

Media Representations of Islam and Muslims in Global Contexts (2002-2022): A Systematic Literature Review

Muhammad Riaz Khan¹, Zuhana Bt Mohamed Zin¹, Wan Farah Wani Wan Fakhruddin¹

¹Language Academy, Universiti Teknologi Malaysia, Kuala Lumpur, Malaysia

Correspondence: Zuhana Bt Mohamed Zin, Language Academy, Universiti Teknologi Malaysia, Kuala Lumpur, Malaysia.

Received: November 12, 2024

Accepted: December 26, 2024

Online Published: December 29, 2024

doi:10.11114/smc.v13i1.6520

URL: <https://doi.org/10.11114/smc.v13i1.6520>

Abstract

The systematic review is a narrative on Islamic representation and Islamophobia in global media from 2002 to 2022, synthesizing studies with high impact as indexed in Web of Science, Scopus, and ProQuest. The main trends confirm the consistent image of Muslims as cultural outsiders, posing a threat to security; on recurring themes of fear-based discourses and binary oppositions of "Us" (Western societies) and "Them" (Muslim communities). This review evaluates how these representations endorse and reinforce Islamophobic sentiments, shape the public perception and policies that affect the Muslim community, and underscore the role of media in reinforcing social gaps. This evaluative insight calls on more balanced journalism and ethical media practices, journalistic responsibility, and methodological rigour, oriented toward inclusive media.

Keywords: Islam, Muslims, representation, CDA, ideology, language, research articles

1. Introduction

With the advent of the new millennium, representations of Islam and Muslims in the media have taken center stage as an academic inquiry, especially with respect to transformational global events that have recast the geopolitical and cultural landscape. The Gulf War, September 11, the "War on Terror," and succeeding wars in the Middle East have collectively brought to bear increased media scrutiny on Islam and Muslims. Scholarly studies across media and communication disciplines analyze such representations critically, forming consistent patterns of stereotyping, ideological bias, and framing techniques that construct Islam and Muslims as cultural and ideological "Others" (Said, 2008; Poole & Richardson, 2010; Van Dijk, 2014). These representations are not only limited to news narratives; they pervade other forms, which in turn affect public attitudes, influence policy decisions, and affect intercultural relations.

The Role of Media in Shaping Societal Perceptions

Media, a powerful channel for the transference of values and norms, determines how various target groups of people will be perceived and interpreted. These narratives have the ability to radically change public perception toward these social groups, for example, the Muslims in societies that are mainly non-Muslim. The ever-clearer or perhaps subtle way a subject is affected by the aforementioned narratives has a special kind of flavor that tends to convey rather biased messages to converging on particular political, cultural, or ideological agendas. As most people would argue, these representations only tend to fashion out these hegemonic views and, in some mysterious ways, obscure the symbolic partition of "us," called "in-groups," on several numerical bases, and "them," the "out-groups," who harbour some measure of culture and/or ideology in direct opposition to whatever in-groups represent (Hall 1997; Said 2008; Van Dijk 1998).

The image of Muslims as somehow different and oppositional to Western values has become another common theme of the Western media since the post-9/11 period. The concept of Orientalism propounded by Said (2008), wherein the West is imbued with the ideas of exoticism, backwardness, and inferiority of Eastern cultures, still remains the foundation stone from which modern viewers of the said media perceive these media representations of Islam, all thanks to the colonial legacy and the ongoing political dynamics. The portrayal of Islam in the eyes of the West, as Said explains, often reflects a simplified view that supports the historically set representations of Muslim societies, which further solidifies the existing stereotypes perpetuating social and political divides. Likewise, Hall's (1997) theory of binary oppositions attests to the dualistic framing (of "Us" versus "Them"), which denotes such distinct cultural boundaries that portray Western society as rational and progressive and frame Islam as irrational and regressive.

Media as an Influential Force on Policy and Public Opinion

The media's role extends far beyond merely shaping attitudes in society. It has started influencing policy decisions, particularly on issues affecting national security, immigration, and multiculturalism. Research has established that media portrayals sway public opinion in favor of challenging or marginalizing policies concerning Muslim communities (Poole, 2018; Powell, 2018). For instance, studies have shown that the fear-based narratives linking Muslims to terrorism have had a hand in the public supporting policies that curb immigration, increase oversight, and heighten security, all of which manifest against Muslim populations (Ghauri, 2019; Samaie & Malmir, 2017). The narratives that come from the media have an effect not only on the experiences of Muslims within Western societies but also reflect the way in which states formulate their foreign relations according to the foreign policy that pushes the notion of securitization reinforced by the media.

The very occurrence of such Islamophobic narratives points to a strong relation between representations used in the media and political motives, especially in the West. This convergence raises issues of ethical nature about the independence of the media and the latter's role as an institution of democracy. Where media institutions endorse narratives of exclusion or instill fear on behalf of the state, their position as checks on power may be considerably weakened. Further, these representations incite a social environment where discrimination, bigotry, and even hate crimes against Muslims may be construed with greater approval since the media normalizes negative stereotypes.

Theoretical Foundations and Analytical Approaches

This review is based on concrete theoretical frameworks—Palmer's critical discourse analysis, framing theory and Orientalism—which will allow exploring how language, imagery and narrative structure work together to construct a one-sided portrayal of Islam and Muslims. Critical Discourse Analysis, as devised by Van Dijk (1998, 2014) and Fairclough (1995), can precisely analyze the way the media builds narratives to emphasize the "otherness" of Muslims. CDA studies to see how embedded within the texts of the media are ideological assumptions by virtue of language choices—terms such as "radical" or "fundamentalist"—that frame Muslims as prone to violence or remind us of fundamental cultural differences posing challenges to the Western value system.

Further, whatever the media selects and emphasizes regarding the so-called reality in order to cast its impression upon the audience is called framing theory series. In the case allegedly dealing with Islam and Muslims, through Framing Theory, this article discusses how the media brings security threats to attention while describing the cultural diversity in the Muslim communities with a veil of ignorance or unawareness.

Research Gaps and Objectives

Despite extensive research examining media portrayals of Islam and Muslims, gaps remain in understanding the long-term social impact of these portrayals.

Current studies seem to primarily concern themselves with spotting patterns of Islamophobic representations, only a few dig into cumulative psychological and social impacts on Muslim communities of younger generations.

Also, a focus on the Western perspective in the literature denies comparative analyses, which may provide an insight into how Islam is represented by Muslim-majority countries to act against or complement Western narratives.

This review aims to fill in the gaps by combining insights from a relatively broad cross-section of studies dealing with this topic done between 2002 and 2022, evaluating patterns, effects, and moral considerations regarding media portrayals of Islam and Muslims. By examining academic research on the media portrayal of Islam and Muslims on a global scale, the present research offers a sophisticated appreciation of how media narratives reproduce discourses of Islamophobia. We argue for ethical global journalism, which means journalism emphasizing tolerance, common values, and intercultural dialogue, and a voice for the Muslim community, perspectives and insights in the global media, so as to challenge stereotypical representations of Islam and Muslims.

2. Methodology

This review follows a systematic and rigorous approach: using transparent selection criteria informed by standards for systematic literature reviews, screening eligible literature systematically, and critically evaluating studies. This review aims to systematically synthesize findings from high-impact research across diverse databases that provide an in-depth understanding of media portrayals of Islam and Muslims and the social repercussions of these representations. This section details the methodological framework, outlining article selection, ethics and limitations to produce a comprehensive realist review.

