraction of Muslims propagates a perverted interpretation of Islam. This is the truth.”

The above sentence becomes the reason why the speaker discusses the extremist group. The word 'perverted' is aimed at the Islamic group that destroys the stereotype of Islam to be bad in the eyes of the citizens. By describing the image of the extremist group, Obama assured the public that the radical Islamic group was wrong and damaged America's good relations with other Islamic countries. Moreover, what is being said by the speakers is very influential to the American Muslims because they become victims of the wrong stereotypes caused by irresponsible radical groups.

c. Socio-cultural practice analysis

In the analysis of socio-cultural practice analysis, there are several reasons that make the speaker say the extremist group is a radical that spread hate. There are many cases that occur because of their actions and all the terror makes innocent people become victims. According to the Counter Terrorism Center at the United States Military Academy at West Point, Al-Qaeda kills over seven times more Muslims than non-Muslims (Combating terrorism center). And Muslims are the largest victims of ISIS. Then, according to the State Department, Muslims are the largest
victims of terrorism in general (U.S. Department of State). To sum up, terrorists believe that they can kill innocent people because they are in pursuit of a more important goal.

Data 9

“First, at a time when others are trying to divide us along lines of religion or sect, we have to reaffirm that most fundamental of truths: We are all God’s children. We’re all born equal, with inherent dignity” (33rd paragraph)

a. Text analysis

In the sentence above, the speaker raised the issue of human equality. There is the word ‘others’ which refers to a group of people who seek to divide the brotherhood because of religion. The speaker shows his negative perspective about it. He also uses ‘we’ (pronoun) which refers to himself and the Muslim-American against the threat of those who seek to divide unity. Then, “We are all God’s children”, this phrase affirms the speaker's intent to convey. He explicitly declares that the opinion of difference is wrong because for him all human beings are without any distinction between strong and weak. In other words, the above sentence clearly indicates the purpose and reason of the speaker. The speaker shapes the sentence with positive perspective according to his opinion. In the analysis proves that Obama as the speaker stands on human equality regardless of social status and religious differences.
b. Discourse practice analysis

In the discourse practice analysis, the text above is relevant to the text in the 30th paragraph;

“Groups like al Qaeda and ISIL, they’re not the first extremists in history to misuse God’s name. We’ve seen it before, across faiths. But right now, there is an organized extremist element that draws selectively from Islamic texts, twists them in an attempt to justify their killing and their terror. They combine it with false claims that America and the West are at war with Islam. And this warped thinking that has found adherents around the world -- including, as we saw, tragically, in Boston and Chattanooga and San Bernardino -- is real. It’s there. And it creates tensions and pressure that disproportionately burden the overwhelming majority of law-abiding Muslim citizens.”

The above sentence becomes the reason why the speaker raised the topic of human equality. According to the speaker’s background, His mother married a Muslim from Indonesia. When he was 6 years old, the family relocated to Indonesia and he attended a Muslim school in Jakarta. He also spent two years in a Catholic school (History of Obama). So, Obama as the speaker, however, sought to set a corrective and peaceful tone towards Islam and the freedom of religion in general. First, by calling out years of suspicion that he is a Muslim, Obama is bringing Islamophobia to light. In the last eight years since Obama has been in the spotlight, many Americans, Christians included, have questioned whether or not Obama is a Muslim. Yet suspicion about Obama is really about Muslims in general. The tone behind the “Obama is a Muslim” rhetoric is a fearful one that purports that Muslims are somehow deceitful and dangerous to others. This is patently false, and Obama pointed that out in Baltimore. He
specifically called out the good and faithful citizenry of Muslims in America by feeding the poor, caring for the ill, and supporting the needy. Specifically, Obama cited Muslims in Kenya protecting Christians from terrorists. Like Christians and Jews, Muslims are peaceful and loving towards their neighbor.

c. Socio-cultural practice analysis

In the socio-cultural practice analysis, there is a reason why the speaker says that all of the people were born equal. Because in the Bible and Quran says about the principle of equality. One basic element in the value system of Islam is the principle of equality or equity. This value of equality is not to be mistaken for or confused with identicalness or stereotype. Islam teaches that in the sight of Allah Almighty, all people are equal, but they are not necessarily identical. There are differences of abilities, potentials, ambitions, wealth and so on. The only distinction, which Allah recognizes is the distinction in piety; the only criterion which Allah applies is the criterion of goodness and spiritual excellence. In the Quran, Allah Almighty Says (what means):

"O mankind, indeed We have created you from male and female, and have made you into nations and tribes, that you may know one another. Indeed, the most honored of you in the sight of Allah is the most righteous. Indeed, Allah is Knowing and Acquainted" [Quran 49:13]

Furthermore, the Bible also says that all men are created equal and every single person can be a child of God, receiving the full inheritance of heaven. Christian can look the Bible to learn how to love and serve
everyone no matter what their age, color, or ethnicity, gender or nationality.

Data 10

“That doesn’t mean that those of us with religious faith should not be involved. We have to be active citizenry. But we have to respect the fact that we have freedom of religion” (35th paragraph)

a. Text analysis

The word ‘active’ in the sentence above has a purpose of building up the audience's spirit. The active citizenry is members of society who take charge of their future and are the agents about what they want to happen in their communities. It required inspirational leadership at all levels and every aspect of life (Dac.Gov.za). To sum up, Obama wants to all of Americans to be an active citizen who actively takes responsibility and initiative in areas of public concern such as crime prevention and the local community. Furthermore, active citizenship is a combination of knowledge, attitude, skills, and actions that aim to contribute to building and maintaining a democratic society. Furthermore, Obama chooses sub-clause “But we have to respect the fact that we have freedom of religion” to be combined with the main clause “We have to be active citizenry”. Then, the two clauses are connected by extension ‘but’. There is a fact behind those sentences. It is American has less respect for freedom of religion since 9/11 tragedy. Obama as the speaker gives reality that there
are many religions in the US and they should be tolerant of it. In other parts, there is a fact behind two clauses that delivered by Obama. The fact is American citizen lives with less respected toward freedom of religion.

b. Discourse practice analysis

In discourse practice analysis, the text above is related to the reason of the speaker that is quoted in the 34th paragraph:

“Second, as Americans, we have to stay true to our core values, and that includes freedom of religion for all faiths. I already mentioned our Founders, like Jefferson, knew that religious liberty is essential not only to protect religion but because religion helps strengthen our nation -- if it is free if it is not an extension of the state. Part of what’s happened in the Middle East and North Africa and other places where we see sectarian violence is religion being a tool for another agenda -- for power, for control. Freedom of religion helps prevent that, both ways -- protects religious faiths, protects the state from -- or those who want to take over the state from using religious animosity as a tool for their own ends.”

