

Reviewer IJIMS Terindeks Scopus Q1

scimagojr.com/journalsearch.php?q=21100843365&tip=sid&clean=0

COUNTRY Indonesia Universities and research institutions in Indonesia Media Ranking in Indonesia	SUBJECT AREA AND CATEGORY Arts and Humanities Religious Studies Social Sciences Sociology and Political Science	PUBLISHER State Institute of Islamic Studies (IAIN) Salatiga	H-INDEX <h1>10</h1>
PUBLICATION TYPE Journals	ISSN 2406825X, 20891490	COVERAGE 2011-2022	INFORMATION Homepage How to publish in this journal zbaidhaw@gmail.com

SCOPE

Ads by Google
[Stop seeing this ad](#) [Why this ad?](#)

Waiting for tpc.google syndication.com...

scimagojr.com/journalsearch.php?q=21100843365&tip=sid&clean=0

2011 2013 2015 2017 2019 2021

% International Collaboration

2011 2013 2015 2017 2019 2021

Citable documents / Non-citable documents

2011 2013 2015 2017 2019 2021

Cited documents / Uncited documents

Indonesian Journal of Islam and Muslim Societies

Q1 Religious Studies
best quartile

SJR 2022
0.72

powered by scimagojr.com

Show this widget in your own website

Just copy the code below and paste within your html code:

```
<a href="https://www.scima
```

SCImago Graphica

Explore, visually communicate and make sense of data with our **new data visualization tool.**

Ads by Google
[Stop seeing this ad](#) [Why this ad?](#)

COUNTERING ISLAMOPHOBIA IN PORTUGAL:

THE EXPERIENCES OF INDONESIAN MUSLIM EXPATRIATES

Islamophobia becomes wider international public interest since the September 11th, 2001 tragedy, especially among scholars of Islamic studies for academic or related stakeholder objectives. The main purpose of this research is to investigate Indonesian Muslim expatriate experiences in countering Islamophobia in Portugal.

There are 488 Indonesian expatriates in Portugal, that 384 (78 %) of them are Muslims, working as diplomatic mission, students, traders, professionals, labors and others who stay in different cities. As the method to collect data, the researcher used triangulation techniques such as interview through guided written questions (interview), observation and documentation. The guided question data was collected from 17 respondents purposively representing profession, education, sex and residence. The data was analyzed using factor analyses covering items of Portugal government policy on religious life, characters of Portuguese culture, the characters of Indonesian Muslim socio culture, national ideology of Pancasila values, educational background of Indonesian Muslim expatriates and sociocultural normative Islamic teaching. The research revealed that Indonesian Muslim expatriates in Portugal are highly successful in countering Islamophobia, that they feel save, enjoy, peaceful, harmonious life, as feeling at homes to practice private religious and daily activities, in spite of lack mosques in public places and Islamic schools.

Pobia Islam telah menjadi perhatian luas secara internasional sejak tragedi 11 September 2001, terutama di kalangan para ilmuwan studi Islam, baik untuk kepentingan murni akademik ilmiah atau sesuai maksud para pemangku kepentingan. Tujuan utama penelitian ini adalah untuk menemukan bagaimana jawaban pengalaman para ekspatriat muslim Indonesia dalam menghadapi pobia Islam di Portugal. Ada 488 ekspatriat Indonesia di Portugal, yang mana 384 (78%) dari mereka adalah muslim, yang bekerja sebagai misi diplomatik, mahasiswa, pedagang, profesional, dan pekerja yang tinggal di beberapa kota. Sebagai metode untuk mengumpulkan data, peneliti menggunakan teknik triangulasi berupa interview (di antaranya melalui pertanyaan tertulis via WA), observasi lapangan dan dokumentasi. Jawaban dari pertanyaan tertulis dikumpulkan dari 17 responden secara purposif, yang mewakili variasi profesi, pendidikan dan jenis kelamin. Semua data tersebut dianalisis dengan menggunakan analisis faktor yang meliputi: kebijakan pemerintah Portugal dalam bidang kehidupan agama, karakter budaya masyarakat Portugal, karakter latar belakang sosio kultural ekspatriat muslim Indonesia, nilai-nilai ideologi Pancasila, dan ajaran normatif sosial budaya Islam. Penelitian ini menemukan bahwa para ekspatriat muslim Indonesia di Portugal sangat berhasil dalam mengatasi pobia Islam, sehingga mereka merasa aman, nyaman, damai, laras dan merasakan seperti di negeri sendiri dalam melaksanakan kegiatan agama dan kehidupan harian, meskipun ada kendala seperti langkanya tempat masjid di tempat-tempat umum dan sekolah-sekolah Islam.