2.1 Research Design and Database Selection

A systematic literature review design has been used, as it aims at conferring a summary of facts which helps in identifying similarities and trends across several studies. The articles were obtained from databases like Web of Science, Scopus and

ProQuest which are known for indexing quality peer-reviewed research publications. This allowed for a rounded selection of studies by using wide databases with substantial resources in media studies, cultural representation, and critical discourse analysis.

The search was broad, reflected the interdisciplinary characteristics of this topic and included databases pertaining to media studies, communication, cultural studies and sociology. It was thought that this methodology would maximise the diversity of methodologies contained in the review and thus conceived to include disciplines which use critical discourse analysis, framing theory, content analysis etc. as mentioned above hence adopting a quantitative approach for more systematic information. The aim was to acquire a diverse data set that allows for an extensive analysis of the linguistic, ideological and contextual features influencing media representations of Islam and Muslims.

2.2 Inclusion and Exclusion Criteria

Articles are reviewed under certain inclusion and exclusion criteria based on relevance and quality of the work. This systematic approach via filtration was supposed to cull out studies that do not come into direct engagement with the topic or those which do not meet the quality parameters.

Inclusion Criteria

Date of Publication: Only those articles which have been published from 2002 to 2022. It is 20 years post-9/11, with media representations of Islam and Muslims heightened all around the world and even more so discussed in the discourses of terrorism, extremism, and the "War on Terror."

Central focus on Islam and Muslims: Research that needed to directly examine media representations of Islam, Muslims, or Muslim-majority countries, often drawing core themes such as extremism, terrorism, cultural threat, and religious otherness to center stage. This criterion allowed the review to stay focused on Islamophobic representations and their sociopolitical implications.

Analytical Framework

The studies that use critical discourse analysis, framing theory, and content analysis, among others, are preferred as methodologies that allow insight into language, images, and the structure of narrative in media texts. Such approaches serve particularly well for dissecting underlying ideological constructs in the media portrayals.

Geographical Range

The review had to be inclusive of studies carried out not only in the Western countries but the ones carried out in the Muslim-majority countries for comparative perspectives. That would thus highlight the criterion of how cultural and geopolitical contexts influence portrayals of Islam and Muslims.

Exclusion Criteria

Non-Peer-Reviewed Sources

News articles, opinion editorials, and non-academically verified online content will not be included to maintain academic quality.

Irrelevant Topics

Investigations with a topic of general religious representation or non-Muslim groups that do not clearly indicate a reference to the media portrayal of Islam/Muslims.

Redundant Publications

Those publications that were duplicates or reanalyzed the same dataset without providing new results were excluded in order to avoid redundancy.

2.3 Screening and Selection Process

The search began with over 1,000 articles identified through database queries using keywords like "Islam," "Muslims," "media representation," "terrorism," "extremism," "Islamophobia," and "cultural threat." These keywords have been selected to capture those studies that deal specifically with those themes which are admired as recurring in media portrayals of Islam. A pre-initial screening of titles and abstracts was carried out regarding relevance to review objectives, followed by an assessment of 256 articles for inclusion. Of these, 54 met the full inclusion criteria and were, therefore, selectively analyzed in-depth. The final selection is a diverse set of studies from various countries, including media type (print, broadcast, online), and methodological approaches, grounding this review with a set of findings that are overall balanced.

Here is the PRISMA diagram, visually outlining each step in the article selection process from identification through to the final inclusion of studies.

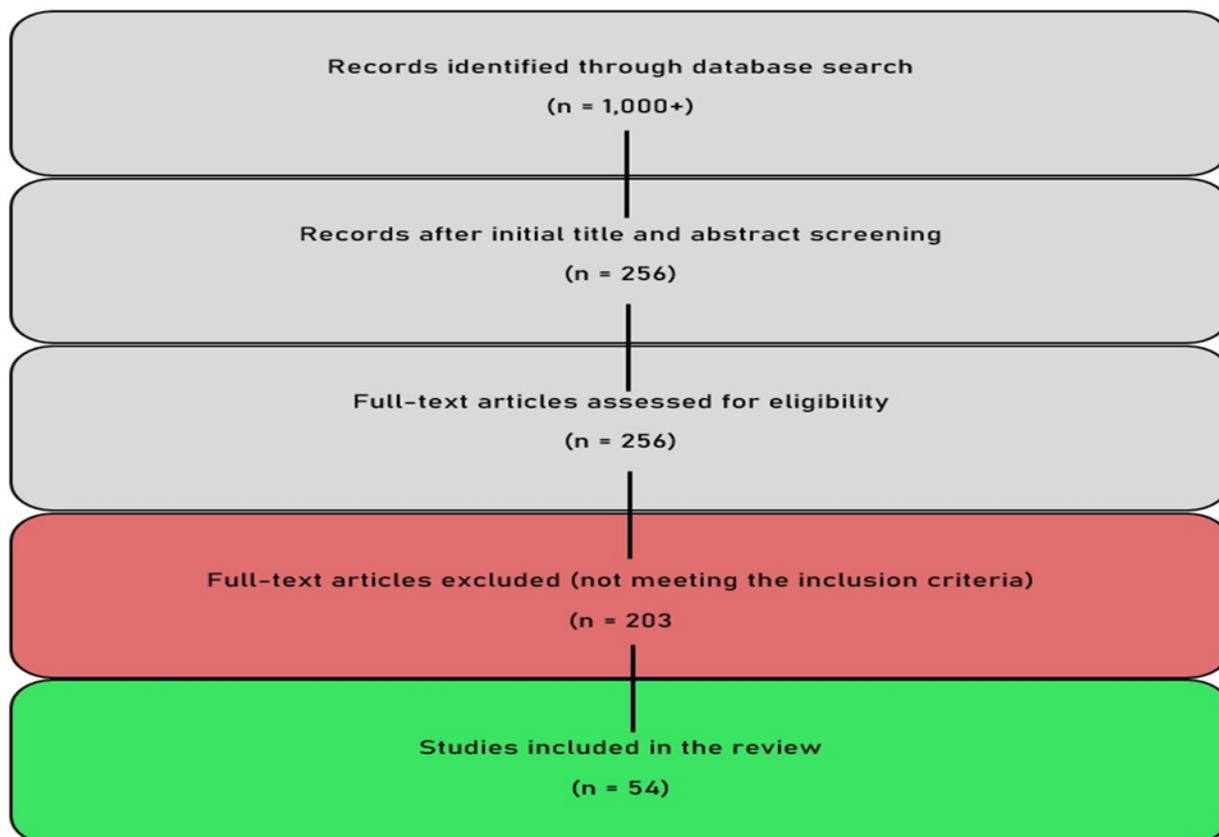


Figure 1. PRISMA Flow Diagram for Article Selection

2.4 Limitations

Several limitations have been noted during the review process. The first evident limitation of this systematic review is the reliance on English-language publications. Although such a constraint might partly be necessary, given that English is the dominant academic language, this may in its turn have skewed findings to be biased toward the Western perspective, potentially having overlooked Arabic, Urdu, or other language studies within Muslim-majority countries. The eventual language bias then brings about a delimitation of the scope for comparison among cultures and a suppression of inclusivity regarding Muslim-majority perspectives.

Another limitation is that the selected studies have focused on traditional forms of media—newspaper and television news, for example—whereas fewer articles reviewed looked at portrayals in digital and social media. Since digital platforms have grown increasingly more central in the way people consume news, this points to another research gap, since through social media, public perceptions have increasingly been shaped, with alternative or independent narratives being created that may run counter to mainstream media portrayals.

