

## REPRESENTATIONS OF ISLAM AND MUSLIMS IN THE CORPUS OF CONTEMPORARY AMERICAN ENGLISH (COCA)

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**Abstract:** *How a person, group, culture, or concept is portrayed significantly impacts how the world perceives and holds ideas. Many communication channels, nevertheless, may be perceived as prejudiced in favor of particular communities that belong to distinct racial and religious groups. The Muslim communities who practice Islam and the religion itself are sometimes misinterpreted and poorly portrayed in Western media. Thus, this study aims to examine the representations of Muslims and Islam through a collocational analysis of the word Muslim and Islam in the Corpus of Contemporary American English (COCA). Two sets of collocation were compared; one was from 2000-2004, around the September 11, 2001 incident, and the other after the introduction of Trump's policy on Muslim banning in 2015-2019. The purpose of comparing these two was to examine how Islam and Muslims were represented and described during the two events. A total of 132 collocations for the words Islam and Muslim were identified in the four distinct genres: spoken, academic, newspaper, and magazine. The analysis was guided by Johnston's (2024) Indexicality and Haider's (2016) Collocational analysis frameworks. The results show that prejudices toward Islam and Muslims go beyond rhetoric and linguistic analysis, proving that a collocational analysis is a potent instrument to reveal social realities, representations, and prejudices a community holds against a particular group during a specific period.*

**Keywords:** *Discourse Analysis, Representations, Islam, Collocational Analysis, Corpus*

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## Introduction

Language is a powerful tool for expressing and defining the identity of individuals and communities, either explicitly or implicitly (Llamas & Watt, 2010). In his 1971 work, Foucault posited that discourse has the power to alter individuals' perceptions and beliefs. It shapes our perspectives and beliefs, forming our worldviews and ideologies (Fursich, 2010). The portrayal of ideas and messages can significantly influence individuals' thoughts and perspectives based on their comprehension of the message. According to Hall (1997), this process is crucial as it generates ideology, which is subsequently shared among members of society.

To understand how language achieves this, we can turn to the concept of a corpus. A corpus, or corpora in its plural form, refers to “a collection of pieces of language text in electronic form, selected according to the external criteria to represent, as far as possible, a language or variety as a course of data for linguistic research” (Sinclair, 2005, p.16). It is a collection of diverse and genuine texts used for authentic communication, including textbooks, newspapers, academic papers, fiction, nonfiction, periodicals, TV shows, and other forms of communication (Bennet, 2010). Additionally, a corpus can be described as a compilation of electronically stored texts, allowing for examination through specific software (Evans, n.d.). Corpora can be classified into five distinct types: general, specialized, comparable, parallel, historical, and monitor. For example, the British National Corpus is a general corpus that aims to accurately represent the entirety of contemporary British English and document the full spectrum of language usage variations (Aston & Burnard, 1998).

Within the study of corpora, collocation provides deeper insights into language use. Haider (2016) states that collocation is a property of a corpus that provides insights into the relationships and connections between words. Collocation refers to words most commonly associated with another word (Bennet, 2010). Collocations also expose underlying attitudes by providing insights into words' specific nuances and connotations.

Thus, we can uncover patterns and attitudes embedded within language by analyzing corpora and collocations. However, to achieve a comprehensive understanding of language and its roles in society, it is essential to integrate these findings with broader analytical frameworks. A comprehensive approach includes discourse analysis, which provides insight into how language creates social reality, and social representations theory, which sheds light on how meanings and common knowledge are produced. Combining these approaches with collocational and corpus analysis allows for the examination of language from multiple vantage points, revealing the intricate relationships between language and society. This integrated approach enables us to understand how language functions as a means of communication and is a powerful tool for shaping social reality and shared understanding.

## Islam and The United States of America

Ranked as the third largest religion in the United States, Muslim Americans make up one of the most racially diverse religious communities in the country, with 25% blacks, 24% whites, 18% Asians, 18% Arabs, 7% mixed races, and 5% Hispanics. With only 4.45 million (approximately 1% of the total population), 72% of this Muslim minority group are immigrants or a part of the second generation (Zaheer, 2024). As a result, for being the minorities, the Muslims often become the victims of discrimination and prejudicial treatment. They are identified and stereotyped through racial differentiation, such as genetics or skin color, and cultural traits or religious symbols, like having a beard and wearing a veil. Not only that, those who look like Muslims have also become the target of their hate crimes (Considine, 2017).