Key words: Islamophobia, Portugal, expatriates, experience.

Commented [B21]: 1. Better to integrate the alinea in Abstract into one single alinea.
2. Stakeholders : better to explicitly mention who are they.
3. There are still some typos and errors in grammar, word choice, and style that 'hard-to- read' texts.

Commented [B22]: example of style that 'hard-to- read' texts, change to the simple one.

Commented [B23]:

Commented [B24]: example of typo (s)

Commented [B25]: Where are Indonesia and Islam/Muslim. Both are keywords throughout the article.

Introduction

The most popular recent issue of Islamophobia accident in France referring to President Macron's speech on October 2nd, 2020 that Muslim countries situation are in crisis today. This attracts many observers to study the interlink factors around the phenomena. It has caused wide criticisms, different forms of discourses in many Muslim countries. In the Western world context, anti-Muslim and Islamophobic sentiments have gained increased scientific attention following the September 11th, 2001 terror attacks and the effect of religious stigma on the identity formation of living in societies that are suspicious of Islamic belief become important discourse.¹ Since early 1970s immigration from Muslim countries has become a problem and of xenophobia and also Islamophobia, and increased support for the right political parties related with ethnic and religious background issues.²

The major proportion of immigrants in Western Europe in general, and also in Portugal, are Muslims. The precise number is unknown, but recent statistical report vary from around 9 million,³ to 15 million.⁴ The Republic of Portugal is a stable country over long periods of time, increasing south-north migration in recent years contributing to the development of multireligious societies.⁵ A lot of immigrations to Europe come from Muslim major countries, and currently, between 13 and 14 million people living in Western Europe have Muslim backgrounds, as many of them living in Portugal.⁶

As researchers view there is a shift "from anti-Asian and anti-Arab racism to anti-Muslim racism" and this was heightened following the terror attacks.⁷ The debates have increasingly that mainly focused on questions regarding Muslim immigrants, often perceived as difficult to

¹ Sirin S. Isano A. Balsano. Editor's Introduction. *Pathways Developmental Science*, 7(3), New York: MacMillan Company, 2007, 109-111.

² Pettigrew, T. F. Reactions toward the New Minorities of Western Europe. *Annual Review of Sociology* 24, 1998, 77-103.

³ Fetzer, J.S. Soper, J.C. 2003. The Roots of Public Attitudes toward State Accommodation of European Muslims' Religious Practices before and after September 11. *Journal for the Scientific Study of Religion* 42, 2003, 247-258.

⁴ Modood, T., Muslims and the Politics of Difference. *The Political Quarterly* 74, 2003, 100-115.

⁵ Simon, B., *Identity in modern society: A social psychological perspective*. Malden, US-MA: Backwell Publishing, 2004, 103

⁶ Maréchal, B., *A guidebook on Islam and Muslims in the Wide Contemporary Europe*. Louvain-la-Neuve, Belgium: Academy Bruylant, 2002.

⁷ Poynting, S., and Mason, V. (2007). The Resistible Rise of Islamophobia: Anti-Muslim Racism in the UK and Australia before 11 September 2001. *Journal of Sociology*, 43 (1), 2007, 62-86.

integrate,⁸ whereas right-wing political parties and individuals in many countries have promoted the idea of less compromised cultural differences, some creating an atmosphere of hostility.⁹

As comparison like in Portugal, immigration impact on religious public policy has been the subject of highly charged and partly inflammatory political discourse in England, France and Germany over the last four decades.¹⁰ There was an opinion poll in 2004 in Germany and some western Europe countries indicated that a vast majority of the participants associated Islam with terror and with the oppression of women.¹¹ They found that more than half of the respondents did not believe in the peaceful coexistence of Christianity and Islam.¹²

In some Portugal cities, there are 488 Indonesian expatriates, that 384 (78%) of them are Muslims. They stay there working as diplomatic mission, students, traders, professionals, labors, etc.¹³ As they live in the secular and non-Muslim country (majorly catholic) which is very different in religious and sociocultural atmosphere, then they as Muslims may experience religious, social and cultural shocks and tension to meet such phenomena, and especially that of possible Islamophobia. This paper is to reveal how Indonesian Muslim expatriates could live harmoniously, respond and successfully counter possible Islamophobia in Portugal.

Commented [B26]: This is 'too long' statement, my suggestion breakdown into three statements if there are three ideas. Similar suggestion apply to all long statements in this article.