Based on the text above, there are two points of the reason that makes the speaker invites citizens to become ‘active citizenry’. First, is based on the history of the founders, religion can make the country become stronger because it is supported by its citizens who are tolerant and actively appreciate the freedom of religion. The second is that, with respect for religious freedom, citizens will have many benefits, that is, they can protect themselves and the families from those who seek to use religion as a tool of destroying citizen unity. Furthermore, Obama’s expression as a speaker on his respect for freedom of religion is very influential for
American Muslim life. They become more confident when a very influential person like Obama supports religious freedom.

c. Socio-cultural practice analysis

In the sociocultural practice analysis, there are several factors that make the American passive against religious violence. One of the reason is maybe they are afraid and do not want to take risks if they are actively defending Muslims. Another reason is Islamophobia that is beginning to spread and make it worse. This prejudice affects Muslims in most parts of the world. An example is if an individual need to travel to England, he/she has to wait to be interrogated before entering the country; such as being subjected to an "interview taking up four hours of one's valuable time. At other times a person's personal space is invaded (e.g. guards search and touch you everywhere) and some people are called derogatory names (e.g. terrorists) which diminish a person's dignity. Because of the spread of Islamophobia, the American closed their eyes on Islam. Most of them do not want to get in touch with the Muslims to keep them safe.

Data 11

“And so if we’re serious about freedom of religion -- and I’m speaking now to my fellow Christians who remain the majority in this country -- we have to understand an attack on one faith is an attack on all our faiths. (Applause.) And when any religious group is targeted, we all have a responsibility to speak up. And we have to reject a politics that seeks to manipulate prejudice or bias, and targets people because of religion.”
a. Text analysis

In the sentence above, the speaker directly shows the identity of his religion to the audience. It is marked with the phrase 'my fellow Christian' which signals that he is a Christian. Then, the word 'majority' (noun *majority*) explains that Christian is the largest religion in America compared to other religions. The speaker gives his opinion about the attack that occurred in one of the religions is the responsibility of everyone to stop it. The word ‘we all have a responsibility to speak up’ is addressed to the majority Christians. Obama uses the word ‘responsibility’ and ‘manipulate’ when discussing the topic about people who become a target because of their religion. He informs all of the citizens to take responsibility to reject discrimination of religion. Responsibility is a duty or obligation to satisfactorily perform or complete a task (assigned by someone, or created by one’s own promise or circumstances) that one must fulfill, and which has a consequent penalty for failure (*Business Dictionary.com*). In conclusion, it is American’s responsibility to reject proposals that Muslim-Americans should somehow be treated differently. The sentence is directly pronounced by the speaker as an invitation to stop the case of violence due to religion.

b. Discourse practice analysis

In the analysis above, it relates to another paragraph that discussed the tolerance of religion. It is quoted in the 33rd paragraph;

“And so often, we focus on our outward differences and we forget how much we share. Christians, Jews, Muslims -- we’re all, under
our faiths, descendants of Abraham. So mere tolerance of different religions is not enough. Our faiths summon us to embrace our common humanity. “O mankind,” the Koran teaches, we have “made you peoples and tribes that you may know one another.” (Applause.) So all of us have the task of expressing our religious faith in a way that seeks to build bridges rather than to divide.”

In above sentence, Obama said that all of the religion is ‘descendants of Abraham’. Muslim honor and respect the Prophet Abraham (known in the Arabic language as Ibrahim). The Quran describes him as ‘a man of truth, a prophet’ (Quran 19:41). Many aspects of Islamic worship, including pilgrimage and prayer, recognized and honor the importance of life and teachings of this great prophet. The Quran repeatedly describes the Prophet Abraham as a man who believed in One True God. Christians, Jews, and Muslims have several prophets in common and consider Abraham (Ibrahim in Islam) as messengers from God or Allah. Though Islam mentions several prophets before Him, Christian considers Abraham the first prophet. In his speech, Obama tries to convince the audience and all of the American citizens to more tolerance and build bridges, because even Muslim, Christian, and Jews this religion teach to embrace the common humanity.

c. Socio-cultural practice analysis

In the socio-cultural practice analysis, it can be seen that Christianity is the majority in America, so speakers claim that Christians have a responsibility to speak and protect other religions. According to ABC News, Eighty-three percent of Americans identify themselves as Christians. Most of the rest, 13
percent, have no religion. That leaves just 4 percent as adherents of all non-Christian religions combined — Jews, Muslims, Buddhists and a smattering of individual mentions (ABC News). Therefore, Christians have an important role in the social life of society. They become a major player in life to be brave in protecting threats against minority religions.

Data 12

“We’ve got to make sure that hate crimes are punished, and that the civil rights of all Americans are upheld. (Applause.) And just as faith leaders, including Muslims, must speak out when Christians are persecuted around the world -- (applause) -- or when anti-Semitism is on the rise -- because the fact is, is that there are Christians who are targeted now in the Middle East, despite having been there for centuries, and there are Jews who’ve lived in places like France for centuries who now feel obliged to leave because they feel themselves under assault -- sometimes by Muslims. We have to be consistent in condemning hateful rhetoric and violence against everyone. (Applause.) And that includes against Muslims here in the United States of America. (Applause.)” (40th paragraph)

a. Text analysis

In the above sentence, the speaker raised the issue of civil rights that became a problem in religious life in America. The word 'upheld' refers to civil rights that have been lost since there are many cases of religious harassment. Then, there is the word 'speak out' which refers to Muslims to join in defending if there is violence that befell Christians around the world. The speaker shows that he not only defends in one religion, but he tends to be in neutral position and defend all faiths. However, sticking to the main topic that he wanted to convey, the speaker stated his purpose with the word 'consistent' to stop violence against Muslims that undermines the principle of freedom of
religions. Moreover, the speaker also adds some examples to support his statement about hate-crimes against religion, one of the examples is he said ‘anti-Semitism is on the rise’. Anti-Semitism is The belief or behavior hostile toward Jews just because they are Jewish. It may take the form of religious teachings that proclaim the inferiority of Jews, for instance, or political efforts to isolate, oppress or otherwise injure them (adl.org). It may also include prejudiced or stereotyped views about Jews.

b. Discourse practice analysis

In the discourse practice analysis, the sentence above is related to other sentences discussed target people because of the religion. It is quoted in the 39th paragraph:

“And so if we’re serious about freedom of religion -- and I’m speaking now to my fellow Christians who remain the majority in this country -- we have to understand an attack on one faith is an attack on all our faiths. (Applause.) And when any religious group is targeted, we all have a responsibility to speak up. And we have to reject a politics that seeks to manipulate prejudice or bias, and targets people because of religion.”

The above sentence is used by the speaker to convey his main purpose. Because of so many people become targets of the religion, the speaker gives his negative perspective toward hate crimes. The speaker in his chance seeks to invite the audience to stop the action of a hate crime. And for Muslim-American, such revelation makes them feel cared for by speakers who are influential people.
c. Socio-cultural practice analysis

According to Huffington Post, Hate crimes against minority faiths spiked 86 percent in the last 12 months even as analysts believe many incidents continue to go unreported. Religious hate crimes against Muslims are the fastest growing category. For example, hate crimes against Muslim women, like all people in the United States, Muslim women have the right to practice their religion. They also have the right to be treated equally and the right not to be discriminated against or harassed because of their nationality or ethnicity. Muslim American women who choose to wear the hijab face that they are not being able to speak, because their voices are not often heard in the media, the veil is often misunderstood. Women who wear the hijab may be discriminated against, or even be targeted for hate crimes. For many Muslim women who wear hijab, having their head uncovered in front of men who are not immediate family members such as parents, brothers, sons are like being naked. Islam teaches that women, and also men to some extent, should be dressed modestly and cover themselves in certain areas. It is a symbol of modesty; women wear it in front of male strangers. This is the reason that the hate crimes against religion should be stopped.