Last but not least, the review focuses on most studies done on Western media; therefore, the depth of understanding with regard to how Islam and Muslims are represented in the media of Muslim-majority countries is limited. The inclusion of more media sources from more diverse cultural contexts would enhance international generalizability of the findings.

2.5 Ethical Considerations

This systematic review has been done by keeping ethical standards in mind, and the objectivity of this work has been kept intact. Since the portrayal of Islam and Muslims in media formats can be quite sensitive in nature, every study was treated with respect and neutrality. This review has been done with the purpose of highlighting the biases of the media and is not to perpetuate stereotypes or advocate for a cause.

Ethical considerations have been considered both in the methodology and review analysis. These guidelines will ensure that ethical practices are adhered to in the selection, interpretation, and representation of the studies. An effort was made to present the findings in a balanced and respectful way that does not sensationalize or give weighted interpretations to the data. The review points out the ethical responsibility of media organizations to ensure that diverse communities are fairly represented. This review undertakes a critical analysis of ethical issues in media portrayals, with calls for

inclusiveness, balance in journalism, and observance of standards of fairness, accuracy, and respect for diversity.

The review also covers the ethical implications facing media practitioners and institutions concerning portrayals, especially of the marginalized group. Media narratives have enormous impacts on public perceptions and social dynamics, where biased portrayals pave the way for societal harm, Islamophobia, discrimination, and social exclusion. This review thus points out ethical considerations that raise awareness about the accountability of media for journalistic practices that support zero stereotyping and promote understanding across cultures.

This systematic literature review will synthesize the best available evidence concerning a critically identified collection of studies that have been designed to assess media portrayals of Islam and Muslims across different cultural contexts. The methodology has been underlined with transparency, rigor, and ethical integrity to ensure that the findings are comprehensive while ensuring reliability. This strict inclusion criterion and adherence to ethical standards have facilitated this review to add some value to a nuanced understanding of Islamophobic portrayals in global media, setting a stage for the critical examination of impacts, implications, and ethical responsibilities associated with such narratives.

3. Literature Review and Key Findings

The literature points out recurring themes in the media representation of Islam and Muslims, basically characterized by stereotyping, fear-framing narratives, binary oppositions, and symbolic imagery. These will correspond to some discourse strategies that shape public perceptions and contribute to social and political divides. The final section synthesizes these dominant themes, evaluates their effects, and outlines a table summarizing each theme with corresponding discourse strategies and example studies.

3.1 Dominant Themes in Representation

Stereotyping and Negative Framing

Western media often connect Islam with violence, extremism, and fundamentalism; the ways in which Muslims are framed are done so to support negative stereotypes. Bleich et al. (2015) and Powell (2018) note that a common approach of Western news outlets when covering Islam is to use words such as "radical" and "extremist" interchangeably with it, making the faith sound inherently different or menacing. Such a tendency within negative framing succeeds not only in stigmatizing Islam but also fosters a narrow, reductive view of Muslims that again feeds into the societal fears and biases. Poorrebahim & Zarei (2013) extend this analysis to include the stereotyping impact created by selectively applying certain terms, such as "jihadist," in contexts of violence and disregarding similar labels for non-Muslim groups involved in extremism.

Fear-Based Discourses

The other dominant theme is one of fear-based discourses, especially in the Western media, where Islam has often been projected as an existential threat to national security and cultural stability. Kabir (2006) refers to how the language of fear is applied in describing Muslims as one block, an undivided threat instilling anxiety into the public psyche. Such talk pokes into deep-seated phobias and amplifies them with a view to ushering in policies that target Muslims with surveillance or restrictions on immigration. Similarly, Donnell et al. (2018) cite that fear-based portrayals create societal perceptions of unsympathetic Muslims toward Western values and instigate an atmosphere of suspicion and tension.

Binary Oppositions: 'Us' vs. 'Them'

The binary oppositions—"Us" being peaceful, democratic, Western vs. "Them" being violent, undemocratic, Muslim—is a discursive strategy that has emerged, using which Islam is presented as fundamentally opposed to the West. Hall's "Othering" theory (1997) and Said's concept on Orientalism (2008) come to point that such binary oppositions create and institutionalize cultural divides. For instance, in such a binary opposition, Islam has conventionally been positioned as an ideological enemy of the Western civilization and bolsters such notions as the certainty of a "clash of civilizations" (Huntington, 1997).

Visual and Symbolic Cues

The media coverage of Islam is also strongly characterized by visual framing and symbolic Imagery; therefore, generating associations with danger, violence, or backwardness. Symbols like mosques, veiled women, and Arabic script commonly appear in news reports on terror to build up, on the basis of these representations, a visual narrative that links Islam with extremism. Such subtle cues of this type, according to Rhinehart (2022) and Alghamdi (2015), influence audience perception through subtle information not usually explained. News reports, for instance, make use of graphics in dark colors or threatening images that create discomfort as a means of linking Muslim identity to the threat.