The September 11, 2001 attacks had a significant impact on Muslims in the United States, changing how they were seen and how they saw themselves. After the attacks, many Muslims faced more suspicion and discrimination. People often unfairly link Islam with terrorism, leading to hate crimes and social exclusion. Muslims had to balance showing their American identity while fighting negative stereotypes about their religion. The events also pushed many Muslim Americans to speak out for their rights, engage in interfaith dialogues, and work to correct false ideas about Islam.

During the campaign of the United States (US) Presidential Elections of 2016, Trump declared that he would ban Islam and tried to ban Muslims from entering America (Tahroor, 2021). Donald Trump's vision to 'Make America Great Again' was not only to exclude Islam but also intended to demonize the religion and its followers as well (Ayoub & Beydoun, 2017). Although North Korea and Venezuela were included in the travel ban policy, data shows that the policy was meant to ban Muslims and refugees from entering the United States. The top five affected countries were Iran, Syria, Libya, Yemen and Somalia, where the majority of its citizens are Muslims (Niayesh, 2019).

The data from the United States' State Department shows that the number of visas issued from these five Muslim-majority countries drastically dropped from 1,419 in October 2017 to only 69 in January 2018, while North Korea and Venezuela did not experience a fall in visas issued (Niayesh, 2019). Judge Leonie Brinkema later ordered that Trump's executive order barring entry does not follow the political constitution and has breached the First Amendment, which prohibits the government from establishing laws favoring one religion over another (BBC News, 2017).

According to Moore (2011), America and Islam have an uneasy relationship because of the images that have been represented in the popular media and literature. Also, as reported by the Council on American-Islamic Relations (CAIR), there were 1283 complaints of islamophobia and anti-Arab bias reported between 7 October and 4 November 2023, a 216% increase over the previous year (Allison, 2023). The types of physical abuse and social discrimination that Muslims face include telephone, internet, and face-to-face threats, minor assaults, vandalism, shootings, and bombings of homes, businesses, and places of worship (Moore, 2011).

The impact does not only affect Muslim adults. It also affects the children as well. Muslim children are often discriminated against and oppressed at their schools. Most of the incidents happened in school settings and were often done by the students, and shockingly there are some of the assaults were perpetrated by the teachers as well (Arioan, 2012).

### **Representations of Muslims and Islam in Earlier Discourse**

Post September 11, 2001, Islam and Muslims worldwide have been depicted badly and negatively in the media. Although the press should refrain from manipulating the truth or sensationally presenting any information to attract readership, in a study by Bleich et al. (2018), the newspaper coverage of Muslims in Britain, America, Canada and Australia was found to be firmly negative. Akbarzadeh and Smith (2005) explained that although the language used in the articles was non-seditious, the context mostly tended to be negative. Akbarzadeh and Smith (2005) added that it was not the language used that created the negative stereotyping of Muslims but the lack of justification of the context.

Assuming a direct connection between Muslims, Islam and terrorism, Muslims were often portrayed as violent jihad fighters who needed to be stopped and controlled by the West (Akbarzadeh & Smith, 2005). Words and discourses about Muslims are often associated with ‘terrorist’, ‘radicals’ and ‘jihadist’ while Islam is portrayed as a ‘sexist religion’, ‘inhumane’ and a religion that promotes violence (Akhbarzadeh & Smith, 2005; Ittefaq & Ahmad, 2018; Ahmed & Matthes, 2017). Yin (2010), who studied the portrayal of Muslims in Hollywood films before 9/11 and after it happened, has found that Arabs and Muslims have always gotten the characters as terrorists while the portrayal of good Arabs is always the secondary characters. The West tends to manipulate the idea of Jihad into an act of terrorism, taking it from its religious and spiritual connotation (Ridouani, 2011). Whenever there is a portrayal of a terrorist or someone threatening, the film writers will associate the character with the Middle Eastern culture by putting them into a particular clothing, giving an accent and making them look like an Arab (Eijaz, 2018). Also, in a study done by Butt (2001), it can be concluded that the constant portrayals of Muslims in Hollywood films suggest that “Muslims are not terrorists, but all terrorists are Muslims”.

Besides news, film is another platform that does the process of (re)forming, (re)creating, and (re)structuring realities that are widely accessible (Eijaz, 2018). The Arabs always seem to appear uncivilized (Ridouani, 2011). In the movies *The Dictator* (2012) and *The Mummy* (1999), Muslims are represented as backward, uncivilized and uneducated. Eisele (2002) pointed out that Hollywood cinema finds East countries as a fitting place for scenes such as abduction, enslavement, and oppression.