Research Method

This is a field qualitative research on sociological religious life focusing on countering Islamophobia as experienced by Indonesian Muslim expatriates in Portugal. The researcher used some procedures to collect related valid data in three ways, such as field observation, document study, and deep interviews (and guided written questions). The data was analyzed through factor analyses such as: Portugal government policy on religious life, characters of Portuguese culture, the characters of Indonesian Muslim socio culture as rooted in national ideology of *Pancasila* social values, educational background of Indonesian Muslim expatriates in Portugal and at last

Commented [B27]: no need brackets here!. just explain after interview, how many questions were prepared for the interview.

⁸ Field, C. D., Islamophobia in Contemporary Britain: The Evidence of the Opinion polls, 1988-2006. *Islam and Christian-Muslim Relations*, 18(4), 2007, 447-477.

⁹ Betz, H. G., & Meret, S., Revisiting Lepanto: The Political Mobilization against Islam in Contemporary Western Europe. *Patterns of Prejudice*, 43(3), 2009, 313-334.

¹⁰ Thränhardt, D., The Political Uses of Xenophobia in England, France and Germany. *Party Politics*, 1(3), 1995, 323-345.

¹¹ Bauder, H., & Semmelroggen, J., Immigration and Imagination of Nationhood in the German parliament. *Nationalism and Ethnic Politics*, 15(1), 2009, 1-26.

¹² Noelle, E., PEW Research Center 2006, Der Kampf der Kulturen. *Frankfurter Allgemeine Zeitung*, September 2004, p. 5.

¹³ Report from the Embassy of The Republic of Indonesia, Lisbon, 2020.

the normative Islamic teaching. Using sociological religious study approach,¹⁴ the data then was processed in three angulation techniques: data display, data reduction and data analyses through discussion, interpretation and reflection. The last step is conclusion and recommendation.

There are 488 Indonesian expatriates and immigrants in Portugal, and 384 (78 %) of them are Muslims as population.¹⁵ This survey took 17 person as samples of respondents who were ready to answer the questions sent by email to them, and as well as representing members of those groups based on their different professions and backgrounds such as education, socio religious organization, culture and family in Indonesia.

The field activities of observation and interviews lasted from October 4 up to 20th, 2019, started by visiting the Indonesian Embassy in Lisbon on October 4th, 2019, as well as joining gathering meeting of Indonesian citizens in the embassy hall, meeting some key persons such the Indonesian Ambassador to the Republic of Portugal, and the attaches of communication, some officials, staffs and other expatriates as respondents, and interviewed them about their experiences as Muslims in practicing their religious teachings (difficulties that they meet and facilities that they enjoy), their responding and countering Islamophobia during their long stay in Portugal.

The next days the researcher visited some mosques and Islamic center in Lisbon (Plasa de Espana), meeting some Muslim leaders (*imam*), visiting Islamic school and multicultural association in Amadora District and meeting respondents living there, visiting Porto City for meeting with respondents there. The next days the writer visited some mosques and Islamic center in Lisbon (Plasa de Espana), meeting some Muslim leaders (*imam*), visiting Islamic school and multicultural association in Amadora District and meeting respondents living there, visiting Porto City for meeting with respondents there.

The last day, on October 20th, 2019 the writer visited the Moorish castle palace and museum to observe the historical link of past and present as Muslim community exists in Portugal, and visited the Geronimo Monastery Cathedral and Padrao dos Descobrimentos as monuments where Vasco da Gama's fleet set up his historical voyage to India in July 1497, and Fernando Magelhanes to Indonesia dated on September 20th,1519. This visit was significant to find historical, cultural and religious relations between Portugal and Indonesia.

Commented [B28]: Mention clearly what is the significance of such visit to your whole research process and finding.

¹⁴ Read Zakiyuddin Baidhawiy, *Studi Islam Pendekatan dan Metode*, Yogyakarta, Insan Madani, 2011, 264-271.

¹⁵ Statistical report, the Embassy of The Republic of Indonesia, Lisbon, 2020.

Previous Researches on Islamophobia in Western Europe

Kawatar Najib and Peter Hopkins conducted a research entitled “A Veiled Muslim Women’s Strategy in Response to Islamophobia in Paris”.¹⁶ They found experiences of oppression restrict and limit mobility veiled women void in central public spaces, and crowded districts. The findings of the research contribute to the political and feminist geographies of Muslim women and their multiple negotiation of “Muslimness” to Muslim phobia acts.