Clustered Heatmap of Themes by Country with Research Design Annotations

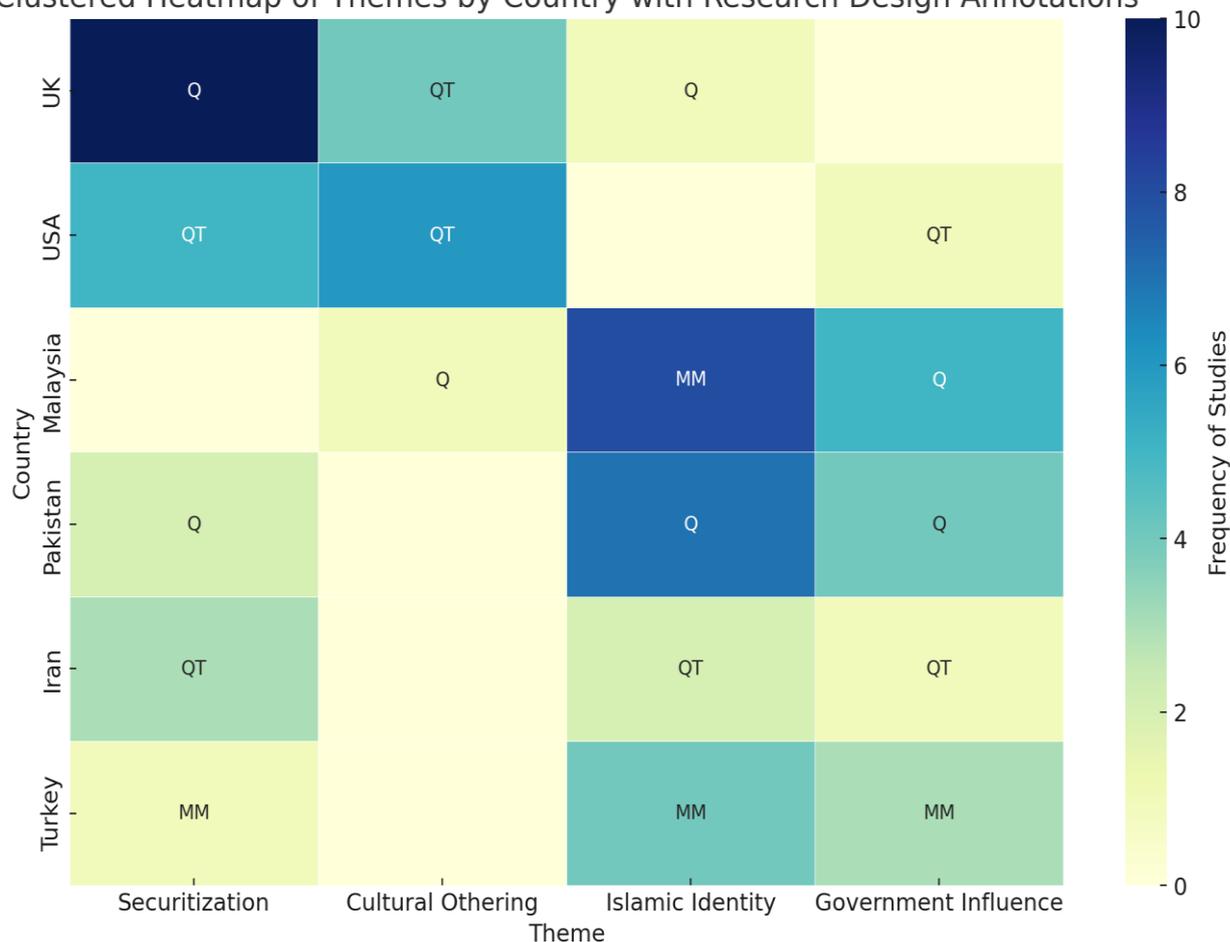


Figure 2. Summary of Dominant Themes in Media Portrayals of Islam and Muslims

3.2 Evaluative Insights into Dominant Themes

The literature consistently identifies that such biased portrayals carry widespread social implications for creating a climate of Islamophobia, justifying exclusionist policies, and undermining a sense of belonging within Muslim communities. In clinging to predominantly negative portrayals, media stories feed into a prejudiced view of Islam blind to diversity and excesses in stereotypes. This focus on binary oppositions, fear-laden language, and selected imagery within discourses raises questions about the concept of media institutional responsibilities to convey truthful and balanced views.

Table 1. Summary of Dominant Themes in Media Portrayals of Islam and Muslims

Theme	Description	Discourse Strategies	Example Studies
Stereotyping and Negative Framing	West media couple Islam with violence/extremism, reinforcing Islamophobic stereotypes.	Selective lexical choices, negative associations	Bleich et al. (2015), Powell (2018), Ghauri (2019)
Fear-Based Discourses	Media use the language of fear to report on Islam as a security threat and instigate public anxiety.	Hyperbolic expressions, amplification of threat	Kabir (2006), Samaie & Malmir (2017), Donnell et al. (2018)
Binary Oppositions: 'Us' vs. 'Them'	Establishes a cultural chasm, where Muslims are perceived as ideological enemies against the West.	Binary framing, "Othering" language	Hall 1997, Said 2008, Poole 2021, Huntington 1993
Visual and Symbolic Cues	Uses imagery of veils, mosques and Arabic script in contexts of extremism to reinforce stereotypes.	Visual framing, symbolic cues	Rhinehart 2022, Alghamdi 2015, Samaie & Malmir 2017

3.3 Media's Role in Shaping Perception and Policy

The framing of Islam by the media greatly shapes people's conceptions about the faith, as these framings shape attitudes and perceptions that may spill into social interactions and policy. Fear-based narratives and stereotyping within the media,

for instance, drive public opinion toward support for repressive policy measures, such as surveillance measures or restrictions to immigration.

3.4 Overview of Main Findings

A number of key themes and their impacts on public perception and social cohesion were realized from the literature review:

Stereotyping and Negative Framing

The framing of Muslims through narrow, negative frames by Western media, as in linking them with violence and extremism, perpetuates stereotypes and legitimates societal prejudices; it shapes both public opinion and policy.

Fear-Based Discourses

Ideals that aim to instil fear position Islam as a threat to security, purporting to cause anxiety among the public and securing policies of persecution against the Muslim community.

Binary Oppositions and "Othering"

Media narratives often build binary oppositions, framing Muslims as a cultural foil to Western values.

Visual and Symbolic Cues

A combination of visual and symbolic cues in the media reporting provides a soft charge that juxtaposes Islam with threat imagery, thus reinforcing the stereotype without overtly inflammatory language.

The overall impact of these depictions is to create a media environment that forms public perception and societal attitudes, hence to normalize Islamophobia and inform policy. Such impacts second the urgent need for media reform, which should make sure of balanced and accurate representation of Islam and Muslims, supported by further research into the social and psychological effects biased portrayals have.

4. Comparative Analysis

The media presentation of Islam and Muslims in these countries is varied and influenced by numerous cultural, historical, and political contexts. In return, the Western media practice tropes of security threats and culture clashes more than in Muslim-majority countries, which tend to reflect religious moderation and social cohesion in the media—a counter-narrative to portrayals of Islam in the West. Multicultural and transitional societies like Malaysia and Turkey negotiate complex cultural dynamics as a way of promoting social cohesion. As shown in the table below, regional differences are provided in addition to further examples under each theme to illuminate nuanced portrayals.

4.1 Western Media - The United States, United Kingdom, and Australia

The dominant frames through which Muslims are represented in Western media are rooted in a concept of securitization, whereby Muslims are framed as potential threats to order at both the social and national levels. Studies by Bleich et al. (2015) and Powell (2018) have demonstrated that Islam is most frequently framed in Western media through the use of terms like “terrorist” and “extremist.” News framing of this sort supports state-sponsored narratives about counterterrorism and functions to hardwire public opinion to think of Muslims as cultural Others.

Examples of Western Media Patterns

Kabir (2006): In the Australian media, Kabir found a constant “fear factor” while reporting on Muslims, and proved that Muslims are presented as an ongoing danger to the security of Australia. Additionally, such framing leads to public demands to restrict immigration and monitor the Muslim communities.

Samaie & Malmir (2017): News in the United States uses terms like “radical” and “violent” to depict news involving Muslims. Such iterations solidify stereotypes and perpetuate a societal perception where Muslims are considered a threat.

Poole & Richardson (2010): Within the UK media, for example, the coverage commonly portrays Muslims as being in opposition to British values and as an ideological threat to Western democratic ideals. By framing Islam in opposition, one perpetuates the perception of Islam as foreign and incompatible with the culture of the West.

Scanning of the Western Media Patterns

These examples represent a routine correspondence between Western media representation and state discourses on securitization, cultivating an ecology of Islamophobia and social division. Further research might investigate the ways in which ownership, editorial policy, and political affiliation exacerbate such largesse, examining the institutional conditions of representation that enable or disable particular approaches to Islam in Western contexts.

4.2 Media in the Muslim-Majority Countries: Pakistan and Indonesia

The media in the Muslim-majority countries of Pakistan and Indonesia represent Islam as an indispensable ingredient of nation-ness, while at the same time emphasizing religious moderation, social cohesion, and morality. Such portrayals together create a counter-narrative to that coming from the Western world, which tends to project Muslims as extremists or crazed threats. It emerges from the research that the media in these parts focus more on presenting Islam in a positive light, with a view toward reinforcing cultures of pride and overcoming Islamophobic stereotypes.

Examples of Media Patterns in Muslim-Majority Countries

Fauzan (2023): In Indonesia, the media has often framed the idea of religious moderation, tolerance, and Islam as a unifying and inclusive faith. Such framing reflects the diversity of religious life in Indonesia; this is probably done to break the Western stereotype of Islam as an extremist teaching.

Hassan & Omar (2017): The media images of Islam in Pakistan portray national pride and social integration through associating Islam with the national identity of Pakistan, stressing values such as peace and community harmony.

