

Sarcasm in Nadine Courtney's *All-American Muslim Girl*

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Abstract

This research examines how prejudice appears in Nadine Courtney's *All American Muslim Girl* (2019) and investigates how the novel uses sarcasm to resist prejudice. This research engages with Elisabeth Camp's sarcasm theory and Gordon Willard Allport's concept of prejudice. Employing a qualitative research methodology, the research utilizes close textual analysis to dissect dialogues among characters as the primary data source. Based on the research findings, this research identifies two levels of prejudice within the novel *All American Muslim Girl*. The findings show that sarcasm is a useful technique for expressing opposition and resisting prejudice. By using biting and sarcastic words, it can effectively counter prejudice and stereotypes. In conclusion, through biting and satirical language, the characters adeptly contradicted stereotypes and resisted prejudice, emphasizing sarcasm's unique potential as an intelligent aesthetic and social strategy. This research underlines the importance of sarcasm in fostering insightful dialogue and promoting social change by countering prejudice in contemporary Muslimah or Muslim women's literature.

Keywords: sarcasm prejudice; jordanian-americans; social resistance; muslimah or muslim women; all-american muslim gir

Introduction

Prejudice is deeply ingrained in society, stemming from unfounded preconceptions leading to incorrect judgments about specific groups. Often, this biased mindset drives discrimination against racial or ethnic communities, undermining core American ideals such as equality and liberty. Prejudice against religious and ethnic minorities has traditionally hindered American values like equality and liberty (Myrdal, 1944, as stated in Tileagă et al., 2021). Discrimination covers multinational issues and daily interactions. Even though the study of prejudice is not an unusual subject matter in a large number of fields, there is nevertheless a pressing need to comprehend it in today's world of modern society. Analyzing a piece of literature is one of the approaches that may be used to gain a better understanding of it. The analysis of the socioeconomic situation of society will rely heavily on the works of literature as their primary source. According to Wellek and Warren (1949), literature is full of ideas that the authors get from observing the world around them and being inspired by those observations. The authors use literature as a vehicle to express and describe their emotions, actual experiences, or point of view on a subject. It is possible to describe the social conditions of society through literary works, despite the fact that this does not encompass all of the aspects of the actual situation. The tension and reality of discrimination against Muslims are evident in various aspects of American society, particularly in literature, including novels. In their literary works, authors often employ various language styles to convey their messages and explore complex themes. One such language style frequently used is sarcasm.

Sarcasm is an important aspect of language that can significantly influence the tonality and meaning of a discussion. People employ a variety of language styles to strengthen the messages they convey in everyday life, and sarcasm is one such style. Sarcasm is characterized

by the use of words or phrases that contradict their genuine intentions. It is often used to express irritation, disappointment, or discontent with a situation, offering a way to critique or highlight flaws in a humorous manner. Sarcasm, defined as a sharp, bitter, or acerbic expression that conveys the opposite of its literal meaning, serves as a double-edged sword. Sarcasm serves as a tool to ease tension in uncomfortable situations and allows one to address sensitive topics, such as discrimination, with a touch of humour (Kedar, 2021). Nevertheless, the fine line between wit and offence underscores the importance of understanding the context in which sarcasm, if not well received or misunderstood, can lead to hurt feelings and misunderstandings.

In brief, this study aims to find out how Nadine Courtney's novel *All American Muslim Girl* portrays prejudice against Muslims in America and how *All-American Muslim Girl* resists prejudice against Muslims in America. This research uses sarcasm theory and the concept of prejudice to see the stages of prejudice and how the characters in the novel *All-American Muslim Girl* resist prejudice by using sarcasm. There are various studies that focus on the depiction of prejudice against Muslims in America in literary works, but none of them take the novel *All American Muslim Girl* as the main object of analysis. In addition, previous studies have mostly focused on the representation of Islam as a religion and Muslims as adherents, but there is no research that discusses the representation of Muslims as minorities who then make them the target of discrimination and hatred as a manifestation of prejudice against Muslims depicted through sarcasm as a literary means which is the main objective of this research.