While Muslim men are associated with terrorism, Muslim women, on the other hand, are described as oppressed by the U.S. press. The reporting about Muslim women is primarily concerned with issues such as human rights and gender discrimination (Terman, 2017). The hijab is seen as an ‘object of mystique, exoticism and eroticism’ with a ‘xenophobic, more specifically Islamophobic gaze through which the veil, or headscarf, is seen as an obvious sign of a despised difference’ (Ahmed & Matthes, 2016). These portrayals of Muslim women have contributed to them being treated as mistrusted outsiders in society (Ahmed & Matthes, 2017).

Sexual obsession is another theme that is often used in Hollywood cinema to flaunt the Arabs and Muslims on their ‘lust’ (Chahdi, 2018). The Arabs are often represented as obsessive people who have uncontrollable sexual desires, while the Arab women are portrayed as belly dancers or oppressed and in need of American freedom (Mishra, 2007). Due to such portrayals and discourses, Islam is being rejected, and the act of Islamophobia is considered natural and normal.

### **Current Studies**

This study focused on representations of Islam and Muslims indexed through collocations in the Corpus of Contemporary American English. It aims to compare the representations of Islam and Muslims around the September 11, 2001 incident and the banning of Muslim policy lauded by Trump in 2016. In order to achieve the objective of the research, the following research questions were developed;

- 1a. What are the top 10 collocations for the word Islam in the Corpus of Contemporary American English (COCA)?
- 1b. What are the top 10 collocations for the word Muslims in the Corpus of Contemporary American English (COCA)?
- 2a. What representations of Islam are identified through collocations in the Corpus of

Contemporary American English (COCA)?

2b. What representations of Muslims are identified through collocations in the Corpus of Contemporary American English (COCA)?

### Research Methodology

The data for this research were collected from the Corpus of Contemporary American English (COCA). Previously known as the Brigham Young University corpora, COCA was developed and published online by Mark Davies, a professor of corpus linguistics in 2008 (Davies, 2010). It offers the readers unparalleled insight into the variations of contemporary English from the year 1990 to 2019. It contains over 1.1 billion texts from eight genres: spoken, fiction, magazines, newspapers, academic texts, television and movie subtitles, blogs and other web pages. The data is updated annually, and over 25 million words are added to the corpus.

This research is a qualitative study that follows a series of stages in collecting and analyzing the data. The stages are divided into data collection and management, and data analysis. In the first stage, data were collected from the official website of Corpus of Contemporary American English (COCA) by genre and year for each keyword. Two collocations to the left and right for the words Islam and Muslim were searched across four genres: the newspaper, spoken, academic and magazine, while for years, the data were collected from the years 2000- 2004 and 2015-2019. The years were chosen from when the 9/11 incident took place and during the execution of the policy on Muslim banning by Donald Trump.

The second stage is where the process of data analysis takes place. There are two steps in data analysis: the identification of the collocations and the identification of representations. The identification of the collocations was guided by the collocational analysis by Haider (2016), and the indexicality theory by Johnstone (2024) was applied to identify the representations. In order to gather the desired collocations for this study, the collocations were filtered in the first place by extracting only content words and discarding all punctuations and function words. The punctuations and the function words were discarded as they would not be useful in interpreting the representations of this study. Table 1 below exemplifies the collocations of the word 'Islam' in the newspaper genre. Numbers 1 until eight were rejected since they are punctuation and function words, and numbers 9, 14, and 21 were taken because they are content words.