Data 13

“So none of us can be silent. We can’t be bystanders to bigotry. And together, we’ve got to show that America truly protects all faiths.” (41st paragraph)

a. Text analysis

In the sentence above, Obama uses the words ‘silent’ and ‘bystanders to bigotry’. By using those words, Obama wants Americans to support him in
order to protect all faiths and be an active participant rather than bystanders to bigotry. According to dictionary Cambridge, Bystanders is a person who is standing near and watching something that is happening but is not taking part in it (dictionary.cambridge.org). Moreover, In the sentence above, Obama chooses sub-clause “together, we’ve got to show that America truly protects all faiths” to be combined with the main clause “So none of us can be silent. We can’t be bystanders to bigotry”. Then, the two clauses are connected by extension ‘and’. According to the representation in clause combination, those sentences give a reality that racism still a problem in America.

b. Discourse practice analysis

In the discourse practice analysis, the sentence above is relevant to other text that is discussed about the responsibility of protecting the faiths. It is quoted in 39th paragraph;

“And so if we’re serious about freedom of religion -- and I'm speaking now to my fellow Christians who remain the majority in this country -- we have to understand an attack on one faith is an attack on all our faiths. (Applause.) And when any religious group is targeted, we all have a responsibility to speak up. And we have to reject a politics that seeks to manipulate prejudice or bias, and targets people because of religion.”

Those sentences become the reason why the speaker invites the audience to be active and protect all faiths. Furthermore, in the history of America, there are many cases of racism. For example, racism towards the freedom of religion. According to Pew research center, since the 18th century,
America has been a problem with the pluralistic people. Pluralistic described that everyone has the opportunity, which includes the aspiration of women and youth and all people. This means people are free and equal; therefore, there should not be any distinction among people regarding their human rights. According to the Quran, all human beings are from the same soul, but they have been created with differences. The following verse beautifully depicts human plurality:

“Oh humankind, We (God) have created you male and female, and made you into communities and tribes so that you may know one another. Surely the noblest amongst you in the sight of God is the most God-fearing of you. God is All-Knowing and All-Aware” (QS. 49:13).

That verse reveals that diversity is a natural part of human society and important for human identity. In addition, Obama also has the same perspective that all of the human society is varied, but they have the ability to respect each other’s that is the implicit passage that he wants to deliver. For Muslim-American, the speaker’s expression of protecting religion can make them more optimistic and confident. Because of the security threat they always get, the speaker’s remarks mean a lot to them.

c. Socio-cultural practice analysis

In the analysis of socio-cultural practice analysis, in most parts of America, "separate but equal" seems like the vestige of a bygone era (the atlantic.com). The Public Religion Research Institute found that 10 percent of Americans believe business owners should be able to refuse to serve black people and Muslim if they see that as a violation of their religious
beliefs. The example above is contrary to the liberty of religion held by the Americans.

Data 14

“Groups like ISIL are desperate for legitimacy. They try to portray themselves as religious leaders and holy warriors who speak for Islam. I refuse to give them legitimacy. We must never give them that legitimacy. (Applause.) They’re not defending Islam. They’re not defending Muslims. The vast majority of the people they kill are innocent Muslim men, women, and children. (Applause.)” (42nd paragraph)

a. Text analysis

In the sentence above, Obama uses the word ‘desperate’ (adjective des-per·ate \des-p(ə)rət, -pərət\) to describe ISIL group. Desperate is Feeling or showing a hopeless sense that a situation is so bad as to be impossible to deal with (Oxford dictionary.com). Based on the sentence, the speaker seems to have a negative view of ISIS. It is clarified with the phrase ‘I refuse to give them legitimacy’, the word ‘refuse’ (verb re-fuse \ri-ˈfyüz\) indicate that one is not willing to accept or grant (something offered or requested) as a purpose of rejecting all the actions they (ISIS) did. Then, the pronoun ‘I’ used as a personal statement of the speaker. Moreover, the speaker repeatedly used the word ‘defending’ (verb de-fend \di-ˈfend\) in his speech, that is “They’re not defending Islam. They’re not defending Muslims.” The repeated words show clearly that the speaker is very firm with his opinion. The sentence shows the speaker is contra with ISIS by positioning his statement in negative perspective about them.
b. Discourse practice analysis

In the discourse practice analysis, the text above is related to the sentence in the 40th paragraph:

We’ve got to make sure that hate crimes are punished, and that the civil rights of all Americans are upheld. (Applause.) And just as faith leaders, including Muslims, must speak out when Christians are persecuted around the world -- (applause) -- or when anti-Semitism is on the rise -- because the fact is, is that there are Christians who are targeted now in the Middle East, despite having been there for centuries, and there are Jews who’ve lived in places like France for centuries who now feel obliged to leave because they feel themselves under assault --sometimes by Muslims. We have to be consistent in condemning hateful rhetoric and violence against everyone. (Applause.) And that includes against Muslims here in the United States of America. (Applause.)

The sentence above become a reason why the speaker wants to refuse the radical group who defends themselves as Muslim because the speaker looks more know what the real Muslims are. The speaker knows that Islamic values are fundamentally based on justice and compassion. The sentence shows the speaker is pros with Islam by positioning his statement in positive perspective about Islamic values. For American-Muslim, it such a pleasure to know that the speaker does not participate cornering Islam, they feel appreciated because the speaker knows the true value of Islam.

c. Socio-cultural practice analysis

Nowadays, the terrorist militants such as ISIS fight against the Islamic governments and states to weaken Islamic countries, not to defend Islam or Muslims. During the past two decades, hundreds of thousands of
innocent Muslim civilians have been killed by the terrorist fighters in Iraq, Lydia, Syria, Yemen, Afghanistan, and Pakistan. It is clear that this war has been waged against Muslims, which resulted in the destruction of Islamic countries and the weakness of Islam and Muslims. The Holy Quran this says that "Prepare against them (i.e., the enemy) with whatever force and trained horses you can in order to frighten thereby Allah’s enemy, your enemy, and others besides them whom you do not know, but Allah knows them (Chapter 8, verse 60)." The Holy Quran tells Muslims to defend Islam and Muslims, but not to kill them, or frighten them through terrorist and suicide attacks. Quran commands Muslims to be strong enough against their enemies empowering themselves through knowledge, technology, weaponry, etc. to protect Islam and defend Muslims against their enemies. But, unfortunately, nowadays the Islamic Jihadi groups pretend that they fight against American and Western forces in Syria, Afghanistan, Libya, Yemen or Iraq without having powerful weapons as compared to the most advanced war technology and weaponry the western forces have. In fact, the terrorist groups such as ISIS made the Islamic countries as battlefields for non-Muslim forces to test their most updated war technologies upon Muslims’ houses and buildings destructing all the buildings, roads, bridges, factories. As a result, nothing remained from the countries except for the completely destructed cities.
Data 15