Donnell et al. (2018): From this paper, it was found that Pakistani media mingles with the opposite sides of the Western caricature by depicting Muslims as morally strong and socially integrated. The media reporting seeks to attribute positive values to Islam; consequently, it acts as a means of promoting an identity at a national level basing on Islamic values.

Alghamdi (2015): In conducting a study in Saudi Arabia media, Alghamdi found that the representation of Islam emphasizes the elements of religious values on charity, peace, and support for the community, and obscures those aspects, which Western media make when comparing Islam with terror and violence.

It was also a problematic assessment of trends in media portrayals in Muslim-majority contexts, given that these representations have been part of the counter-narrative to Islamophobia from the West but often conformed to state-sanctioned narratives that cohere with social cohesion rather than any critical engagement with the diversity of views within Islam. Future studies might address the question of how state influence shapes media narratives by analyzing ways in which majority-Muslim countries deploy media as part of soft power in projecting positive images of Islam internally and toward the rest of the world.

4.3 Multicultural and Transitional Societies (Malaysia, Turkey)

Media portrayals in societies like multicultural Malaysia and transitional Turkey may capture the essence of being both Islamic as well as secular, and thus advocate for social integration or inter-religious harmony. These societies move in complex cultural waters and media ought to respond by negotiating between the Islamic encountered worldview reference and other culturally relevant avatars. Research shows that the media here uphold narratives of peace, harmony, and coexistence with visible influences from Islamic tradition as well as multiculturalism.

Further Instances of Media Patterns in Multicultural and Post-conflict Societies

Jamil (2020): Media narratives in Turkey depict Islam as part of an overall cultural tradition, reflecting Turkey's unique position at the intersection between East and West. This portrayal blends secular and religious influences in Turkish society, presenting Islam as part of a pluralistic national identity.

Batool & Tanveer (2020): Based on their study of Malaysian media, they discovered that portrayals emphasize Islam as a unifying force in a culturally diverse society that promotes interfaith harmony and respect for multiculturalism.

Rhinehart (2022): Media representation of Muslims in Singapore focuses on social cohesion and inclusivity, positioning Islam as part of the multicultural fabric of Singaporean society. These framing counters the Western narrative that associates Islam with divisiveness, instead suggesting opportunities for tolerance and mutual respect.

Media in Multicultural and Transitional Societies

Evaluation In multicultural societies, media face unique challenges in balancing diverse cultural influences. These representations demonstrate how media contribute to social cohesion, presenting Islam as compatible with secular and multicultural values. Future research might explore how media in these contexts respond to political pressures, for example, analyzing whether portrayals shift based on changing governmental agendas that emphasize national unity.

4.4 Summary of Regional Variations and Implications

The comparative analysis of regional variations reveals distinct patterns in media portrayals of Islam and Muslims, shaped by each region's socio-political context:

Western Media (U.S., UK, Australia): Media often portray Muslims as security threats and cultural outsiders, reinforcing state discourses on securitization. These portrayals contribute to a societal climate of Islamophobia, where Muslims are framed as fundamentally different and dangerous.

Muslim-Majority Countries (Pakistan, Indonesia): Media emphasize themes of religious moderation, national pride, and social unity, countering Western stereotypes. However, these portrayals often align with state-approved narratives, suggesting that media in these regions prioritize cultural pride over critical engagement with complex issues within Islam.

Multicultural and Transitional Societies (Malaysia, Turkey): Media in these societies promote narratives of social cohesion and intercultural harmony, balancing secular and religious values. These portrayals present Islam as compatible with multiculturalism, challenging Western narratives that frame Muslims as outsiders.

Implications of Regional Variations Regional differences in media portrayals highlight the impact of socio-political contexts on narratives about Islam. Western media’s alignment with state security agendas perpetuates stereotypes, legitimizing policies that marginalize Muslim communities. Media in Muslim-majority and multicultural societies provide alternative portrayals that emphasize Islam’s role in social cohesion, though they are often shaped by state narratives that may limit diverse perspectives.

Future research could explore these regional differences further by examining media responses to specific global events involving Islam or Muslims, such as major political incidents, interfaith initiatives, or social conflicts. Such studies would provide deeper insights into how media narratives reflect cultural biases and state interests, informing strategies for media reform that promote balanced and inclusive portrayals across diverse regions.

5. Discourse Strategies in Representation

The media have for years been reeling in with discourse strategies that depict Muslims as people other than 'us' and Muslims' religion as being a threat of fear to them as well as delineating Muslims' culture and ideology as alien. These strategies include metaphor and hyperbole, selective lexical choice, threat perception enhancement, visual framing, and binary oppositions. This section examines in-depth every single strategy, with some more examples showing how they are contributing to the fabrication of Islamophobic narratives.

5.1 Metaphoric and Hyperbolic Language

However, Western media often employ figurative and exaggerated language to describe Muslims as violent, extremist, and irrational. The overused phrases "war on terror," "jihadist threat," and "clash of civilizations" amplify the image of Islam as a naturally aggressive doctrine. At the same time, this discourse associates Muslims with threats and barbarity, thereby demeaning them and separating them from the West.

Examples

Sajid & et.al. (2020) found that Western outlets frequently use words like "radical" and "militant" to describe Muslims, even when there's no evidence to support such claims. This oversimplifies complex issues and unfairly links Islam to violence.

Akbar's 2021 research further highlights this bias. He analyzed U.S. media coverage of Muslim-majority countries during the COVID-19 pandemic and discovered that terms like "uncontainable" and "threatening" were used to describe these nations. This language reinforces stereotypes and creates fear and distrust towards Muslims.

According to Jamil (2020), terms such as "extremist," "radical," and "brutal" frequently occur in media discourse surrounding Muslims, thereby shaping negative public perceptions.

Table 2. Frequency of Lexical Choices in Media Discourse

Rank	Word	Frequency	Rank	Word	Frequency
1	Extremist	435	6	Islam	990
2	Radical	345	7	Freedom	560
3	Drastic	145	8	Independence	345
4	Attack	860	9	Anger	445
5	Harass	760	10	Brutal	442

Evaluation

Discursive racism does not produce prejudice in crude form, but media narratives carry metaphoric language which subtly constructs the consumers’ point of view. Though, more research could examine how audiences make sense of them and if they are aware that these metaphors are an overstatement. Knowledge of the audience reception would aid in the formulation of media reform strategies that lower the extent of sensationalism of Islam.

5.2 Selective Lexical Choices and Stereotyping

Stereotypes are maintained by selective use of lexical means with overtones of ‘extremist’, ‘terrorist’ or ‘fundamentalist’ to describe Muslims. These labels mostly stick to Muslim-related affairs; a similar event concerning the non-Muslims

tends to use simpler categorizations. This selective language use pits Islam into a bin that can only be labelled radical while leaving out the other side or face of Islam that is peaceful.

Examples

- Bleich et al. (2015): Two sections are of particular interest; media identification of Muslims involved in political or violence activities as ‘jihadists’ or ‘radicals’ stands out in British media unlike when identifying ‘non-Muslims engaged in similar activities’.
- Powell (2018): An analysis of the media narrative specifically related to the Muslim-related incidents revealed that while there is high tendency of media to label ideological motives associated with Muslim-related issues with Islamic fundamentalism and little or no effort is made to avoid the usage of major religious affiliation in describing ideologically motivated incidents related to non-Muslims.
- Poole (2021): The content analysis of 23 newspapers in the UK showed that no matter how remote the Muslims were to the reported event, any connection is overshadowed by phrases echoing association with extremism if Muslims were involved in charity or cultural events.