Hajra Tahir, Jonas Renningsdalem Kunst, David Lacland Sam investigated about “Threat, Anti-Western Hostility and Violence among European Muslims: The mediating Role of Acculturation”. The researchers found Norwegian Muslims perceived realistic threat in relation which was not mediated by acculturation. Among British Muslims, mainstream acculturation orientation was related to more violence intentions, while threat was not. Symbolic threat was associated with more support for military violence and this relationship was mediated by religious acculturation in the U.K. Muslims in both countries tended to show the highest level of support for Muslim military violence. The findings can be used to counter violence and improve intergroup relations in Western ethnically diverse societies.¹⁷

Farid Hafez searched about “School of Thought in Islamophobia Studies: Prejudice, Racism, and Decoloniality”. He found anti-Muslim racism and Islamophobia are not just phenomena. They have increasingly become the focus of a new field of research: Islamophobia studies. It discusses three “schools of thought” identified in Islamophobia studies. The first conducts research on Islamophobia in the context of prejudice studies, the second is informed by racism studies and draws on the postcolonial tradition, and the third contributes to the second through the addition of a decolonial perspective.¹⁸

Related research was also done by **Leslie S. Lebl, EU.**, (2012) on “The European Muslim Brotherhood and the organization of Islamic Cooperation”. The researcher found the EU, the Muslim Brotherhood and the Organization of Islamic Cooperation (OIC) are locked in a struggle

Commented [B29]: be clear: research/study (studies) or researcher(s)!

¹⁶ Kawatar Najib, and Peter Hopkins, A Veiled Muslim Women’s Strategy in Response to Islamophobia in Paris, *Journal of Political Geography*, 73: 2019, 103-111.

¹⁷ Hajra Tahir, Jonas Renningsdalem Kunst, David Lacland Sam on Threat, Anti-Western Hostility and Violence among European Muslims: The mediating Role of Acculturation, *International Journal of Intercultural Relations* 73, 2019, 74-88.

¹⁸ Farid Hafez, School of Thought in Islamophobia Studies: Prejudice, racism, and Decoloniality, *Islamophobia Studies Journal*, Vol.4, No. 2 Spring 2018, 210-225.

for the future of Europe that encompasses very different visions. The EU aims for a highly sophisticated Western civilization; the Brotherhood and OIC see Europe as part of the future Caliphate, governed by *sharia*. This competition to some extent effects social, political and cultural criticism and serious tensions.¹⁹

Manal Hamzeh conducted a research on “FIFA’s Double Hijabo Phobia: A Colonist and Islamist Alliance Racializing soccer Players”. He found utilizing Arab, Muslim and Anti-racist feminist theories, a colonist and Islamist patriarchal alliance built on two gathering and racializing logics that refer to the overlapping logic as double hijabo phobia. It was found that both FIFA and Muslim-majority nations used medicalized and cultural notions of the *hijab*, safety and dress laws. Double hijab phobia denies Muslim women players their bodily integrity and excludes them from the world football.²⁰

Becky L. Choma, Reeshma Haji, Gordon Hodson, Mark Hoffarth conducted a research entitled “Avoiding Cultural Contamination: Intergroup Disgust Sensitivity and Religious Identification as Predictors of Interfaith Threat, Faith-Based Policies, and Islamophobia”. The finding shows there is influence of Christian religious identification and intergroup disgust sensitivity, with an affect-laden individual difference variable reflecting reactivity to disgust and revulsion reactions toward outgroup on several religious variables. The result revealed that religious identification and Intergroup Disgust Sensitivity are both relevant to interfaith prejudice. Meta-analytic integration confirmed that Intergroup Disgust Sensitivity robustly predicts Islamophobia. Its implication that prejudice of religious outgroup is considered as the possible factor of banning religious symbols and Islamophobia.²¹

Francesco Fiodelle also conducted a research on “Religion and the City: A Review on Muslim Spatiality in Italian Cities”. This research focused on spatial impact and characteristics of the Muslim presence in Italy which is now the second most important religion in Italy and the prevalent religion among immigrants. The researcher found the need of quantitative and

¹⁹ Leslie S. Lebl, EU, The European Muslim Brotherhood and the Organization of Islamic Cooperation, *Foreign Policy Research Institute*, 2012, 101-119.

²⁰ Manal Hamzeh, FIFA’s Double Hijabo Phobia: A Colonist and Islamist Alliance Racializing Soccer Players, *Women Studies International Forum Journal* 63, 2017, 11-16.