**Table 1: Collocations of The Word 'Islam' in Newspaper Genre**



Corpus of Contemporary American English													
SEARCH			FREQUENCY				CONTEXT				OVERVIEW		
2	,	674	674	5.5	5.5	1.0	2	,	674	674	5.5	5.5	1.0
3	.	632	632	5.2	5.2	1.0	3	.	632	632	5.2	5.2	1.0
4	AND	428	428	3.5	3.5	1.0	4	AND	428	428	3.5	3.5	1.0
5	"	374	374	3.1	3.1	1.0	5	"	374	374	3.1	3.1	1.0
6	TO	354	354	2.9	2.9	1.0	6	TO	354	354	2.9	2.9	1.0
7	IN	275	275	2.3	2.3	1.0	7	IN	275	275	2.3	2.3	1.0
8	THE	246	246	2.0	2.0	1.0	8	THE	246	246	2.0	2.0	1.0
9	NATION	238	238	2.0	2.0	1.0	9	NATION	238	238	2.0	2.0	1.0
10	IS	193	193	1.6	1.6	1.0	10	IS	193	193	1.6	1.6	1.0
11	'S	152	152	1.2	1.2	1.0	11	'S	152	152	1.2	1.2	1.0
12	THAT	136	136	1.1	1.1	1.0	12	THAT	136	136	1.1	1.1	1.0
13	A	123	123	1.0	1.0	1.0	13	A	123	123	1.0	1.0	1.0
14	RADICAL	78	78	0.6	0.6	1.0	14	RADICAL	78	78	0.6	0.6	1.0
15	WITH	77	77	0.6	0.6	1.0	15	WITH	77	77	0.6	0.6	1.0
16	FOR	77	77	0.6	0.6	1.0	16	FOR	77	77	0.6	0.6	1.0
17	ABOUT	75	75	0.6	0.6	1.0	17	ABOUT	75	75	0.6	0.6	1.0
18	ON	70	70	0.6	0.6	1.0	18	ON	70	70	0.6	0.6	1.0
19	AS	69	69	0.6	0.6	1.0	19	AS	69	69	0.6	0.6	1.0
20	NOT	60	60	0.5	0.5	1.0	20	NOT	60	60	0.5	0.5	1.0
21	CONVERTED	56	56	0.5	0.5	1.0	21	CONVERTED	56	56	0.5	0.5	1.0
22	HAS	53	53	0.4	0.4	1.0	22	HAS	53	53	0.4	0.4	1.0

Secondly, the first ten collocations of the words *Islam* and *Muslim* across the four genres were collected. The collocations were also listed from the highest to the lowest in terms of frequency of occurrence in all genres. In addition, the distribution of the collocations was put in a table to make the identification process easier. A similar process was repeated for the collocations of the words *Islam* and *Muslims* from 2000-2004 and 2015-2019.

According to Johnstone, identities can be evoked and created by indexical forms, and they always potentially do both. As for this study, collocations are the indexical forms and serve as the indices for the representations of the words *Islam* and *Muslims*. Also, as mentioned in the earlier step, only the collocations in the form of content words were selected since they contribute to the identification of the representations. In addition, among all the collocations that have been gathered, only a few were interrelated with each other. They helped find and create the proper representations for both *Islam* and *Muslims*. For example, the words '*radical*', '*militant*' and '*war*' could be grouped as they could create a representation of 'terrorism'.

#### Top 10 Collocations for the Word *Islam* and *Muslim* in COCA.

Out of 1282 instances of the words *Islam* and *Muslim* found in COCA, only 132 collocations were selected, later organized by genre and year. The collocations were sorted according to their occurrence in each genre. For example, '*radical*' was placed the highest because it appeared in all four genres, while '*form*' was listed as the last because it only appeared in the magazine. Tables 2, 3, and 4 below show the distributions of the collocations for *Islam* and *Muslims* across different genres and the years 2000-2004 and 2015-2019.

**Table 2: Frequency of The Collocations for *Islam* Across Different Genres**

No.	Collocation	Genre			
		Newspaper	Spoken	Academic	Magazine
1.	Radical	78	292	134	61
2.	Against	44	85	80	38
3.	Converted	56	42	82	34
4.	Christianity	34	28	133	79
5.	Nation	238	191		192
6.	Political	51		148	29
7.	Militant	34	37		31
8.	Interpretation	28	29	40	
9.	Leader	41			33
10.	Judaism			40	27
11.	War		73		
12.	Democracy			71	
13.	Name		34		
14.	Shiite	35			
15.	Role			35	
16.	Version		28		
17.	Form				20

As can be seen in the table above, the first four collocations, which are ‘*radical*’, ‘*against*’ and ‘*converted*’ and ‘*Christianity*’ for the word Islam, are available in all four genres. A few collocations can be considered unfavorable, such as ‘*radical*’, ‘*against*’, ‘*militant*’, ‘*political*’ and ‘*war*’, where these words are related to the acts of warfare. However, in the academic genre, they only mentioned ‘*democracy*’ instead of the words ‘*war*’ and ‘*militant*’. Since it is an educational platform, unfavorable views and words are avoided.