“And, by the way, the notion that America is at war with Islam ignores the fact that the world’s religions are a part of who we are. We can’t be at war with any other religion because the world’s religions are a part of the very fabric of the United States, our national character. (Applause.)” (43rd paragraph)

a. Text analysis

In the sentence above, Obama uses the word ‘fabric’ (noun fabric \ˈfa-brik\) to describe the position of religion in U.S. ‘Fabric’ is to mean core or main or central to a concept. The fabric of something is what that something is made of, that without that something, either the substance is changed entirely or not made at all. In that chance, Obama wants to inform that religion has played a significant role in every aspect of American life and culture. The United States has always been a country of diverse peoples and/faiths. Moreover, Obama as the speaker chooses sub-clause “because the world’s religions are a part of the very fabric of the United States, our national character” to be combined with the main clause “We can’t be at war with any other religion”. Then, the two clauses are connected by expansion ‘because’. There is a fact behind the sentence; that is there so many conflicts involve religion. Religion has been implicated in all sorts of conflict and violence throughout human history. There is blood on the hands of the faithful, and no avoiding the fact that in the service of the wrong people, religion can be a force of great harm.
b. Discourse practice analysis

In the discourse practice analysis, the sentence above is related to another sentence that discussed the same issue. It is quoted in the 34th paragraph:

“Second, as Americans, we have to stay true to our core values, and that includes freedom of religion for all faiths. I already mentioned our Founders, like Jefferson, knew that religious liberty is essential not only to protect religion but because religion helps strengthen our nation -- if it is free if it is not an extension of the state. Part of what’s happened in the Middle East and North Africa and other places where we see sectarian violence is religion being a tool for another agenda -- for power, for control. Freedom of religion helps prevent that, both ways -- protects religious faiths, protects the state from -- or those who want to take over the state from using religious animosity as a tool for their own ends.”

The sentence above becomes the reason why the speaker stated ‘we can’t be at war with any other religions’. Obama stated ‘we have to stay to our core values and that includes freedom of religion for all faiths’, has to mean to give information for the public that America has a constitution that protects the freedom of religion. As the text analysis, he shows the contents of his speech that is pros with the government of the United States. Moreover, from the paragraph above, he mentions that religion can help strengthen citizen’s nation. The speaker used the speech as a strategy to form a positive outlook on the government. Furthermore, for Muslim-American, the statement can be a knowledge for them to no longer feel ostracized because of their minority religion.
c. Sociocultural practice analysis

In America, religion plays an important role in political and social life. Many sociologists believe that religion plays a vital role in society and helps individuals come together in times of hardship, reinforcing social solidarity within a particular community. Some believe that without religion, societies would in some cases fall apart and there would not be social solidarity as people would not have a sense of closeness with each other, nor would they have anything to believe in. In America, politicians frequently discuss their religion when campaigning, and many churches and religious figures are highly politically active. As important as religion is in politics, Jefferson, the third president of the United States, had to fight his way into office due to his controversial thoughts about religion. His writing was often seen as anti-Christian. It is argued that Jefferson’s win can be linked to him changing the election’s narrative from one about his own religious beliefs, to one about his tolerance of religious freedom (Lambert 1997). That is the reason why speakers claim that religion is an important part of American life and can help strengthen the country.

Data 16

“So the best way for us to fight terrorism is to deny these organizations legitimacy and to show that here in the United States of America, we do not suppress Islam; we celebrate and lift up the success of Muslim Americans. That’s how we show the lie that they’re trying to propagate. (Applause.) We shouldn’t play into terrorist propaganda. And we can’t suggest that Islam itself is at the root of the problem. That betrays our values. It alienates Muslim Americans. It’s hurtful to those kids who are trying to go to school and are members of the Boy Scouts and are thinking about joining our military” (44th paragraph)
a. Text analysis

In text analysis, there are several words that refer to the speaker's purpose. The first is, on 'us' in the sentence 'the best way for us to fight terrorism is to deny these organizations legitimacy and to show that here in the United States of America, we do not suppress Islam; we celebrate and lift up the success of Muslim Americans' which refers to the act of against terrorism. The word 'us' (pronoun 'us') another word of 'we' refers to the speaker and audience. The speaker gives the intention that they are not easily influenced by the propaganda they make. The word 'they' refers to some radical Islamic groups that give negative stereotype about Muslims. Furthermore, Obama as the speaker also uses 'play' and 'root' to explain his main point. Propaganda plays on human emotions—fear, hope, anger, frustration, sympathy—to direct audiences toward the desired goal. In the deepest sense, propaganda is a mind game—the skillful propagandist exploits people’s fears and prejudices. Successful propagandists understand how to psychologically tailor messages to people’s emotions in order to create a sense of excitement and arousal that suppresses critical thinking. Obama in his statement wants the audience against the propaganda. Moreover, the word ‘root’ has a purpose of clarifying to the people that all of the problems are not because of Muslim.
b. Discourse practice analysis

In the analysis of discourse practice, the text above is related to the another paragraph that becomes the reason why the speaker gives a solution to stop the terrorist propaganda. It is quoted in the 42nd paragraph;

“Groups like ISIL are desperate for legitimacy. They try to portray themselves as religious leaders and holy warriors who speak for Islam. I refuse to give them legitimacy. We must never give them that legitimacy. (Applause.) They’re not defending Islam. They’re not defending Muslims. The vast majority of the people they kill are innocent Muslim men, women, and children. (Applause.)” (42nd paragraph)

The sentence above is the reason for the speakers to fight against terrorist groups. The speaker realizes that Muslim-American has a problem when there is an attack from a terrorist who speaks for Islam. They get less secured and become targeted to blame. Because of the propaganda, gives effect to many young children wants to join the military. For that reason, the speaker tries to provide a solution by showing they are not easy to propagate. For Muslim-American, such statements greatly affect them. If all this time they have always been regarded as one of the threats, but now they can feel more appreciated and defended by the speaker who is a very influential person.

c. Socio-cultural practice analysis

Nowadays, Isis continues to spread propaganda to fight the west. There are More war statements and threats exposed to the world by them. This is a factor that makes the image of Islam bad and makes Muslims become the
root of the problems. One of their propaganda is a document called "Media Operative, You Are a Mujahid, too" that surfaced last year exposes Isis's strategy for its propagandists in the Middle East and further afield (Independent.co.uk). Claiming the West is “angered and terrorized by jihadi media”, the authors urge followers to shatter enemy morale. That example is one of the many propogandas they have spread and exposed to the world.

Data 17

“Now, finally, just as all Americans have a responsibility to reject discrimination - - I’ve said this before -- Muslims around the world have a responsibility to reject extremist ideologies that are trying to penetrate within Muslim communities.” (46th paragraph)

a. Text analysis

In the above sentence, Obama tries to tell the audiences about what should they do with the ideologies that are trying to provoke Muslim communities. It is showed by word ‘responsibility’ (noun re·spon·si·bil·i·ty \ri-,spən(t)-sə-'bi-lə-tē\), it has a purpose to make all of American Muslims having their responsibilities to reject any kinds of discrimination and wrong ideologies. The word ‘responsibility’ is an active process to ban the extremist ideologies. President Obama said that Muslims in the United States and around the world must reject the hateful ideology of groups like ISIS and al-Qaeda. Moreover, Obama believes the responsibility act can be decreased of terrorism in the United States.
b. Discourse practice analysis

In the discourse practice analysis, the sentence above is related to the other sentences which discuss the same purpose. It is quoted in the 40th paragraph;

So the best way for us to fight terrorism is to deny these organizations legitimacy and to show that here in the United States of America, we do not suppress Islam; we celebrate and lift up the success of Muslim Americans. That’s how we show the lie that they’re trying to propagate. (Applause.) We shouldn’t play into terrorist propaganda. And we can’t suggest that Islam itself is at the root of the problem. That betrays our values. It alienates Muslim Americans. It’s hurtful to those kids who are trying to go to school and are members of the Boy Scouts and are thinking about joining our military.