Literature Review

Sarcasm

According to the findings of Dovidio and Gaertner's study Prejudice is defined as the act of making a pre-judgment or forming an opinion before learning all of the relevant facts in a given scenario. The term is frequently used to refer to preexisting, usually negative, assessments of individuals or a specific individual based on their gender, beliefs, values, social class, age, disability, religion, sexuality, race/ethnicity, language, nationality, physical appearance, occupation, education, criminal record, or other personal attributes. The phrase "it" refers to the act of rating an individual's worth or value, either positively or negatively, based on their perceived membership with a particular social group. According to Dovidio and Gaertner (2010), prejudice can be classified into two types: unipolar, which involves having negative thoughts about others without adequate justification, and bipolar, which includes both negative and positive feelings toward a person or thing regardless of actual experience. Both of these definitions include an attitude component as well as a belief component. The attitude can be either negative or positive, and it is related with a proclivity to make overgeneralized or incorrect assumptions. (2006:11) Allport's prejudice classification consists of five separate types, notably; Discrimination, this term is used to describe when one person or group acts in a biased way toward another. Separation anxiety: When a person or group consciously chooses to isolate themselves from other people, we call this behavior "social isolation." Antilocution is the practice of spreading false or negative information about another person or group of people. Vandalism that causes physical harm to others or to property, sometimes known as a "physical attack," Genocide is the deliberate and mass killing of a social group or people group.

There are several variations on the language style of sarcasm. According to Elisabeth Camp (1994), sarcasm comes in a variety of forms, including the following:

Propositional Sarcasm

In this kind of sarcasm, the sarcasm itself takes the form of a proposition; in addition to being the most common form of sarcasm, this form is also the most prevalent. This particular variety of sarcasm leads directly to the intention or objective of the speaker, who is attempting to be satirical. On the other hand, the proposition's declaration and the speaker's aim couldn't be more different from one another.

Lexical sarcasm

Because lexical sarcasm is more comparable to the implicature model, propositional sarcasm is considered to be more in line with semantic theory. The evaluative scale of the speaker is more closely associated to the sort of lexical sarcasm that is used, as opposed to the type of propositional sarcasm that is used. The remark made by the speaker in propositional sarcasm is more pragmatic, whereas in lexical sarcasm, which is more natural and clear, the speaker will make extreme claims in the form of ordinary normative relationships. Frequently uses positive language but has a negative effect.

Prefix Sarcasm

The sarcasm that begins with the prefix "like" is comparable to the propositional sarcasm; however, the 'like'-prefixed sarcasm only combines a sarcastic assertion with a declarative sentence. If the propositional sarcasm is extremely severe with the speaker's implicature and goes against the goal to be stated, then the sarcasm that has the word "like" attached to it is less likely to confuse the audience.

Illocutionary Sarcasm

Sarcasm is understood in this context both as a component of an utterance and as part of a cohesive totality that also incorporates other speech acts that accompany it. Even in more limited contexts, such as speeches expressing compassion and appreciation, illocutionary mockery can carry broader implications.

Concepts of Prejudice

According to Allport (1954) prejudice is an aggressive or hostile attitude toward a member of a group just because that individual is a member of that group and is therefore assumed to possess the negative traits associated with the group. Prejudice is a negative attitude, emotion, or behavior towards others based on a prejudgment about those individuals with no prior knowledge or experience (Hanes, 2007). Prejudice has a relationship with both inner and outer groups. Assessment of the group itself, inner group tends to be more positive and assesses external group tend to be negative (Ambarwati & Nasution, 2021). Prejudice is essentially responsive to social conditions because it arises at the junction of group stereotypes and the constraints of social positions (Blair, 2002).

There are five ascending stages of prejudice, according to Allport (1954), who thoroughly examined the subject of prejudice and discrimination. Anti-locution, antagonism, avoidance, discrimination, physical attack, and extermination are some of them. A person

with negative attitudes will not be on the level avoidance if they had not previously been on the level verbal Antagonism, which Allport referred to as anti-locution. Because people are validated for the prejudiced actions they have taken in the past, the amount of prejudice in society will rise.

Antilocution

Antilocution, which literally translates to "speaking against," can refer to both making jokes about another group as well as expressing beliefs that are harsh. It is also referred to as disparaging speech in the first instance, and as hate speech in the second. Both of these situations have the potential to be examples of prejudice, with prejudice being defined as an attitude that reflects unfavorable stereotypes and bad images and is founded more on preconceived judgments than on facts.