Evaluation

Some of the words, used by political leaders and public figures, create a prejudiced context that naturalises Islamophobic discourses. Further studies might examine how editorial standards or organizational culture promote such linguistic prejudice and on the possibility of implementing procedures that support neutrality and correctness instead of such language prejudice.

5.3 Expansion of Threat Conceptions

The Western media escalate threat perceptions mainly through focusing on Muslims in coverages specially those in cases concerned with terrorism or violence. This kind of amplification strategy elevates the level of fear and contextualizes the issue of Islam as an international security menace. Research also shows that Western media always generalize Muslim crises in their headings even when it is a single irresponsible Muslim and distort the right perception of how often and how violent Muslims can get.

Examples

- Batool & Tanveer (2020): Comparing the representation of the attacks in both the Western and Muslim-majority outlets, the author concluded that the former paid much attention to the security, the latter – stressed the Islamophobic background and the call for tolerance.
- Politzer & Alcaraz (2020): The reporting of Muslims in France focuses on the Islamic connection even where it is perverted to the crime hence raising people’s threat perception.
- Jaspal & Cinnirella (2010): This paper argues that British media is regularly obsessed over security threats, when discussing Muslims and generalises fear through choosing to emphasize on stories related to the Muslim community.

Evaluation

Increasing threat perceptions are unethical since they create fear-based messaging and target primarily Muslim minorities. Future studies could extend more to understand why this amplification is excessive focusing on self-interests or political influence.

5.4 Use of Visual Framing and Symbolic Cues

The strength of visual framing as a strategic discourse rests in the fact that the media most often employed images and symbols to indirectly play into stereotypes. Even if the story didn’t have much to do with this but the use of the images of veiled women, mosques, and traditional Islamic gear in the stories about terrorism or extremism create a visual link between Islam and violence arguably even without the other part of the story involved. Moreover, visual cues rather faintly enclose Islam as "Other" and thus create a general perception of foreignness and mystery.

Examples

- Rhinehart (2022) reports that in US media coverage of terrorism, images of mosques and veiled women are often associated with coverage of terrorism: the same image is connected with each story, and Islamic symbols become associated with potential evil.
- Alghamdi (2015) discusses that during media reporting of terrorist events that occurred in Norway in 2011, European media packed their stories with dark ominous pictures and symbols of Islam, associating Muslims with acts of violence even though the perpetrator of this event was not a Muslim.
- Donnell et al. (2018) argue that Australian visual framing of Islamic dress and architecture coupled with stories on

extremism links these to a visual narrative that casts Muslims as ideologically alien to the fabric of Australia.

Evaluation

The bias is promoted subconsciously with the visual framing itself. The research is extensive on how to interpret the response of the audience to different visual cues which might be used for media to regain reformative measures against the dominance of stereotypical imagery and visual inclusion of information.

5.5 *The Construction of Binary Oppositions: ‘Us’ or ‘Them’*

The use of oppositional and reductionist characterizations of social actors such as ‘Us’ (the Western, peaceful) and ‘Them’ (the Islamic, violent) simplifies social problems and helps to position Islam and Muslims at odds with the cultural values of the West. Such structure is among the simplest that media narratives tend to arrange in their efforts towards creating cultural and ideological separation. Binary oppositions also elicit a view of society whereby the Muslim figure is an alien who has never lived among the bourgeois and is even feared for destabilising the Western way of life.

Examples

- Hall 1997 shows how western media narrations are inclined to make use of the "clash of civilizations" framework, wherein Islam will be placed at the antithetical end of Western values and thus reinforces cultural distinctions
- Said 2008 demonstrates how the binary opposition creates Islam as foolish and backward versus a vigorous West-affecting media articulations.
- Kabir (2006) studies that the oppositional binaries in the Australian media transform Muslim immigrants into a perceived embodiment that is totally incompatible with Australian culture and Australian values as a threat to national identity and social cohesion.

Evaluation

Societal issues become simplified in the form of binary oppositions, such as "Us" (Western, peaceful) versus "Them" (Islamic, violent), making Muslims, or more accurately, Muslim cultures incompatible with the scale of existing values of the West. This is one of the very simplest forms which media narratives fit into when making cultural and ideological dichotomies. The binary oppositions create a polarized view that places the Muslim as a perennial outsider threatening the stability of the Western society.

5.6 *Table: Summary of Discourse Strategies in Media Portrayals*

Table 3. Summary of Discourse Strategies in Media Portrayals

Discourse Strategy	Description	Example Studies
Metaphoric and Hyperbolic Language	Amplifies perceptions of Islam as violent and dangerous, using terms like “war on terror”	Sajid et al. (2020), Akbar (2021)
Selective Lexical Choices	Reinforces stereotypes by disproportionately associating Islam with terms like “terrorist”	Bleich et al. (2015), Powell (2018), Poole (2021)
Amplification of Threat Perceptions	Emphasizes incidents involving Muslims, inflating perceptions of security risks	Batool & Tanveer (2020), Politzer & Alcaraz (2020), Jaspal & Cinnirella (2010)
Visual Framing and Symbolic Cues	Uses images of veiled women, mosques, and dark settings to create associations with violence	Rhinehart (2022), Alghamdi (2015), Donnell et al. (2018)
Binary Oppositions: ‘Us’ vs. ‘Them’	Frames Muslims as cultural “Others” incompatible with Western society	Hall (1997), Said (2008), Kabir (2006)

These discourse strategies contribute to the media environment in which Islam and Muslims are ideologically foreign, culturally incompatible, and inherently threatening. All these tendencies toward metaphoric language, selective lexical choices, visual cues, and binary oppositions contribute to the formation of a social mindset geared to Islamophobia and exclusionary practices. Media institutions must take such an editorial reform which focus on facts, inclusivity, and balanced representation to address such ethical issues. Subsequent research may thus be conducted concerning the role that digital media play in transmitting or combating the strategies when considering narratives about Islam presented online and impacts on perceptions in the public sphere.

6. Regional Variations and Socio-Political Contexts

This highlights the fact that regional contexts influences how Muslims and Islam are perceived in the media and their respective narratives and strategies. While Western media elaborates on issues related to security threats and/or cultural confrontation, it proposes other issues that align with national security discourses. Accordingly, the media in the Muslim countries mainly deal with the concepts of religious, social, and national solidarity within the framework of the ungracious

images of the West. Another interesting strategy is – “secular” countries that are Malaysia and Turkey – a compromise within which the principles of Islam do exist without the extreme practice of it but with moderate absence of it. Similar variations in regions exist in response to changes and evolution of different aspects of social perception and their relationship to policy, such as change in context.

6.1 Table: Comparative Media Portrayals by Region and Influencing Factors

Table 4. Comparative Media Portrayals by Region and Influencing Factors

Region	Portrayal Themes	Key Influences	Example Studies
Western Media (U.S., UK, Australia)	Security threat, cultural outsider, extremism	Securitization discourse, state agendas	Bleich et al. (2015), Powell (2018), Samaie & Malmir (2017), Kabir (2006), Poole & Richardson (2010)
Muslim-Majority Countries (Pakistan, Indonesia)	Religious moderation, national pride, social unity	National identity, countering Western Islamophobia	Hassan & Omar (2017), Fauzan (2023), Donnell et al. (2018), Alghamdi (2015), Batool & Tanveer (2020)
Multicultural and Transitional Societies (Malaysia, Turkey)	Social cohesion, intercultural harmony, blend of secular and religious values	Cultural diversity, dual influences of Islamic and secular values	Jamil (2020), Rhinehart (2022), Gracia & Somoano (2023), Poorebrahim & Zarei (2013)

6.2 Western Media (United States, United Kingdom, Australia)

The Western-held distinction of Muslims is socially inclined, constructed within the context of securitization where Muslims are always seen as social and national security threats. In specific, such narratives and practices support policies on immigration curbs, national security, and counter-terrorism actions. Along these lines, most of the Western media have restrictive vocabulary, such as ‘terrorist,’ ‘radical,’ or ‘jihadist,’ and associate Islam with violence, hence ingraining and endorsing the fear of different groups of people.