The reason of the speaker repeats the word ‘reject’ is to reinforce his statement and people can see his seriousness in overcoming the terrorism that claims as Muslim. By interpreting the word ‘reject’, the speaker realizes that Muslim-American has a problem to face the extremist group. So he uses his speech as a message to all Muslims not to worry about threats by the extreme group. In his sentence, he also stated that all Americans are no exception other religions also help refuse discrimination against the Muslim group. Of course, the statement invites a positive response from Muslim-American.

c. Socio-cultural practice analysis

Nowadays, there are so many young Muslims in so many countries joining ISIS. This extremist group uses the Internet to attract recruits from all over the world, but primarily from Western Europe. Many come to Iraq and
Syria to fight. Others come to be trained in terrorist tactics they can then employ on return to their homelands. Others may not leave their homelands at all but are indoctrinated over the Internet to conduct “jihad” in their own communities. In conclusion, they are using the power of religious ideology to convince recruits to accept a life that in all probability will include considerable privation and sacrifice.

Data 18

“Here at this mosque, and across our country and around the world, Muslim leaders are roundly and repeatedly and consistently condemning terrorism. And around the globe, Muslims who’ve dared to speak out have often been targeted and even killed. So those voices are there; we just have to amplify them more. (Applause.)” (46th paragraph)

a. Text analysis

Based on the sentence above, the speaker shows his negative perspective about terrorists. It is marked by the use of the word ‘condemning’ (verb con-demn \kən-ˈdem\) which refers to the action of a Muslim leader who also has the same statement. It is followed by the word ‘consistently’ (kən-sis-tənt-li\ adverb) which has a meaning that the action is continuous and never stops. Then, there is the word ‘amplify’ (verb am-plify \-f\) which refers to the action of condemning and speak out. The word ‘amplify’ has the meaning that support to Muslims who want to speak up against terrorism.
b. Discourse practice analysis

In the discourse practice analysis, the sentence above is related to the other sentence that talks about ‘reject discrimination’. It is quoted in the 45th paragraph:

“Now, finally, just as all Americans have a responsibility to reject discrimination -- I’ve said this before -- Muslims around the world have a responsibility to reject extremist ideologies that are trying to penetrate within Muslim communities”

The sentence above becomes the reason of the speaker speaks ‘amplify’. By interpreting the use of word ‘amplify’, the speaker shows his support to the Muslim leaders.

c. Socio-cultural practice analysis

Many argue that Muslims do not support the denial of terrorism. Muslims speak out against terrorism again and again. They are speaking out against terrorism and fanaticism, clearly and consistently. It is important to build strong ties with Muslims to fight radicalization and extremism. Especially when unfairly singled out the Muslim community is considered as a factor of recruitment by ISIS and other extremist groups. But, the Muslim community needs partners in the fight against terror in the defense of human dignity and human life. They need people who are willing to stand up for the protection of every human life regardless of its cultural, ethnic nationalistic and religious origin.
CHAPTER IV

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

According to what has been discussed in the analysis of the text, analysis of discourse practice, and analysis of socio-cultural practice to the text speech of Barrack Obama in Islamic Society of Baltimore on 3 February 2016, there are some conclusions as follows:

First, a Muslims-American representation which performed by the speaker in his speech viewed through the analysis of the text, the chosen word, diction, phrase, clause and the grammatical are tending to show the view of Islam in American citizens. It is reflected in some paragraphs that stated the situation in Muslim communities after a lot of terrorist acts to give solutions for the issues of hate crimes against religion and Extremist group.

Second is the analysis of discourse practice. By the analysis, the text is not only delivered to all Muslim communities, but also for all of the Americans. The speaker produces the text by looking at Muslim-American social life that has to struggle to hide their faiths because of the hate crimes against Muslim have increased. Then, he produces the text to provide solutions to the problem. On the consumption of the text, it can be seen that Muslim-Americans’ response to the speech texts shows the positive reaction. The speakers always produce the text that shows his positive perspective about the
real value of Islam. Then, because of the speaker is a President of the United States, the speech text very influential for their psychology and social life.

The third is the analysis of socio-cultural practice. By the analysis, it proves that the principle of religious freedom is not successfully run in America. In the social life, there are a lot of discrimination and hate crimes against religion in the United States. In fact, the incidents keep growing every day and impact on Muslim America communities. So, the freedom of religion that has been declared by the American founder is still cannot be realized.

B. Suggestions

After analyzing the data and composing the conclusions, some suggestions are related to the results of the research will be presented as follows:

First, the analysis of speech text is now still rare to be conducted. It could be better to increase the other various discourses to be explored. Moreover, for future researchers, the writer suggests to deeply extend the topic of the research that gives a different view than commonly conducted, such as mass media analysis

Second, the speech text of the President Barrack Obama in Islamic Society in Baltimore is still can be developed through the further research. For example in the study of the discourse of global politics in the United States and its relations to the freedom of religion. And also is better to interview the
speaker who has intervention in production text in order to the aim and goal clearly and specifically.
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THE WHITE HOUSE

OFFICE OF THE PRESS SECRETARY

For Immediate Release February 03, 2016

REMARKS BY THE PRESIDENT AT ISLAMIC SOCIETY OF BALTIMORE

Baltimore, Maryland

1:04 P.M. EST

THE PRESIDENT: Well, good afternoon. And, Sabah, thank you for the wonderful introduction and for your example -- your devotion to your faith and your education, and your service to others. You're an inspiration. You're going to be a fantastic doctor. And I suspect, Sabah, your parents are here because they wanted to see you so -- where are Sabah’s parents? There you go. (Applause.) Good job, Mom. She did great, didn’t she? She was terrific.

To everyone here at the Islamic Society of Baltimore, thank you for welcoming me here today. I want to thank Muslim Americans leaders from across this city and this state, and some who traveled even from out of state to be here. I want to recognize Congressman John Sarbanes, who is here. (Applause.) As well as two other great leaders in Congress -- and proud Muslim Americans -- Congressman Keith Ellison from the great state of Minnesota -- (applause) -- and Congressman Andre Carson from the great state of Indiana. (Applause.)
This mosque, like so many in our country, is an all-American story. You’ve been part of this city for nearly half a century. You serve thousands of families - some who’ve lived here for decades as well as immigrants from many countries who’ve worked to become proud American citizens.

Now, a lot of Americans have never visited a mosque. To the folks watching this today who haven’t -- think of your own church, or synagogue, or temple, and a mosque like this will be very familiar. This is where families come to worship and express their love for God and each other. There’s a school where teachers open young minds. Kids play baseball and football and basketball -- boys and girls -- I hear they’re pretty good. (Laughter.) Cub Scouts, Girl Scouts meet, recite the Pledge of Allegiance here.

With interfaith dialogue, you build bridges of understanding with other faith communities -- Christians and Jews. There’s a health clinic that serves the needy, regardless of their faith. And members of this community are out in the broader community, working for social justice and urban development. As voters, you come here to meet candidates. As one of your members said, “just look at the way we live...we’re true Americans.”