Avoidance

Members of one group will go out of their way to avoid interacting with members of another group. By isolating people and paving the route for them to engage in further destructive behavior, harm is caused. Exclusion is the natural consequence of xenophobia, which can be defined as a fear of foreigners or strangers or of everything that is foreign or unfamiliar.

Discrimination

When one group is treated differently from another, discrimination has taken place. Discrimination is harmful because it hinders a group's chances of progressing in life and securing favorable employment or educational opportunities.

Physical Attack

Allport (1979) found a correlation between prejudice and both overt and covert acts of violence. The term "hate crime" describes this trend. Pogroms and lynchings are examples of violent attacks on the bodily integrity of individuals that target entire communities.

Extermination

Extermination, often known as genocide, is a deliberate effort to wipe out an entire group. The phenomenon of extermination is complicated. Extermination and mass killing frequently involve a long history of institutionalized prejudice and discrimination, challenging living conditions, powerful and prejudiced leadership, social support for hostile activities, and socialization that tolerates explicit discrimination (Allport, 1979).

Method

This study employs qualitative research methods because all of the novel's information consists of words, phrases, clauses, or sentences. Because this research analyzes descriptive data and collects information from verbal forms, the author employs a qualitative method. This study employs descriptive analysis as well. The technique of method used in this researcher is the close textual analysis, focusing from selected texts and dialogues in the novel that are relevant to the research topic and incorporates the theory of prejudice and sarcasm to answer the research question. The purpose of this study is to identify the stage of prejudice

in the novel Nadine Courtney's *All-American Muslim Girl* (2019) and how the characters in the novel resist prejudice by using sarcasm.

Results and Discussion

Acting out Prejudice in All-American Muslim Girl

The acting out prejudice part is the subject of this analysis. The researcher analyses whether there are stages in portraying prejudice shown in the novel. There are five steps that one goes through when acting out prejudice. These strategies include antilocution, avoidance, discrimination, physical attack, and extermination. In this novel, there are two stages to acting out prejudice. They are antilocution and avoidance.

Antilocution

According to Allport (1954), people's bark antilocution is often sharper than their bite actual discrimination. This happens when people freely portray negativity. This can be carried out in either a public or a private location. Antilocution can take the form of somebody speaking it orally or writing it down in some form. In this novel, the antilocution takes place when Allie and her family are in a public location. In this novel, Allie and her family have arrived at the airport and are in the process of preparing to board the airplane. They receive notification of the shooting through Allie's mobile phone. This news has triggered the usual worry that many Muslims in the United States feel anytime there is a violent event. Allie and her dad watched the news on the television in the airport, which featured a discussion on the occurrence by a television host named Jack Henderson. After getting on the plane and settling into her seat, Allie looked around to see how the other passengers, who were all watching the same news, were reacting to it. They experienced anxiety, disbelief, and panic in response to the predicament. When Allie's father received a phone call from his grandmother and spoke in Arabic, a passenger next to him gave Allie's father a sharp look.

"I bet it was a Muslim." A male voice behind us. Young.

"You think?" A female voice. Quiet.

"An attack like that? Most definitely. Screw those people."

"God, it's scary. You just never know."

"They're all the same. They shouldn't be here."

"Coulda been Syrian. Refugee, probably."

"I work with a Muslim. This chick Rabab. She doesn't pray and do All that crap. We went out for drinks last month." (p. 11)

The first stage of Allport's theory that addresses acting out prejudice, which includes the use of disparaging language or the display of prejudice and unfavourable stereotypes

against certain groups, is known as antilocution. Antilocutions are not only a reflection of social classification but also of prejudices (Dovidio et al., 2005). Because there are statements that underestimate and suspect Muslims in general, the above conversation is classified as antilocution. The use of the words "screw those people" in the conversation demonstrates how Muslims are stereotyped negatively. It is reflective of a negative evaluation and an attitude of superiority towards the entire group, regardless of the individuals that are contained within it.