**Table 3: Frequency of The Collocations for Muslims Across Different Genres**

No.	Collocation	Genre			
		Newspaper	Spoken	Academic	Magazine
1.	Brotherhood	380	426	445	167
2.	World	205	406	516	279
3.	Community	176	234	264	80
4.	Countries/Country	144	211	244	124

5.	Population	80	85	118	63
6.	Woman/Women	108		378	112
7.	Leaders	102	102		55
8.	Shiite	124	71		
9.	Arab		76	250	
10.	Christian			114	72
11.	Predominantly	84			57
12.	Ban		93		
13.	Sunni	95			
14.	Society			107	
15.	Men				55

Contrary to the findings of the collocations for the word Islam, the word Muslims, on the other hand, is associated with words such as ‘brotherhood’, ‘world’, ‘community’, ‘countries/country’ and ‘population’. Although these words are considered positive, it cannot be confirmed that the representations of Muslims are positive. These collocations show that the Muslims are looked upon as a group instead of an individualist. With that being said, being in a group could also mean a terrorist group as to what the Muslims have always been linked with. Also, the word ‘woman/women’ was prominent in this study as it appeared in three written genres: newspaper, academic and magazine. Muslim women are perceived as being oppressed by Western society because of the veil. The veil, or headscarf, is a highly visible sign of a despised difference (Ahmed & Matthes, 2016).

**Table 4: Comparison of The Collocations between Islam and Muslims for The Years 2000-2004 and 2015-2019**

		Year	
2000-2004		2015-2019	
Islam	Muslim	Islam	Muslim
1. democracy	Croats	radical	ban/ banning
2. brand	Arabs	name	entering
3. militant	shieet	war	rohingya
4. world	Hindus	political	immigrants
5. woman	Christians	nation	majority
6. Christianity	million	converted	against
7. against	thousands	against	young
8. Judaism	Jews	Christianity	America/American



9.	converted	sunni	Bosnian
10.	religion	Bosnian	sunni
11	nation	believe	Jews
12	political	around	Christians
13	war	Americans	Arabs
14	version	young	
15	name	against	
16	radical		

The purpose of comparing these two was to look at how Islam and Muslims are being represented and described during the two events. Surprisingly, Islam is being represented negatively in 2015-2019 rather than in 2000-2004, where the terrorist attack had occurred. The word Muslims can be seen evolving from they were mostly being associated with other races and religions to the issue of banning Muslims. These findings show that representations can actually change over time and most often are as a result of a politically motivated move, in this case, the banning of Muslims by Trump.

#### **Representation of Islam as Indexed by Collocations Found in the COCA**

The most prominent representation of Islam in the COCA shows that Islam is a progressive religion that produces extremists. The word ‘*radical*’ is the only word present in all genres and the selected period of years. Radical is defined as an extreme and forceful change of political aspects, practices and policies (Merriam-Webster, n.d.). According to Merriam-Webster (n.d), political aspects can be understood as the involvement of a party or a group in political decision-making. A group in this context that indicates Islam is radical is the Islamic groups like Al Qaeda and ISIS. These groups use violence to break the questions about the existing political organization and during the rise of crises (Hassan, 2013).

Furthermore, another reason why Islam is perceived as radical is that these groups are involved in the holy wars to the point of extreme cases such as aircraft hijacking, assassination and suicide bombings (Hassan, 2013). Islamic practices are also deemed and perceived as extreme by the West due to the garments and ‘excessive’ facial hair. The indication of the religion is that women have to wear hijabs and heavily bearded men dressed in uncommon Islamic clothing, which makes Westerners believe that Islamization is all about radicalization (Heathershaw & Montgomery, 2014). As for policies, Sharia law has always been in the West’s debates for its ‘inhuman’ method of punishment. They also pointed out that the Sharia law poses a threat to the United States (Ali & Duss, 2011). They assume that Islamic law is backwards due to punishments such as stoning to death for practicing adultery and amputating the hands of a thief (Hassan, 2013).

The other few collocations that can be grouped under this representation are ‘*against*’, ‘*militant*’, ‘*political*’ and ‘*war*’. According to Merriam-Webster (n.d.), a militant is someone who is involved in a war or conflict. These collocations lead back to the primary representation, which is radical, as they are all unfavorable and associated with acts of terrorism, warfare and hostilities. On a side note, the word ‘*against*’ could be a positive indication as it could mean how these extremists and radicals are ‘*against*’ the teachings of Islam. However, it could also

bring the meaning of how the West is ‘*against*’ the religion of Islam because, after all, this is a representation based on an American corpus.