²¹ Becky L. Choma, Reeshma Haji, Gordon Hodson, Mark Hoffarth, Avoiding Cultural Contamination: Intergroup Disgust Sensitivity and Religious Identification as Predictors of Interfaith Threat, Faith-Based Policies, and Islamophobia, *Personality and Individual Differences Journal* 95, 2016, 50-55.

qualitative urgent services and provision of spatial public facilities as landmarks for Muslims now and next decades in Milan City, such as places of worships, *Halal* butcheries, burial places, and forms of public life. This could reduce Islamophobia.²²

Jolanda Van Der Noll managed a research about “Religious Toleration of Muslim in the German Public Sphere”. He searched public resistance towards Muslims civil liberties, such as wearing of head veils, the provision of Islamic education, the building of mosques as well as the official recognition of Islam by creating Islamic public holiday. He found restrictions among people with negative as well as among people who a positive attitude towards Muslims, and that individual value orientation have an independent effect on perception and attitude towards Muslims and supports towards Muslims civil liberties. These findings significantly contribute to the understanding of the relation between prejudice and tolerance, as well as the present discourses about practicing Islam in Western societies.²³

Other researchers, **Jonas R. Kunst, David L. Sam and Pal Ulleberg** conducted a survey about “Perceived Islamophobia: Scale and Development”. The finding showed The Perceived Islamophobia Scale (PIS) was positively related to perceived stress and discrimination, and predicted higher level of religious and ethnic identification, controlling for discrimination. The PIS seems to be valid and reliable measure across different Muslims minority groups. The fact that perceptions of Islamophobia in two samples negatively predicted psychological distress after controlling for experiences of discrimination, suggests that anti-discrimination laws may be sufficient in protecting Muslims minorities of the negative effects of stigma on psychological wellbeing.²⁴

Zan Stabac and Ola Listaug searched about “Anti-Muslim Prejudice in Europe: A Multilevel analysis of Survey Data from 30 Countries”. They found prejudice against Muslims was wide spread than prejudice against other immigrants, and the effect of individual and country level predictors of prejudice resemble those found in research on anti-minority in general. It also implies that Muslims in Europe were particularly prone to becoming target of

²² Francesco Fiodelle, Religion and the City: A Review on Muslim Spatiality in Italian Cities, *Cities Journal* 44, 2015,19-28.

²³ Jolanda Van Der Noll, Religious Toleration of Muslim in the German Public Sphere, *International Journal of Intercultural Relations* 38, 2014, 60-74.

²⁴ Jonas R. Kunst, David L. Sam, Pal Ulleberg, Perceived Islamophobia: Scale and Development, *International Journal of Intercultural Relations* 37, 2013, 255-237

prejudice, even before the attacks of September 11th,2001. The results give some support to group conflict theory. The size of Muslim population in a country does not seem to increase the level of anti-Muslim prejudice.²⁵

This research differs from those previous ones that it uniquely specifies on Indonesian Muslim expatriate experience in responding and countering Islamophobia in Portugal, in their religious practices, cultural life and social affairs.

Islamophobia, Theories and Discourses in European Context

The term 'Islamophobia', has increasingly been used since 1980s to describe the fear of Islam and Muslims as a social group.²⁶ Furthermore, various studies and reports have reported a rise of Islamophobia in many Western majority populations and in Western media.²⁷ Terminologically Islamophobia refers to fear, hatred or prejudice against Islam or Muslim generally, especially when seen as geopolitical source or the terrorism.²⁸ Studies of Islamophobia include researches in the context of prejudice studies, racism studies and draws on the postcolonial tradition, and of a decolonial perspective.²⁹ The term did not exist in the Muslim world, and was later translated in the 1990s as *ruhāb al-Islām* (الاسلام رهاب) in Arabic, literally "hatred or fear towards Islam".³⁰ In the Runnymede report, it was defined as "an outlook or world-view involving an unfounded dread and dislike of Muslims, which results in practices of exclusion and discrimination."³¹

Several scholars consider sources of Islamophobia some partly rooted from September 11th, 2001 attacks, ISIS, and Islamic extremists, the increased presence of Muslims in The USA and European Union. While others view it as response to the emergence of Global Muslim

Commented [B210]: Reviewing the previous studies is not about mentioning one-by-one the authors such as Author A..said A....etc.; BUT REVIEWING THEIR IDEAS, COMPARING THEIR STRENGTHS/RELEVANCE, FINDINGS THE GAPS AND SHOWING/PROVING YOUR ARTICLE POSITION IN FILLING THE GAP. Suggestion: re-order based on their ideas (not the names of author)

Commented [B211]: "in" or "through"?

Commented [B212]: suggestion: Theories and Discourses on Islamophobia in European Context

Commented [B213]: check again this Arabic writing order, it seems wrong!