The statement "They're all the same" shows the negative stereotypical judgement of the Muslim group as a whole made in the conversation shown earlier. It makes the assumption that every group member possesses the same traits and behaviours. This is an unfair and misleading generalisation that ignores the group's different members. According to Simpson and Yinger (1985), prejudice can be defined as an inaccurate judgement that is focused on a group of people. A negative judgement is characterised by categorical thinking that repeatedly leads to incorrect interpretations of the facts (Simpson and Yinger, 1985). In All-American Muslim Girl Mikey's response below also reflects the antilocution stage in acting out prejudice. Mikey and a few of his other pals were having this discussion, when they brought up the recent attack that took place. Mikey makes the offensive statement that every Muslim is a danger, and he expresses beliefs that are discriminatory and prejudiced toward Muslims.

"Not all Muslims," Emilia says, her face sad. "Obviously. But there's a problem with radical Islamic terrorism. And Muslims always say, 'Oh, it's the religion of peace,' but then why is it always them causing problems?" (p. 53)

Mikey's use of the word "obviously" demonstrates that he knows that not all Muslims support radical terrorism. Although making this confession, Mikey continues to show antilocution prejudices towards Muslims in general. "There's a problem with radical Islamic terrorism" Mikey's claim that radical Islamist terrorism is a Muslim problem is a broad generalisation with negative consequences. This remark only applies to Islam, even though radical terrorism is a worldwide phenomena involving people of many other faiths and ideologies. Then, Mikey makes a statement on Muslims' concerns about Muslims stating Islam is a religion of peace by saying, "Muslims always say, 'Oh, it's the religion of peace,' but then why is it always them causing problems?" This is Mikey's perspective on Muslims' reservations about Muslims saying Islam is a religion of peace. Mikey tries to emphasise that although Muslims describe Islam as a religion of peace, terrorism is still often associated with Muslim groups. In the context of antilocution, Mikey directly states their prejudice against Islam. People's perceptions of Muslims may differ as a result of statements like these.

The use of antilocutions directed towards a target outgroup will ultimately result in the outgroup in question being excluded. According to Allport's statement, It seems like a safe generalization to say that an ethnic label triggers a stereotype, which in turn leads to rejective behavior (Dovidio et al., 2005). This conversation serves as an example of how stereotypes and prejudices affect talks throughout the novel, as well as the disagreement between

understandings and opinions on immigration. When the topic of discussion among Allie's friends shifts to the Muslim Student Association's (MSA) fundraising table, she begins to feel uncomfortable. One of her other friends named Emilia made an attempt to defend Muslims and show her support for the event by stating that she contributed five dollars because she felt bad for Muslim people who were in need of financial assistance. However, Mikey cruelly makes fun of Emilia and explains her behavior by saying that she has an unhealthy level of empathy. He was of the opinion that the United States was not suitable for many of the refugees who are currently seeking refuge and stated that there was no room for them.

“I mean, your family immigrated here. You’re saying

everybody who’s not Native American should go back where they came from? Unless you’re Indigenous, you’re an immigrant. That means you, too.”

He snorts. “C’mon. That was five hundred years ago.” “And?” “America isn’t full of Cherokee anymore. We’re for white people now.” (p. 69)

Mikey demonstrates antilocution prejudices by stating that "America isn't full of Cherokee anymore," with Cherokee referring to a Native American ethnicity in this context. This statement reflects a rejection of the existence and contribution of the Cherokee group in America. Furthermore, by stating, "We're for white people now," Mikey expresses a clear racial preference for white people. The assumption that only white people are appropriate or desirable in American civilization has been reinforced by this statement, along with the view that the Cherokee and other ethnic groups are unsuitable or undesirable. By openly voicing this antilocution prejudice, Mikey is able to influence public opinion and create social inequality.

Avoidance

The second racism act which is in the second level of acting out prejudice scale is avoidance. Allport explains that avoidance occurs “If the prejudice is more intense, it leads the individual to avoid members of the disliked group, even perhaps at the cost of considerable inconvenience”(Allport, 1954). In this novel, there is an act of avoidance committed by Jack as a white man towards Muslims. When Jack and his colleagues made a lot of derogatory comments about Muslims and Islam, including Islamophobic and sexist remarks, they should be ashamed of themselves. The guys in the room were very vocal in their criticism of Islam, characterizing it as a religion that is working toward the establishment of Sharia law in the United States. They also expressed racist attitudes toward Muslims, claiming that Muslims are a threat to society and advocating that Muslims should be barred from entering the nation.