Based on the findings, it can be concluded that Islam is being represented as radical in the aspect of political practices and policies. This is in line with Hwang and Pang’s (2017) study that revealed that Islam is likely to be harmed by the discourse or ‘radicalization’ due to cultural identity indifference. The image of Islam as being radical cannot be easily removed as the idea of Jihad and Islamic beliefs are being altered. In the same manner, Ridouani (2011) has concluded that because the West keeps manipulating the idea of Jihad into an act of terrorism, it also removes its religious and spiritual connotation.

### **Representation of Islam as Indexed by Collocations Found in the COCA**

The first representation of Muslims observed through the collocations from year 2015- 2019 is that the Muslims are considered as immigrants. Through the collocations, the Muslims are being associated with the words ‘*immigrants*’, ‘*Rohingya*’, ‘*ban/banning*’ and ‘*entering*’. According to Merriam-Webster (n.d.), an immigrant is someone who comes to a country intending to settle down as a permanent resident. The Rohingya, also known as the Ruainggae, are part of the Indo-Aryan ethnic group from the north of Rakhine state, which was integrated into Burma when Burma was granted its independence from the British. Although much evidence and historical reports prove that the Rohingya community is a native of that region, Burma (now Myanmar), as well as the Burmese Kingdom, still perceive them as foreigners or newcomers on the other hand. Due to constant pressure and challenges, this group migrated to Saudi Arabia, Pakistan, Thailand, Malaysia, Europe, Australia, and New Zealand (Winami, 2017). Although these two collocations are distinct in terms of legal means and purpose, they are interrelated as both leave their home countries to reside in another country.

The term immigrant does not only apply to Muslims, as anyone could be resettling in another country, too. However, the word immigrant is often associated with Muslims and Muslim migration is seen to be an issue due to their beliefs and values differences (Hwang & Pang, 2017). Not only that, Western societies also believe that the Islamic way of living is considered a threat to the lifestyle and civilization (Ittefaq & Ahmad, 2018). Hwang and Pang (2017) also mentioned in their study that as much as there are Jewish immigrants in the United States, the Jews no longer have the negative stigma attached to their name, unlike the Muslims, who have yet to rid of the adverse perspectives that the Americans hold of them. In addition, Muslim immigrants often have to face more discrimination and stereotyping in Western societies due to the September 11 incident.

The words ‘*ban/banning*’ and ‘*entering*’ were retrieved between 2015 and 2019 were related to Trump’s decision to establish a policy to ban Muslim immigrants from entering the United States in 2017. The policy has caused many Muslim Americans to go through greater struggles (Yuhus & Sidahmed, 2017). These particular words also show how Muslim immigrants are not welcomed and accepted in the West. The Muslim ban was not only a form of hate sentiment, but the purpose was also to demonize the religion and its followers as well (Ayoub & Beydoun, 2017). ‘*Americans*’ was also another collocation that was found in the years 2015-2019 to index the rejection of Muslim immigrants to be part of them. When Trump voiced how he sees Muslim Americans as threats to American society, Conservative White Christian Americans generally agreed with his statement (Yuhus & Sidahmed, 2017).

From the findings, it can be noted that Muslims will always be considered immigrants due to their practice and their beliefs. The Muslims' practices are not being recognized in the U.S. Thus, they have to adapt to their culture instead. Hwang and Pang (2017) mentioned that Muslim immigrants have to face various confrontations and discrimination while having to blend in with the American culture. However, due to a myriad number of discriminations, Muslim immigrants are not able to integrate into the host culture.

### Conclusion

In short, it can be concluded that the findings of this research revealed that the significant representations found in the corpus are that Islam is associated with radicalization and that Muslims are considered immigrants in the West. Both representations show that Islam and Muslims are being discriminated against due to the differences in their origins, cultures, practices and beliefs and how Muslims are somewhat stereotyped as a group supporting extremism. However, such view is limited to the lesser authoritative type of discourse which is spoken. In an intellectual academic setting, it can be seen that discussions focused more on Muslims and Islam in general with collocations such as 'world', 'countries', 'leaders', 'politics', 'population', 'society', 'brotherhood', 'man, and 'woman' demonstrating the ability to differentiate between the stereotypical radical individual's actions compared to the more significant number of Muslims. It is recommended that future studies look at the representations of Islam and Muslims in different genres across different corpora across the span of time. If available, studies should also be done on the collocation of Islam and Muslims in the corpus of other languages, not only the Indo-European languages such as French and Russian, but also the Sino-Tibetan languages like Mandarin, Burmese and Bangladesh. The above languages are listed due to the number of speakers and the socio-political-historical encounters and conflicts between the minority Muslims and the majority of the non-Muslim native speakers.

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