²⁵ Zan Stabac and Ola Listaug, Anti Muslim Prejudice in Europe: A Multilevel analysis of Survey Data from 30 Countries, *Social Science Research Journal*, 37, 2008, 268-286.

²⁶ Runnymede Trust Commission. *Islamophobia: A challenge for us all*. London, England: The Runnymede Trust, 1997.

²⁷ Amīna.Saeed, Media, Racism and Islamophobia: The Representation of Islam and Muslims in the Media. *Sociology Compass*, 1(2), 2007 443-462 Poynting, S., & Mason, V., Tolerance, Freedom, Justice and Peace? Britain, Australia and anti-Muslim Racism Since 11 September 2001. *Journal of Intercultural Studies*, 27(4), 2006 365-39.

²⁸ Egorova; Tudor, 2003, 2-3, inMarquina, V. G. Rebolledo, 'The Dialogue between the European Union and the Islamic World' in Interreligious Dialogues: Christians, Jews, Muslims, *Annals of the European Academy of Sciences and Arts*, v. 24, no. 10, Austria, 2000, 166-68.

²⁹ Farid Hafez, School of Thought in Islamophobia Studies: Prejudice, Racism, and Decoloniality, *Islamophobia Studies Journal*, Vol.4, No. 2: Spring 2018, 210-225.

³⁰ Gibbons, J. A., Thompson, J. M. and Timani, H. S. (2009). "The Islamophobia scale: Instrument Development and Initial Validation". *International Journal for the Psychology of Religion*. 19 (2), 2009, 92-105.

³¹ Meer Nasar and Modood Tariq, "Refutations of Racism in the 'Muslim Question'". *Patterns of Prejudice*. 43 (3-4), July 2009, 335-54.

identity. Mainly it is as negative feelings and attitude towards Islam and Muslims, such as anti-Muslimism, intolerant against Muslims, anti-Muslim prejudice, anti-Muslim Bigotry, hatred of Muslims, anti-Islamism, demonization of Muslims.³²

Related to discrimination treatments towards Muslims, Carpena names it of Islamophobia³³, Nielsen calls it anti-Muslimness, and anti-Muslimism³⁴. Individuals who discriminate against Muslims in general have been termed Islamophobes, and Kuwara identifies it as Islamophobists,³⁵ Halliday mentions it anti-Muslimists³⁶, and Amine Saeed's term as Islamophobiac, or anti Muhammadan or Muslim phobia.³⁷ The word also means: intense dislike or fear of Islam, especially as a political force, hostility or prejudice towards Islam. Islamophobia is a violation of human rights and a threat to social cohesion"³⁸

Besides, Islamophobia could connote a broader set of negative attitudes or emotions directed at individuals of groups because of a defined category, as "socially reproduced prejudices and aversion to Islam and Muslims, as well as actions and practices that attack, exclude or discriminate against persons on the basis that they are or perceived to be Muslim and be associated with Islam".³⁹ It is a kind of religious intolerance, even religious hatred, and deliberately misunderstand and misrepresent contemporary Muslims. They regard every Muslim immigrant in a Western country as a potential terrorist; and they fail to acknowledge the towering achievements of Muslim philosophers, poets, and artists over many centuries.⁴⁰

We are experiencing a clash of civilizations between the West and Islam, as Huntington theory and shared by some intellectuals and politicians. And by contrast, that Europe perceives Islam as an interruptive force that, through transculturation processes, might be able to challenge the alleged Judeo-Christian heritage of Europe. Islamophobia is perceived as stems from the

³² Ayhan Kaya, "Islamophobia". In Cesari, Jocelyne (ed.). *The Oxford Handbook of European Islam*. Oxford: Oxford University Press, 2014.

³³ Markus Carpena, *Diversity, Intercultural Encounters, and Education*, Cambridge: Cambridge Press, 2013, 65. Raphael Walden *Racism and Human Rights*, 2004, 8.

³⁴ Jørgen S. Nielsen, *Children's Voices: Studies of Interethnic Conflict and Violence in European Schools, Muslims in Western Europe*, 2004, 169.

³⁵ Ibrahim Kuwara, *Islam Nigeria-UK Road Tour*, 2004, 6.

³⁶ Fred Halliday, *Two Hours that Shook the World*, New York: MacMillan, 2002, 97

³⁷ Amina Seid, *Islamic Terrorism and the Tangential Response of the West*, 2011, 39, in Erdag Goknar and Orhan Pamuk, *Secularism and Blasphemy*, 2013, 218-19.

³⁸ *Oxford Dictionaries*, "Islamophobia". Retrieved 10 November 2019. *Dictionary.com Unabridged*, "Islamophobia", Random House. retrieved 10 November 2019. *Collins Dictionary*, "Islamophobia", retrieved 10 November 2019.