“Wherever Islam goes, Sharia follows,” Bill McGuinley says. “It’s a moral threat.”

“Absolutely.” Jack, leaning against the edge of a leather- Upholstered armchair, takes another sip of whiskey. “We’ve got to stop letting those people in. Too dangerous. I don’t care if you’re six or sixty—if you’re from a Muslim-majority country, you have no business entering the US, period.” (p. 255)

In the context of this discussion, "avoidance" refers to the practice of avoiding or rejecting individuals or organizations based on their religion and coming from nations that have a population that is predominantly Muslim. Jack asserts in his statement that individuals living from nations with a majority Muslim population should not be allowed to enter the United States because of the risk that they present. As can be seen from the conversation above, this action shows avoidance in the sense that it demonstrates an effort to avoid interactions with persons who come from particular religious or cultural backgrounds. This is a clear example of how prejudice can materialize in the shape of a policy or a specific action to exclude particular groups of people on the basis of the characteristics of those groups.

It appears that Jack has a number of prejudices and anxieties towards Muslims, some of which include a fear of terrorism, an intolerance of the religious beliefs of Islam, and a worry of social or cultural changes that will occur in the United States. Allport suggests that most people want to be higher on the status ladder than they are (Allport, 1954). Allport also believed that "the hunger for status is balanced by the haunting fear that one's status may be insecure. The effort to maintain an insecure position may bring with it a reflex disdain for others." (Dovidio et al., 2005).

Resistance against Prejudice Towards Muslim in America

All-American Muslim Girl shows American Muslim's resistance to prejudice against them through the use of sarcasm.

Lexical Sarcasm

Lexical sarcasm is more closely related to semantic theory because it takes a shape that seems like the implicature model. It would appear that kinds of lexical sarcasm are connected to the speaker's evaluative scale in a way that is more intimately connected to varieties of propositional sarcasm. The speaker's responses in propositional sarcasm are more pragmatic, whereas in lexical sarcasm, the tone is more natural and straightforward, with excessive expressions of customary, normative-scale relationships. Most frequently through the use of words that sound positive but have a negative impact. The investigation of the kind of lexical sarcasm discovered in the work reveals that it is present in the dialogue that takes place between the different characters. The following conversation demonstrates how lexical sarcasm can be used to confront prejudice.

During this discussion, Allie addresses Jack about his offensive remarks towards Islam, which he had made before. Allie proudly exposes her background, which includes the fact that she is a Muslim and the granddaughter of Syrian refugees. Her passionate defense of her

faith is accompanied by the proclamation that she is that which she upholds. Allie makes an effort to demonstrate that she is a proud Muslim who will not allow prejudice and preconceptions to diminish the significance of her religion. When Jack attempts to disparage Islam and declare it to be incompatible with American principles, Allie questions his views in a direct and forceful manner. She inquires as to why Jack is offering an apology when he continues to hold the opinion that Islam is a backward religion. Allie emphasized that she would not tolerate the insulting treatment of her faith and that she would not accept it.

“So why did you apologize?” I say.

“It was rude of me to denigrate your religion in front of you.” There it is again—that weirdly kind look. Like he’s doing me a favor. “You’d have preferred to do it behind my back.”

“Sometimes it’s kinder to spare people from the truth.” “Sometimes kindness is overrated.”

“Muhammad was illiterate, you know,” Bill McGuinley says, butting in. “The idea that he spoke directly for God is a joke.”

“So? Jesus was a carpenter,” I say. “Who preached love, tolerance, and inclusion, by the way. I don’t see any of that on your horrible TV show.” (p. 258)

In the sentence "So? Jesus was a carpenter," is categorised as lexical sarcasm because the satire or criticism conveyed by Allie is based on words that actually have a positive or neutral meaning. In the sentence "So? Jesus was a carpenter," the word "carpenter" is actually a neutral occupation. The occupation of a carpenter is not typically associated with any particular positive or bad connotations. However, given the context of this comparison, Bill's comment that "Muhammad was illiterate" is being interpreted as using the word "carpenter" in a disparaging manner.