Some stereotypical patterns of Western media:

- Powell (2018): When examining the U.S. media framing, Powell examined how often stories’ narratives focus on Muslims as ‘security threat’ associated with terrorism. This framing complements the 2018 US National Security Strategy and translates into public’s support for immigration restrictions of Muslims-only countries.
- Samaie & Malmir (2017) find that in the UK, the media tends to focus on the religious profile of the culprits as well as link it, and thereby Islam, with violence. This gives a boost to the perception of Islam as inherently violent faith.
- Kabir (2006) suggests that the emphasis of media in Australia is on the ‘Othering’ of Muslims, in a way that makes them cultural aliens. It aligns with political stories that advocate for the structures surrounding immigration, especially at the United States.

Evaluation

Simultaneously with the identification of threats to Western societies from ‘Islamic terrorists,’ the compatibility of some Western media representations and state security discourses raises ethical questions about the role of media in framing Islamophobia as a ‘legitimate’ and ‘reasonable’ societal concern. Such representations justify policies against Muslim populations, such as surveillance and immigration bans, into place. New studies may, therefore, probe into how such ownership patterns and political connections determine these representations and what institutional configurations undergird anti-Muslim rhetoric in the West.

6.3 Muslim-Majority Countries (Pakistan, Indonesia)

In Muslim majority countries, media presentation of Islam and Muslims reinforce faith in God, pride in culture and a sense of national unity. In a sense, these stories stand as a counter to the images in the West that like to portray a positive part of Islam in society and their instances within human relations. They also challenge Western belief that Islam should be considered a religion of violence in media of these areas.

Examples of Media Patterns in Muslim-Majority Countries

- Fauzan (2023) argues that in Indonesia, the media often shows the importance of tolerance and leadership, which shows the uniqueness of Indonesia. This story presents Islam as a peaceful religion that directly opposes Western narratives.
- Hassan & Omar (2017) consider that Pakistani media links Islam with national identity and presents Islam as a source of unity and cultural interests. This system combines the Western Islamic group with terrorism and shows Pakistan's desire to create a positive image of Islam.
- Batool & Tanveer (2020) In their research on Pakistani media, found that films show the role of Islam in promoting

community unity, challenging the Western verses that associate Muslims with division and conflict.

Evaluation of Muslim-Majority Media Patterns

Although these images clash with Western Islamophobic narratives, in many cases the government system is influenced, which promotes the interpretation of Islam to promote national identity. This relationship shows that the media in Muslim-majority countries can be an important part of the social network for meaningful interaction with different perspectives of Islam. Future research can investigate the influence of the government on the media and the role of the media as a propagator of nationalism.

6.4 Multicultural and Transitional Societies (Malaysia, Turkey)

For societies which are multicultural or on the path of transition, such as Malaysia and Turkey, media integrates an Islamic value system with international engagement through a message of unity and humanness. Broadcasts will be of Islamic heritage and world views that these nations value, these images move across complex cultures. Media in those regions often portray respect for diversity as a theme and Islam as part of the diversity of society.

Examples of Media Patterns in Multicultural and Transitional Societies

- Jamil (2020) discusses that in Turkey, media representatives combine Islamic and secular values, showing that Islam is part of Turkey's cultural heritage while promoting secularism. This story supports Turkey's identity as a bridge between Eastern and Western traditions.
- Poorebrahim and Zarei (2013) found that in Malaysia, media representatives emphasize Islam as a source of unity in a multicultural society, highlighting Malaysia's efforts to integrate its cultural identity religion and respect for diversity.

Evaluation

In various ethnic groups, the media can sometimes encourage a positive sentiment towards its members and other diverse cultures. However, such efforts are often undermined by national policies that seek to promote cohesiveness among the members of a recognized dominant religion to the extent of vilifying other religions. Although further studies might be undertaken to see how the media react to these political controversies and how the representation gets adapted to the government's agenda.

6.5 Summary of Regional Variations and Their Implications

The comparative analysis of regional variations reveals distinct patterns in media portrayals of Islam and Muslims, shaped by each region's socio-political context:

- Western Media (U.S., UK, Australia): Muslims are often framed as security threats and cultural outsiders, supporting state discourses on securitization. These portrayals foster a climate of Islamophobia, legitimizing policies that marginalize Muslim communities.
- Muslim-Majority Countries (Pakistan, Indonesia): Media emphasize themes of religious moderation, national pride, and social cohesion, presenting Islam as a positive force. However, these portrayals align with state narratives, suggesting that media prioritize unity over diverse representations of Islam.
- Multicultural and Transitional Societies (Malaysia, Turkey): Media promote narratives of social cohesion and intercultural harmony, balancing Islamic and secular values. These portrayals present Islam as compatible with multiculturalism, challenging Western narratives that frame Muslims as cultural outsiders.

Implications of Regional Variations

The differences in media portrayals across regions underscore the role of socio-political contexts in shaping narratives about Islam. In Western countries, media alignment with state security agendas reinforces Islamophobic narratives, supporting exclusionary policies. In contrast, media in Muslim-majority and multicultural societies provide alternative portrayals that highlight Islam's role in social cohesion and cultural pride. Still, the concern with the state narratives affecting the media representations in these regions is questions about ethicality of media independence and media diversity. In the future studies, these regional specificities may be better explored through the investigation of different media events.

7. Ethical Considerations

A major problem in the ethics of Islamic media reporting is the lack of accountability for promoting fair and accurate representation. Media organizations have a responsibility to tell the truth and avoid promoting negative views, but research shows that Western media outlets often portray Muslims as security threats or outsiders. This selection process serves a political function that emphasizes protection and exclusion without inclusion and understanding. Ethical journalism requires media outlets to take good care of their reporting and ensure that what they report does not embarrass the community or promote prejudice.

Example

- Powell (2018) found that media coverage of Muslims in the US often uses terrorism-related language to portray Muslims as dangerous. Failure to provide adequate reporting encourages people to pursue policies that affect Muslims.
- Samaie & Malmir (2017) reports that in the United Kingdom, Muslims are affected by violence, while downplaying similar incidents affecting other groups. This lack of accountability increases anti-Islamic sentiment and undermines the credibility of the media.

Evaluation

To combat these problems, news organizations should have policies that prioritize accurate, fair, and respectful reporting. These policies may include guidelines for word choice, image style, and media flexibility to reduce bias and avoid negative stereotypes. Media diversity and representation can also help promote balanced views, as diverse editorial teams are better able to identify and address biased issues.

7.1 Psychological Impact on Muslim Communities

Depicting Islam and Muslims as dangerous people or a dangerous subculture can greatly affect the psychology of Muslim communities and result in the exclusion, fear, and isolation of those communities. Scholars have established that discourses based on fear and polarized narratives do affect social attitudes, but also the internalization by Muslims of their identity and the status they occupy in a given society. As a result, young Muslims might face an identity crisis in the process of trying to combine their religion and cultural practices with the negative images projected in the media.