³⁹ Erik Bleich, "Defining and Researching Islamophobia". *Review of Middle East Studies*. 46 (2), 2008, 181.

⁴⁰ Michael Walzer, "Islamism and the Left" *Dissent*, 2015. On line Publication, retrieved Dec. 2019.

defense and resistance against the possible effects of real multicultural contacts between Islamic values and European-Western ones.⁴¹

One prominent theory of Islamophobia is the deprivation thesis, which sees a connection between objective or subjective perceived economic disadvantage and the devaluation of strangers. This comes to the fore particularly in times of economic recession or financial crises.⁴² The contact hypothesis theory claims that individual personal contact with members of an outgroup may reduce stereotypes,⁴³ and that contacts with Muslims reduce negative attitudes towards them. As that mass media such as radio, television and films can create the illusion in people that they have direct contact, and can influence the attitudes that people have towards a social group that is perceived as foreign or strange.⁴⁴

The authoritarian personality theory believes a state of mind or attitude in which a person shows absolute obedience or submission to authority, while oppressing his or her subordinates. The authoritarian person cannot live his or her own life, and therefore hates the lives of others.⁴⁵ Intergroup theories investigate the division between “we” and the “others”, such as Social Identity Theory (SIT) that people identify with groups to increase their own self-esteem. These can be nations, cultures, religious communities, or others. One way for people to increase their self-esteem may be to boost the significance of their ingroup by devaluing the significance of an outgroup.⁴⁶ Ethnic identification with a particular role of ethnic origin is highly significant for the question of whether to accept other people.⁴⁷

Finally “open” and “closed” is theory, that views the “closed” as equated with Islamophobia: Islam is seen as a monolithic bloc, static and unresponsive to change. It is seen as separate and “other”, having values in common with other cultures, as inferior to the West, as barbaric, irrational, primitive, and sexist, as violent, aggressive, threatening, supportive

⁴¹ Gabriele Marranci, Multiculturalism, Islam and the Clash of Civilizations Theory: Rethinking Islamophobia, *Journal of Culture and Religion: An Interdisciplinary Journal*, Vol. 51, 2004, 105-117.

⁴² “Counter-Islamophobia Kit”. *Equinet European Network of Equality Bodies*. 4 October 2019. Retrieved 1 March 2020.

⁴³ Thomas F. Pettigrew, Linda R. Trop, A Meta-Analytic Test of Intergroup Contact Theory, in: *Journal of Personality and Social Psychology* 90, 2006, 751-783.

⁴⁴ Donald Horton, Richard R. Wohl, Mass Communication and Para-Social Interaction: Observations on Intimacy at a Distance, in: *Psychiatry* 19 (1956) 3, S. 215-229

⁴⁵ Theodor W. Adorno, Else Frenkel-Brunswik, Daniel J. Levinson, R. Nevitt Sanford, *The Authoritarian Personality*, New York, MacMillan, 1990, 75.

⁴⁶ Henri Tajfel, John C. Turner, The Social Identity Theory of Intergroup Behavior, in: Stephen Worchel, William G. Austin (Hrsg.), *Psychology of Intergroup Relations*, 2nd Edition, Chicago, 1986, S. 7-24.

⁴⁷ Mikael Herm, National Identity: A Comparison of Sweden, Germany and Australia, in *Journal of Ethnic and Migration Studies* 24, 1998, 3, S. 45-469.

of terrorism, and engaged in a clash of civilizations, as a political ideology, used for political or military advantage and anti-Muslim hostility is seen as natural and normal.⁴⁸

Muslims and Countering Islamophobia in Portugal

Commented [B214]: suggestion: Muslims Responses to Islamophobia in Portugal

Portugal is a secular nation in which religious affair is separated from the government. Although its population are majorly catholic, but the government guarantees the freedom for its citizens to embrace and practice their religions and beliefs. It is formally declared in the national constitution approval decree Diário da República No. 86/1976, Series I of 1976-04-10 Article 41 about Freedom of conscience, religion and worship, as fully quoted in English translation: 1. Freedom of conscience, religion and worship is inviolable. 2. Nobody can be persecuted, deprived of rights or exempt from obligations or civic duties because of their convictions or religious practice. 3. No one can be asked by any authority about their beliefs or religious practice, except for the collection of statistical data not individually identifiable, nor be harmed by refusing to answer. 4. Churches and other religious communities are separated from the State and are free in their organization and in the exercise of their functions and worship. 5. The freedom to teach any religion practiced within the scope of the respective confession is guaranteed, as well as the use of proper media for the continuation of its activities. 6. The right to conscientious objection is guaranteed, under the terms of the law.⁴⁹