Bill McGuinley makes an attempt to ridicule the Prophet Muhammad by claiming that the notion that he spoke directly on behalf of God is a joke in an effort to undermine the Prophet's credibility. In her response, Allie brought up the fact that Jesus, a well-known religious figure, worked as a carpenter in addition to his other duties during his lifetime. However, in the framework of religion, Jesus is recognized for preaching high moral qualities such as compassion, tolerance, and inclusiveness.

This makes him a prominent figure. By bringing this up, Allie is making a sarcastic statement that despite the fact that Jesus worked as a carpenter for a living, his teachings are on a far higher moral plane than those that are given on the television show that she refers to as "horrible".

Illocutionary Sarcasm

Sarcasm is viewed in this sort of sarcasm as a whole speech act that includes other speech acts that go along with it rather than just an ingredient in an utterance. All implicatures that are general in nature even though they are specific in scope, such as statements that express sympathy are included in illocutionary sarcasm. Some data were found after conducting an analysis of the novel *All-American Muslim Girl* to determine the many forms of illocutionary sarcasm that are present in the text. The data provided that follows is an example of the illocutionary kind of sarcasm. During this conversation, Mikey makes assertions that can only be described as racist and discriminatory against people of European descent who came to the United States as immigrants. He refers to persons with immigrant backgrounds using derogatory phrases, and he tries to defend his views by arguing that people with immigrant backgrounds can be dangerous. After some time had passed, Allie pointed out Mikey for his statement by labeling it racist and attempting to make clear Mikey's eyes to the fallacy of his beliefs. Mikey, on the other hand, rejects the notion that he is racist and claims that he is not.

"The attacker from winter break: Now we know he wasn't Muslim, but everybody just assumed he was before they found him."

"I don't know. That whole thing was shady." "Mikey, he's a white guy."

"Maybe. Maybe not. My dad says they're hiding the facts."

"Okay, conspiracy theorist," I say, rolling my eyes. "What about all the guys who keep terrorizing churches and synagogues and schools? Why don't you call them terrorists? Because they're white?" (p. 70)

From the conversation above, the comment that Allie makes is presented as a question, but according to the researcher based on Camp's theory (1994), the comment is not just a query but to draw attention to the inequity and illogic of Mikey's statement. Therefore, this can be classified as illocutionary sarcasm. Illocutionary sarcasm is shown to resist antilocution prejudice which discusses the dominant narrative that only labels the type of violence committed by black people who are often identified with terrorists and according to Camp (2011) Illocutionary sarcasm expresses an attitude that is opposite to the attitude that sincere speech should express.

The fact that Allie responds to Mikey's argument with the phrase "Okay, conspiracy theorist" demonstrates that she is doing so in a skeptical or doubtful manner. When Allie uses this term, she gives the impression that she does not take Mikey's conspiracy seriously and considers it an unfounded or absurd viewpoint. The words "churches and synagogues" here are places of worship for white people that the antagonist believes that white people do not commit terrorism. Therefore, Allie resists Mikey's assumption by using illocutionary sarcasm, which emphasises that white people can also commit terrorism to oppose the dominant narrative that says that terrorism is only committed by black people.

In addition, Allie's perspectives are posed in the form of a question throughout the novel, going nevertheless, these perspectives are not only employed as a question, rather, they are used to highlight the hypocrisy and unfairness that she perceives in the framework of Christianity and Islam. During this conversation, Allie discusses Jack's prejudiced attitude regarding the religion and culture of Islam, specifically in regard to women's rights and the practice of wearing the headscarf. Allie makes an effort to disprove this unfavorable viewpoint and defends the right of Muslim women to choose whether or not to wear the headscarf. In the beginning of the conversation, Allie voices her disapproval of the fact that some people underestimate the complexity of patriarchy in particular nations and places. Although Allie argues that the wearing of the hijab should be a woman's decision and reflect their personal rights, Jack expresses his position that religions that force women to wear the hijab cannot be considered feminist. Jack conveys this view by stating that faiths that force women to wear the hijab cannot be considered feminist. Allie provided evidence to support her claim that Muslim women are free to choose whether or not to wear the hijab, and that it is patriarchy, not Islam itself, that is at the basis of the issue, rather than the hijab itself.