Example

- Ghauri (2019) predicted that Media definitions and portrayals of Muslims as “others” can create feelings of alienation and self-deprecation among young Muslims.
- Sajid et al. (2020) considered that stereotypes of Muslim communities were found to cause identity struggles and insecurity, impacting mental health and social relationships.
- Downer et al. (2018) documented the experiences of Muslims in Australia, showing that negative media coverage created a climate of fear and insecurity, reducing social isolation and mental health.

Evaluation

Media organizations have a moral responsibility to reduce harm, especially in the case of reporting about internally displaced populations. News reporters need to be aware of the effects of news on the mental health and wellbeing of people. The media can help relieve psychological strain within the Muslim community and foster healthy pluralistic interactions in society by censoring profanities, slurs, and stereotypical images.

7.2 The Need for Inclusive Media Practices

The diversity recommendation that is often portrayed in the media production groups does not help fight with the stereotype about Islam and Muslims because it is always the view of the non-Muslims that prevails in the media hierarchies. Hence, media strategies aimed at generating and raising the inclusion of various images about Islam and its populace, will be crucial in ensuring balance in the images about Islam and its diverse community. This helps to alleviate an oppressive and hostile communicative environment fostered by the media that promotes the negative sentiments towards Islam and equity of access to Muslim languages in the editorials and the news centers.

Example

- Jamil (2020), Discusses the role of Muslim journalists in challenging Islamophobic discourse, advocating for more diversity in media production as a way to ensure more accurate portrayals.
- Batoool & Tanveer (2020), Consider that Muslim voices on editorial boards can promote balanced discourse, as these views help to challenge stereotypes and show the form of Muslim identity.

Evaluation

Inclusiveness in media practice can be promoted through increasing the representation of diverse individuals in newsrooms and urging the media to work with the Muslim population. In addition to that, mass media programs help viewers to find other pictures which enable the society to analyze news stories more critically and lessen the effects of the anti-Islam content.

7.3 Ethical Challenges in Digital Media

The advent of social networking sites and the digitalization of all forms of communication seems to develop new ethical dilemmas concerning the image of Islam and its people. In most cases, the latter is more risky since the sites are user-

generated platforms that have little or no editorial control, which facilitates the rapid circulation of radicalized or anti-Islamic views. Inclusion strategies deploy guidelines that endorse discrimination to picture users negatively regarding Islam and provide them with excessive information that is biased towards the religion. Such a scenario increases the risks of growing Islamophobia considering that the users are not always conscious of the digital media’s inherent manipulation.

Example

- Rhinehart (2022) found that social media platforms often amplify Islamophobic content and influence public perceptions of Islam through algorithms that prioritize critical topics.
- Fauzan (2023) in an analysis of digital media, found that ads linking Islam to terrorism received higher links. This suggests that the movement reinforces Islamophobic rhetoric by emphasizing inclusion over equality.
- Politzer & Alcaraz (2020) conclude that in the absence of an ethical content moderation policy, digital media can contribute to the negative nature of the internet by posting harmful and offensive content about the Muslims to flourish, contributing to a climate of online hostility.

Evaluation

It is the responsibility of digital media firms to make sure that their platforms do not promote Islamophobic content. Some of these tools include content moderation policies and algorithmic scheduling to prevent the distribution of skewed information. Furthermore, this can help achieve more responsible and accurate digital media by collaborating with fact-checkers as well as protecting the vulnerable communities from online hazards.

7.4 Summary Table of Ethical Considerations in Media Portrayals

Table 5. Summary Table of Ethical Considerations in Media Portrayals

Ethical Issue	Description	Example Studies	Recommendations
Media Accountability and Fair Reporting	Media often frame Muslims as security threats, aligning with state agendas and promoting Islamophobic attitudes	Powell (2018), Samaie & Malmir (2017)	Implement editorial guidelines for balanced reporting
Psychological Impact on Muslim Communities	Negative portrayals contribute to social alienation, identity conflict, and mental health issues among Muslims	Ghuri (2019), Sajid et al. (2020), Donnell et al. (2018)	Avoid stigmatizing language and foster inclusive narratives
Inclusive Media Practices	Lack of diversity in newsrooms leads to one-dimensional portrayals of Muslims	Jamil (2020), Batool & Tanveer (2020), Gracia & Somoano (2023)	Increase representation in editorial teams
Ethical Challenges in Digital Media	Algorithms amplify Islamophobic content, spreading biased portrayals with limited oversight	Rhinehart (2022), Fauzan (2023), Politzer & Alcaraz (2020)	Introduce content moderation and algorithm transparency

7.5 Recommendations for Ethical Reform

In order to counter such issues, change must be evident in the organizations and the online media that seek to portray Islam and Muslims in a just, accurate and wholesome manner:

1. Create corrective mechanisms for responsible journalism

Media institutions ought to institute practices that should not be phrased too passively. People want to engage in actual talk. Correct information regarding Muslims. The Code should advance justice, inclusivity, and appreciation of differences.

2. Incorporate more diversity in the ultrasound departments

Editorial boards with many Muslims and other underrepresented groups will enable the media to present contrary opinions, fight stereotypes and raise the level of cultural competence.

3. Proposition of an Advertisement Strategy

An advertisement strategy can empower the audiences to assess news coverage objectively and recognize distorted images plus take media actions seriously. These may help mitigate the damaging effects of Islamophobia in the society.

4. Monitoring of content and monitoring of digital media in terms of algorithms

Certain measures should ensure that the administrative spheres do not entertain the dissemination of views that are anti-Islam or expose Muslims to ridicule within the administrative frameworks. Individual researcher involvement will add the level of responsibility.

There are some ethical issues in the media portrayals of Islam and Muslims, which indicates the need for some historical and digital changes. There is an obligation for any media house to reportage as fair, truthful and respectful as possibly

practicable. Media can also integrate the principles of good governance, enhance diversity and content moderation which will facilitate the elimination of the negative stereotypes and promote the dialogue of the public. As these institutions, which are referred to as media, have effects on the public's social orientation, the bearing that these forms of art have on social equity and fuller involvement and social warmth, is very important.

8. Conclusion

This review incorporates an original data synthesis that assesses and profiles studies focusing on portrayals of Islam and Muslims highlighting differences and trends within the three societies - western, Islamic majority and multi-ethnic. The core results reveal that Western media tend to view Muslims as a danger to foreigner's security and culture, thereby, adversely painting them as being unfriendly to Western civilization. However, dominant media outlets in countries that are predominantly Muslim would oppose that narrative and advocate for religious oneness within the country and the preservation of the country's people, as those Muslims do not practice Islamophobia as in the West. Countries like Malaysia and Turkey which are termed as revolutionary and multicultural do present a picture that is not skewed towards any culture or tradition but encourages peace. These types of narratives are often held personally but they have a wider reach in influencing policies, interactions, and the wellness of Muslim populations. When the media illustrates devout Muslims in an unfavorable light, an environment emerges that commonises disdain for Islam and fortifies policies of discrimination and ostracism.

Acknowledgments

Not applicable.

Authors contributions

Not applicable.

Funding

Not applicable.

Competing interests

Not applicable.

Informed consent

Obtained.

Ethics approval

The Publication Ethics Committee of the Redfame Publishing.

The journal's policies adhere to the Core Practices established by the Committee on Publication Ethics (COPE).

Provenance and peer review

Not commissioned; externally double-blind peer reviewed.

Data availability statement

The data that support the findings of this study are available on request from the corresponding author. The data are not publicly available due to privacy or ethical restrictions.

Data sharing statement

No additional data are available.

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