So the first thing I want to say is two words that Muslim Americans don’t hear often enough -- and that is, thank you. Thank you for serving your community. Thank you for lifting up the lives of your neighbors, and for helping keep us strong and united as one American family. We are grateful for that. (Applause.)
Now, this brings me to the other reason I wanted to come here today. I know that in Muslim communities across our country, this is a time of concern and, frankly, a time of some fear. Like all Americans, you’re worried about the threat of terrorism. But on top of that, as Muslim Americans, you also have another concern -- and that is your entire community so often is targeted or blamed for the violent acts of the very few.

The Muslim American community remains relatively small -- several million people in this country. And as a result, most Americans don’t necessarily know -- or at least don’t know that they know -- a Muslim personally. And as a result, many only hear about Muslims and Islam from the news after an act of terrorism, or in distorted media portrayals in TV or film, all of which gives this hugely distorted impression.

And since 9/11, but more recently, since the attacks in Paris and San Bernardino, you’ve seen too often people conflating the horrific acts of terrorism with the beliefs of an entire faith. And of course, recently, we’ve heard inexcusable political rhetoric against Muslim Americans that has no place in our country.

No surprise, then, that threats and harassment of Muslim Americans have surged. Here at this mosque, twice last year, threats were made against your children. Around the country, women wearing the hijab -- just like Sabah -- have been targeted. We’ve seen children bullied. We’ve seen mosques vandalized. Sikh Americans and others who are perceived to be Muslims have been targeted, as well.
I just had a chance to meet with some extraordinary Muslim Americans from across the country who are doing all sorts of work. Some of them are doctors; some of them are community leaders; religious leaders. All of them were doing extraordinary work not just in the Muslim community but in the American community. And they’re proud of their work in business and education, and on behalf of social justice and the environment and education. I should point out they were all much younger than me -- (laughter) -- which is happening more frequently these days. And you couldn’t help but be inspired, hearing about the extraordinary work that they’re doing. But you also could not help but be heartbroken to hear their worries and their anxieties.

Some of them are parents, and they talked about how their children were asking, are we going to be forced out of the country, or, are we going to be rounded up? Why do people treat us like that? Conversations that you shouldn’t have to have with children -- not in this country. Not at this moment.

And that’s an anxiety echoed in letters I get from Muslim Americans around the country. I’ve had people write to me and say, I feel like I’m a second-class citizen. I’ve had mothers write and say, “my heart cries every night,” thinking about how her daughter might be treated at school. A girl from Ohio, 13 years old, told me, “I’m scared.” A girl from Texas signed her letter “a confused 14-year-old trying to find her place in the world.”

These are children just like mine. And the notion that they would be filled with doubt and questioning their places in this great country of ours at a time when
they’ve got enough to worry about -- it’s hard being a teenager already -- that’s not who we are.

We’re one American family. And when any part of our family starts to feel separate or second-class or targeted, it tears at the very fabric of our nation. (Applause.)

It’s a challenge to our values -- and that means we have much work to do. We’ve got to tackle this head on. We have to be honest and clear about it. And we have to speak out. This is a moment when, as Americans, we have to truly listen to each other and learn from each other. And I believe it has to begin with a common understanding of some basic facts. And I express these facts, although they’d be obvious to many of the people in this place, because, unfortunately, it’s not facts that are communicated on a regular basis through our media.

So let’s start with this fact: For more than a thousand years, people have been drawn to Islam’s message of peace. And the very word itself, Islam, comes from salam -- peace. The standard greeting is as-salamu alaykum -- peace be upon you. And like so many faiths, Islam is rooted in a commitment to compassion and mercy and justice and charity. Whoever wants to enter paradise, the Prophet Muhammad taught, “let him treat people the way he would love to be treated.” (Applause.) For Christians like myself, I’m assuming that sounds familiar. (Laughter.)
The world’s 1.6 billion Muslims are as diverse as humanity itself. They are Arabs and Africans. They're from Latin America to Southeast Asia; Brazilians, Nigerians, Bangladeshis, Indonesians. They are white and brown and black. There’s a large African American Muslim community. That diversity is represented here today. A 14-year-old boy in Texas who’s Muslim spoke for many when he wrote to me and said, “We just want to live in peace.”

Here’s another fact: Islam has always been part of America. Starting in colonial times, many of the slaves brought here from Africa were Muslim. And even in their bondage, some kept their faith alive. A few even won their freedom and became known to many Americans. And when enshrining the freedom of religion in our Constitution and our Bill of Rights, our Founders meant what they said when they said it applied to all religions.

Back then, Muslims were often called Mahometans. And Thomas Jefferson explained that the Virginia Statute for Religious Freedom he wrote was designed to protect all faiths -- and I’m quoting Thomas Jefferson now -- “the Jew and the Gentile, the Christian and the Mahometan.” (Applause.)

Jefferson and John Adams had their own copies of the Koran. Benjamin Franklin wrote that “even if the Mufti of Constantinople were to send a missionary to preach to us, he would find a pulpit at his service.” (Applause.)

So this is not a new thing.

Generations of Muslim Americans helped to build our nation. They were part of the flow of immigrants who became farmers and merchants. They built
America’s first mosque, surprisingly enough, in North Dakota. (Laughter.) America’s oldest surviving mosque is in Iowa. The first Islamic center in New York City was built in the 1890s. Muslim Americans worked on Henry Ford’s assembly line, cranking out cars. A Muslim American designed the skyscrapers of Chicago.

In 1957, when dedicating the Islamic center in Washington, D.C., President Eisenhower said, “I should like to assure you, my Islamic friends, that under the American Constitution … and in American hearts…this place of worship, is just as welcome…as any other religion.” (Applause.)

And perhaps the most pertinent fact, Muslim Americans enrich our lives today in every way. They’re our neighbors, the teachers who inspire our children, the doctors who trust us with our health -- future doctors like Sabah. They’re scientists who win Nobel Prizes, young entrepreneurs who are creating new technologies that we use all the time. They’re the sports heroes we cheer for — like Muhammad Ali and Kareem Abdul-Jabbar, Hakeem Olajuwon. And by the way, when Team USA marches into the next Olympics, one of the Americans waving the red, white and blue -- (applause) -- will a fencing champion, wearing her hijab, Ibtihaj Muhammad, who is here today. Stand up. (Applause.) I told her to bring home the gold. (Laughter.) Not to put any pressure on you. (Laughter.)

Muslim Americans keep us safe. They’re our police and our firefighters. They're in homeland security, in our intelligence community. They serve
honorably in our armed forces -- meaning they fight and bleed and die for our freedom. Some rest in Arlington National Cemetery. (Applause.)

So Muslim Americans are some of the most resilient and patriotic Americans you’ll ever meet. We’re honored to have some of our proud Muslim American servicemembers here today. Please stand if you’re here, so we can thank you for your service. (Applause.)

So part of the reason I want to lay out these facts is because, in the discussions that I was having with these incredibly accomplished young people, they were pointing that so often they felt invisible. And part of what we have to do is to lift up the contributions of the Muslim American community not when there’s a problem, but all the time.

Our television shows should have some Muslim characters that are unrelated to national security -- (applause) -- because -- it’s not that hard to do. There was a time when there were no black people on television. And you can tell good stories while still representing the reality of our communities.