“And another thing. Everybody yells about Islam, but nobody takes the time to educate themselves and read the Qur’an. But I bet you’ve read the Bible. No issues with the ban on women priests in Catholicism? The way the church has rushed to cover up pedophilia? With Saint Paul saying women should be silent and can’t have authority over men? With Peter commanding slaves to submit to their cruel masters?” I count the issues on my fingers. “There is some great stuff in the Bible, and there is some screwed-up stuff in the Bible, but everybody shrugs and ignores the bad and says, ‘Oh well. John 3:16, Psalm 23:4. It’s all good!’ And then they refuse to do the same for Islam. You want to talk about threats to women’s rights and human rights right now, in America, you can focus on people twisting Christianity’s message for their purposes in your own backyard. Pay attention to that. Worry about that. Leave Islam out of it.” (p. 257)

"No issues with the ban on women priests in Catholicism?" Allie addresses the gender discrimination in the Catholic church in this query, where women are not permitted to become priests or pastors. She used this injustice as an illustration of how gender equality is a problem inside Christianity. "The way the church has rushed to cover up paedophilia?" Allie brought up instances of child sexual assault involving Catholics and how it is thought that the church attempted to conceal these incidents. This demonstrates the church's lack of concern for victims' safety and its unwillingness to take action against perpetrators. "With Saint Paul saying women should be silent and can't have authority over men?" Allie cited the allegedly sexist writings of Saint Paul found in the New Testament, in which Paul advised women to keep quiet in the church and to exercise no power over men. She used this as an illustration of a religious interpretation that discriminates against women. "With Peter commanding slaves to submit to their cruel masters?" Allie makes reference to texts from the New Testament, such as the letter of 1 Peter, that tell slaves to obey their masters. Allie is trying

to accomplish, through the use of these questions, to bring attention to the fact that it is not only the texts of Islam that are controversial, other religions also contain literature that might be construed in an unfavorable manner, and that individuals frequently prefer to disregard the negative aspects of their own religion while pointing the finger at other religions.

According to Frege (1918), in article titled *Sarcasm, Pretense, and The Semantics/Pragmatics Distinction* (Camp, 2011), that in particular the illocutionary force that makes the most sense "opposite" to the assertion is denial. In other words, denial is the illocutionary force that most directly contradicts the statement.

"How come if somebody named Ahmed kills people, that's terrorism," I say, "but. if it's some white boy, it suddenly becomes just a regular crime? A lone wolf, right? As if Muslims can't be terrorized? As if murderous white people get a pass?" (p. 70)

The preceding respond is classified as an example of illocutionary sarcasm in this context since Allie's statement clearly demonstrates just how ridiculous prejudice can be. Allie demonstrates the foolishness of prejudice by portraying it in a mocking manner, which draws attention to the misconceptions that underlie these ideas. Allie's response to Mikey's opinion above uses the illocution of sarcasm in the form of resistance to antilocution prejudice, Allie opposes Mikey's point of view and tries to point out the injustice and stereotypes in the way Mikey talks about acts of violence based on religion or ethnicity. Allie challenges the common opinion that violent acts committed by those who identify as Muslims are "terrorism", but violent acts committed by individuals who identify as white are often dismissed as "common crimes" or referred to as "lone wolves". In her denial, Allie tries to explain how the term "terrorist" is used and reasons why acts of violence committed by individual Muslims are so frequently called "terrorism" while identical actions committed by white people are frequently ignored.

Additionally, Allie attempted to draw attention to prejudice in how acts of violence motivated by religion or ethnicity are addressed. Allie claimed that while the term "lone wolf" is frequently applied to white people who commit violent crimes, it is not always used to describe Muslims, illustrating the popular misconception that Muslims cannot be the victims of terrorism but are only ever thought to be its perpetrators. This finding is nevertheless connected to one of the common misconceptions about terrorist attacks, namely that those responsible are of Arab descent (Krueger, 2007). Myths about worldwide threats and assaults inspired by jihadist ideology are often confused with one another, which acts to reinforce the public's preconceived notions of the attackers' race and ethnicity.

Also in this conversation, Jack, Wells' father, discusses issues surrounding Muslim women's clothing, feminism, and the stereotypes that often arise.

"Mmm. I'm sure those women in full ninja cowering behind their husbands in flip-flops and shorts are thrilled with their 'choices.' You and I both know they'd throw off the hijab in a heartbeat for a bikini."