Now, we do have another fact that we have to acknowledge. Even as the overwhelming majority -- and I repeat, the overwhelming majority -- of the world’s Muslims embrace Islam as a source of peace, it is undeniable that a small fraction of Muslims propagate a perverted interpretation of Islam. This is the truth.
Groups like al Qaeda and ISIL, they’re not the first extremists in history to misuse God’s name. We’ve seen it before, across faiths. But right now, there is an organized extremist element that draws selectively from Islamic texts, twists them in an attempt to justify their killing and their terror. They combine it with false claims that America and the West are at war with Islam. And this warped thinking that has found adherents around the world -- including, as we saw, tragically, in Boston and Chattanooga and San Bernardino -- is real. It’s there. And it creates tensions and pressure that disproportionately burden the overwhelming majority of law-abiding Muslim citizens.

And the question then is, how do we move forward together? How do we keep our country strong and united? How do we defend ourselves against organizations that are bent on killing innocents? And it can’t be the work of any one faith alone. It can’t be just a burden on the Muslim community -- although the Muslim community has to play a role. We all have responsibilities. So with the time I have left, I just want to suggest a few principles that I believe can guide us.

First, at a time when others are trying to divide us along lines of religion or sect, we have to reaffirm that most fundamental of truths: We are all God’s children. We’re all born equal, with inherent dignity.

And so often, we focus on our outward differences and we forget how much we share. Christians, Jews, Muslims -- we’re all, under our faiths, descendants of Abraham. So mere tolerance of different religions is not enough. Our faiths
summon us to embrace our common humanity. “O mankind,” the Koran
teaches, we have “made you peoples and tribes that you may know one another.”
(Applause.) So all of us have the task of expressing our religious faith in a way
that seeks to build bridges rather than to divide.

Second, as Americans, we have to stay true to our core values, and that includes
freedom of religion for all faiths. I already mentioned our Founders, like
Jefferson, knew that religious liberty is essential not only to protect religion but
because religion helps strengthen our nation -- if it is free, if it is not an
extension of the state. Part of what’s happened in the Middle East and North
Africa and other places where we see sectarian violence is religion being a tool
for another agenda -- for power, for control. Freedom of religion helps prevent
that, both ways -- protects religious faiths, protects the state from -- or those
who want to take over the state from using religious animosity as a tool for their
own ends.

That doesn’t mean that those of us with religious faith should not be involved.
We have to be active citizenry. But we have to respect the fact that we have
freedom of religion.

Remember, many preachers and pastors fought to abolish the evil of slavery.
People of faith advocated to improve conditions for workers and ban child
labor. Dr. King was joined by people of many faiths, challenging us to live up
to our ideals. And that civil activism, that civic participation that’s the essence
of our democracy, it is enhanced by freedom of religion.
Now, we have to acknowledge that there have been times where we have fallen short of our ideals. By the way, Thomas Jefferson’s opponents tried to stir things up by suggesting he was a Muslim -- so I was not the first -- (applause.) No, it’s true, it’s true. Look it up. (Laughter.) I’m in good company. (Laughter.)

But it hasn’t just been attacks of that sort that have been used. Mormon communities have been attacked throughout our history. Catholics, including, most prominently, JFK -- John F. Kennedy -- when he ran for President, was accused of being disloyal. There was a suggestion that he would be taking orders from the Pope as opposed to upholding his constitutional duties. Anti-Semitism in this country has a sad and long history, and Jews were exclude routinely from colleges and professions and from public office.

And so if we’re serious about freedom of religion -- and I’m speaking now to my fellow Christians who remain the majority in this country -- we have to understand an attack on one faith is an attack on all our faiths. (Applause.) And when any religious group is targeted, we all have a responsibility to speak up. And we have to reject a politics that seeks to manipulate prejudice or bias, and targets people because of religion.

We’ve got to make sure that hate crimes are punished, and that the civil rights of all Americans are upheld. (Applause.) And just as faith leaders, including Muslims, must speak out when Christians are persecuted around the world -- (applause) -- or when anti-Semitism is on the rise -- because the fact is, is that
there are Christians who are targeted now in the Middle East, despite having been there for centuries, and there are Jews who’ve lived in places like France for centuries who now feel obliged to leave because they feel themselves under assault --sometimes by Muslims. We have to be consistent in condemning hateful rhetoric and violence against everyone. (Applause.) And that includes against Muslims here in the United States of America. (Applause.)

So none of us can be silent. We can’t be bystanders to bigotry. And together, we’ve got to show that America truly protects all faiths.

Which brings me to my next point: As we protect our country from terrorism, we should not reinforce the ideas and the rhetoric of the terrorists themselves. I often hear it said that we need moral clarity in this fight. And the suggestion is somehow that if I would simply say, these are all Islamic terrorists, then we would actually have solved the problem by now, apparently. (Laughter.) Well, I agree, we actually do need moral clarity. Let’s have some moral clarity. (Applause.)

Groups like ISIL are desperate for legitimacy. They try to portray themselves as religious leaders and holy warriors who speak for Islam. I refuse to give them legitimacy. We must never give them that legitimacy. (Applause.) They’re not defending Islam. They’re not defending Muslims. The vast majority of the people they kill are innocent Muslim men, women and children. (Applause.)

And, by the way, the notion that America is at war with Islam ignores the fact that the world’s religions are a part of who we are. We can’t be at war with any
other religion because the world’s religions are a part of the very fabric of the United States, our national character. (Applause.)

So the best way for us to fight terrorism is to deny these organizations legitimacy and to show that here in the United States of America, we do not suppress Islam; we celebrate and lift up the success of Muslim Americans. That’s how we show the lie that they’re trying to propagate. (Applause.) We shouldn’t play into terrorist propaganda. And we can’t suggest that Islam itself is at the root of the problem. That betrays our values. It alienates Muslim Americans. It’s hurtful to those kids who are trying to go to school and are members of the Boy Scouts, and are thinking about joining our military.

That kind of mindset helps our enemies. It helps our enemies recruit. It makes us all less safe. So let’s be clear about that.

Now, finally, just as all Americans have a responsibility to reject discrimination -- I’ve said this before -- Muslims around the world have a responsibility to reject extremist ideologies that are trying to penetrate within Muslim communities.

Here at this mosque, and across our country and around the world, Muslim leaders are roundly and repeatedly and consistently condemning terrorism. And around the globe, Muslims who’ve dared to speak out have often been targeted and even killed. So those voices are there; we just have to amplify them more. (Applause.)
And it was interesting, in the discussion I had before I came out, some people said, why is there always a burden on us? When a young man in Charleston shoots African Americans in a church, there’s not an expectation that every white person in America suddenly is explaining that they’re not racist. They can Everybody is assumed to be horrified by that act. And I recognize that sometimes that doesn’t feel fair.

But part of the answer is to make sure that the Muslim community in all of its variety, in all the good works that it’s doing, in all the talent that’s on display, that it’s out there visible on a consistent basis -- not just at a certain moment. (Applause.)

But what is also true is, is that there is a battle of hearts and minds that takes place -- that is taking place right now, and American Muslims are better positioned than anybody to show that it is possible to be faithful to Islam and to be part of a pluralistic society, and to be on the cutting-edge of science, and to believe in democracy. (Applause.)

And so I would urge all of you not to see this as a burden, but as a great opportunity and a great privilege to show who you are. To use a little Christian expression -- let your light shine. Because when you do you’ll make clear that this is not a clash of civilizations between the West and Islam. This is a struggle between the peace-loving, overwhelming majority of Muslims around the world and a radical, tiny minority. And ultimately, I’m confident that the
overwhelming majority will win that battle. (Applause.) Muslims will decide the future of your faith. And I’m confident in the direction that it will go.

But across the Islamic world, influential voices should consistently speak out with an affirmative vision of their faith. And it’s happening. These are the voices of Muslim clerics who teach that Islam prohibits terrorism, for the Koran says whoever kills an innocent, it is as if he has killed all mankind. (Applause.) These are the voices of Muslim scholars, some of whom join us today, who know Islam has a tradition of respect for other faiths; and Muslim teachers who point out that the first word revealed in the Koran -- igra -- means “read” -- to seek knowledge, to question assumptions. (Applause.)

Muslim political leaders have to push back on the lie that the West oppresses Muslims, and against conspiracy theories that says America is the cause of every ill in the Middle East. Now, that doesn't mean that Muslim Americans aren’t free to criticize American -- U.S. foreign policy. That’s part of being an American. I promise you, as the President of the United States, I’m mindful that that is a healthy tradition that is alive and well in America. (Laughter.) But like leaders everywhere, these leaders have been offering, and need to continue to offer, a positive vision for progress, and that includes political and economic progress.

And we have to acknowledge that much of the violence in places like the Middle East is now turning into fights between sects -- Shia, Sunni and others -- where differences are often exploited to serve political agendas, as I said earlier. And
this bloodshed is destroying Muslim families and communities, and there has to be global pressure to have the vision and the courage to end this kind of thinking and this approach to organizing political power.

It’s not historically unique. It’s happened in every part of the world -- from Northern Ireland to Africa, to Asia, to right here in the United States -- in the past. But it is something that we have to fight against.

And we know it’s possible. Across the history of Islam, different sects traditionally have lived and thrived together peacefully. And in many parts of the world they do today, including here in the United States.

Like people of all religions, Muslims living their faith in a modern, pluralistic world are called upon to uphold human rights, to make sure that everyone has opportunity. That includes the aspirations of women and youth and all people. If we expect our own dignity to be respected, so must we respect the dignity of others. (Applause.)

So let me conclude by saying that as Muslim communities stand up for the future that you believe in, that you exhibit in your daily lives, as you teach your children, America will be your partner. We will -- I will -- do everything I can to lift up the multiplicity of Muslim voices that promote pluralism and peace. (Applause.) We will continue to reach out to young Muslims around the world, empowering them with science and technology and entrepreneurship, so they can pursue their God-given potential, and help build up their communities and provide opportunity. It’s why we will continue to partner with Muslim
American communities -- not just to help you protect against extremist threats, but to expand health care and education and opportunity -- (applause) -- because that’s the best way to build strong, resilient communities.

Our values must guide us in this work. Engagement with Muslim American communities must never be a cover for surveillance. (Applause.) We can’t give in to profiling entire groups of people. There’s no one single profile of terrorists. We can’t securitize our entire relationship with Muslim Americans. We can’t deal with you solely through the prism of law enforcement. We’ve got to build trust and mutual respect. That’s how we’ll keep our communities strong and our communities united.

As I was in discussion with the young people before I came in here, I said this will be a process. Law enforcement has a tough job. Some of these groups are specifically trying to target Muslim youth. We’re going to have to be partners in this process. There will be times where the relationship is clumsy or mishandled. But I want you to know that from the President to the FBI Director, to everybody in law enforcement, my directive and their understanding is, is that this is something we have to do together. And if we don’t do it well, then we’re actually not making ourselves safer; we’re making ourselves less safe.

And here, I want to speak directly to the young people who may be listening. In our lives, we all have many identities. We are sons and daughters, and brothers and sisters. We’re classmates; Cub Scout troop members. We’re followers of our faith. We’re citizens of our country. And today, there are voices in this
world, particularly over the Internet, who are constantly claiming that you have to choose between your identities -- as a Muslim, for example, or an American. Do not believe them. If you’re ever wondering whether you fit in here, let me say it as clearly as I can, as President of the United States: You fit in here -- right here. (Applause.) You’re right where you belong. You’re part of America, too. (Applause.) You’re not Muslim or American. You’re Muslim and American. (Applause.)

Don’t grow cynical. Don’t respond to ignorance by embracing a world view that suggests you must choose between your faith and your patriotism. Don’t believe that you have to choose between your best impulses and somehow embrace a world view that pits us against each other -- or, even worse, glorifies violence. Understand your power to bring about change. Stay engaged in your community. Help move our country forward -- your country forward. (Applause.)

We are blessed to live in a nation where even if we sometimes stumble, even if we sometimes fall short, we never stop striving for our ideals. We keep moving closer to that more perfect union. We’re a country where, if you work hard and if you play by the rules, you can ultimately make it, no matter who you are or how you pray. It may not always start off even in the race, but here, more than any place else, there’s the opportunity to run that race.

And as we go forward, I want every Muslim American to remember you are not alone. Your fellow Americans stand with you -- just as Sabah described her
friends after she decided that she was going to start wearing a hijab. That’s not unusual. Because just as so often we only hear about Muslims after a terrorist attack, so often we only hear about Americans’ response to Muslims after a hate crime has happened, we don’t always hear about the extraordinary respect and love and community that so many Americans feel.

I’m thinking about the seven-year-old boy in Texas who emptied his piggy bank to help a mosque that had been vandalized. (Applause.) Or all the faith communities that rallied around Muslim Americans after the tragedy in Chapel Hill. The churches and the synagogues standing shoulder-to-shoulder with their local mosques, including the woman carrying a sign saying “We love our Muslim neighbors.” Think of our men and women in uniform who, when they heard that a little girl was afraid because she’s a Muslim, sent her a message -- “I Will Protect You.” (Applause.)

I want every American to remember how Muslim communities are standing up for others, as well. Because right now, as we speak, there are Muslims in Kenya who saved Christians from terrorists, and Muslims who just met in Morocco to protect religious minorities, including Christians and Jews. (Applause.) The good people of this mosque helped this city move forward after the turmoil of last year. Muslim Americans across the country helped African American churches rebuild after arson.

Remember the Muslim Americans in Boston who reached out to victims of the Marathon bombing; the Muslim Americans across the country who raised
money for the families of San Bernardino; the Muslim Americans in Chattanooga who honored our fallen servicemembers, one of them saying, “in the name of God, the God of Abraham, Moses, Jesus, and Muhammad, God bless our fallen heroes.” (Applause.)

We are one American family. We will rise and fall together. It won’t always be easy. There will be times where our worst impulses are given voice. But I believe that

**There are no sources in the current document.** Ultimately, our best voices will win out. And that gives me confidence and faith in the future. (Applause.)

After more than 200 years, our blended heritage, the patchwork quilt which is America, that is not a weakness, that is one of our greatest strengths. It’s what makes us a beacon to the world. It’s what led that mother who wrote to me -- the one who worries about her young daughter -- it led her to end her letter with hope, despite her fears. She said, “I still believe in one nation, under God, indivisible, with liberty and justice for all.” (Applause.)

May God’s peace be upon you. May God bless the United States of America.

Thank you very much, everybody. (Applause.)

END

1:52 P.M. EST