Serious question: Is it wrong to punch a bigot in the face? “You’re dead wrong,” I say. “And you have zero right speaking for any woman. Are there some women who are forced to do things they don’t want to? Obviously. That’s not a Muslim issue, that’s a patriarchy issue. It happens in every country where horrible men—of every religion, by the way—are in charge of women’s bodies and women’s lives, and use the government to enact their stupid misogyny. Um, hi: It happens here.” (p. 256)

In this instance, the statement made by Allie is characterized to be an example of illocutionary sarcasm since it is intended to stimulate reflection inside individuals in order to reduce the impact that prejudice has on their feelings. The word "horrible men" refers to men who excessively use power in society and oppress women. This word is used by Allie to convey her irritation with jack who do not respect women and are unfair in their treatment of women. Allie use of illocutionary sarcasm in this instance to argue against antilocution prejudice, Allie demonstrating that this type of issue is not specific to Islam but rather occurs in a variety of nations and civilizations all around the world. Allie underlines that "stupid misogyny" in this context is read as a form of firm and sharp condemnation of attitudes or actions that degrade women unjustly and unfairly. This is because "stupid misogyny" is interpreted as a type of forceful and sharp disapproval of attitudes or actions that degrade women. It also happens in America by saying "Um, hi: It happens here," where previously the antagonist only said it happens to Muslims. The use of illocutionary sarcasm here opposes illogical views to demonstrate that this kind of problem is not unique to Islam but occurs in many countries and cultures around the world.

Conclusion

All-American Muslim Girl is a novel released on 12 November 2019 written by Nadine Courtney. In this study, the authors focus on acting out prejudice represented in the novel and how Muslimah or Muslim women resist prejudice by using sarcasm. Elisabeth Camp's theory of sarcasm and Gordon Allport's concept of prejudice serve as a strong foundation for this study's attempt to address this research question. The researcher was able to examine the complexity of prejudice introduced in *All-American Muslim Girl* by Nadine Jolie Courtney through an in-depth analysis of the novel. The novel not only portrays prejudice as a societal phenomenon but also looks at ways to fight prejudice by using sarcasm in its realistic portrayal of Muslim Americans' daily lives. The researcher has described how language and rhetoric can be utilized successfully to alter society's perceptions about minority groups by viewing the characters in the novel as characters who use sarcasm as a tool for resisting prejudice.

The researchers identify several interesting aspects of how the characters in the novel criticize prejudice through sarcasm. Based on this research, the authors found two levels of acting out prejudice in the novel. These levels are known as antilocution and avoidance. The researchers who conducted this research did not identify any other examples of prejudices, such as discrimination, physical attacks, or extreme activities like extermination. This adds evidence to the idea that, even though prejudice is depicted in the novel *All-American Muslim*

Girl, it does not progress into more harmful or extreme actions. The researchers end with the conclusion that the novel focuses on antilocution and avoidance, which represents how prejudice in the novel revolves more around linguistic and behavioral degrees of avoidance than it does around more extreme forms of discriminatory conduct. In this particular setting, the researcher discovered how prejudice in the novel begins to form at an early stage and continues to grow from there, leading to anxiety and tension among the characters. Although extreme behaviors like overt discrimination and physical violence might not take place.

Moreover, the researchers were successful in discovering that the protagonist, Allie, resists prejudice by employing sarcasm. The sarcasm that can be found in this book may be broken down into two categories: illocutionary and lexical. Allie has employed sarcasm, which is a type of biting and cynical speech, as an intellectual weapon to confront the prejudice and stereotyping that she has been subjected to throughout her life. Allie can communicate her lack of satisfaction and protest the prejudice that she is subjected to without having to resort to being physically or verbally confrontational because she can use sarcasm.

The researchers have come to understand the conclusion that the protagonist, Allie's use of sarcasm is not just a communication strategy, rather it is an action that allows her to keep her dignity while still allowing her to speak her views smartly and critically. Allie's use of sarcasm reveals both her assertiveness and her intelligence, it demonstrates not only how she resists prejudice, but also how she undermines it by demonstrating her intelligence and demonstrating that she is wise. As a result of this research, it has been demonstrated that sarcasm is not only effective as an instrument of rhetoric, but it is also an effective aesthetical and social strategy for resisting prejudice.

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