There are 9.134 Muslims in Portugal or about 0,1% from the total population. But Muslim community in Lisbon continuously grew in 2011, up to about 40.000 in number. But in 2020 their number increase up to 65,000 population.⁵⁰ They are immigrants from Mozambique, Kenya, Macao, Goa of India, Eastern Indonesia, and India Muslims. Many of them are also from West Africa, the Middle East, such as Egypt, Morocco, and *Al-jazair*. Most of them are Sunnite, then *Syi'ah* and *Ahmadiyah* groups. Besides there are also many Muslim converts among native Portuguese.⁵¹

⁴⁸ The Runny Report, "Islamophobia: A Challenge for Us All" (PDF), Runnymede Trust, 1997.

⁴⁹ Amended by Article 33 of Constitutional Law No. 1/82 - Diário da República No. 227/1982, Series I of 1982-09-30, effective from 1982-10-30.

⁵⁰ Source: Instituto Nacional de Estatística, Portugal, 2019.

⁵¹ Instituto Nacional de Estatística Census Report in 1991.

In 1968, an Islamic Institute was established in Lisbon namely *al-Jama'ah al-Islamiyyah Li lisybunah*. It made its office in an apartment as well as place of worship for Muslims. Then in 1977 the Government of Portugal granted land to the Institute to build grand mosque and Islamic center (Mesquita Central de Lisboa) in Lisbon and its building was completed in 1985. Up to the present time, there are 2 grand mosques, 24 little mosques in Lisbon area and other cities such as Coimbra, Vila de Conde, Evora and di Porto. Totally in 2020 there are 53 mosques around Portugal.⁵² Besides, there is also Islamic schools from kindergarten, elementary, junior schools and senior high school in Lisbon. They also publish Islamic *al-Qalam*, *an-Nur* and *al-Furqan* magazines in Arabic and Portuguese. They also handle Islamic conference, television programs, publishing books.⁵³

From 1980s up to 1990s was the most harmonious life among different religious groups in Portugal. But after the Black September 11th, 2001 tragedy, the situation changed drastically, since there were prejudices towards Muslim community as terrorist or violent supporters. There were then some limitations of Muslim activities from certain group of citizens, not from the government. That was reflected in the provocative column written by Dr. Miguel Sousa Tavares published in *The Public* daily newspaper entitled Islam, Terror and Lies. In early 2009 another religious leader also warned intolerantly the danger of marriage between Muslim and non-Muslim. And it was difficult to conduct open dialogue of Muslim leaders with their counterparts. It was Mohammed Youssouf Adamqy the chief editor of *al-Furqan* Magazine who was successful to open dialogue about peaceful, friendly and moderate Islam to counter negative image of Islam and Muslim as written in *The Public*, to reclaim harmonious relation with non-Muslim community and also by setting up various cultural and social activities in the grand Mosque and Islamic centers by inviting them.⁵⁴

Data Findings of Indonesian Muslims Expatriates Experience Countering Islamophobia in Portugal

Indonesian Muslims in Portugal majorly stay in the capital city of Lisbon and Porto, and little in some big cities such as Algarve, Povoia, de Farzim, Coimbra, Figuera da FozVilla do

⁵² Source: *Instituto Halal de Portugal*, 2020.

⁵³ <https://m.republika.co.id/berita/p16f5o313/sumbangan-islam-untuk-portugal> (accessed on october 20th, 2019)

⁵⁴ Portugal. <https://muslimobsession.com/islam-dalam-jiwa-portugal/> (accessed on October 21, 2019)

Conde, Sines and Braga. They vary in professions such as diplomatic mission, students, labors, professionals, traders and others such as writer and household wives.⁵⁵

The questions as main data were set up in 10 items, answered by 17 respondents, and the findings from their responses are systematically displayed in the table below:

NO	EXPERIENCE MATTERS QUESTIONED	RESPONDENT ANSWER FINDINGS
1	Their general experiences as Muslims in Portugal (17 respondents)	As Muslim in Portugal, they feel enjoy, save, easy, peace, free, friendly, prosperous and no danger.
2	Their possible uneasy feelings as Muslims in Portugal (17 respondents)	All respondents say that they never meet uneasiness in communication and social interaction with citizens of Portugal in their identity as Muslims.
3	Their perception of Portugal government policies towards Muslim community (12 responses)	They enjoy the Government of Portugal Republic policies as just, no discrimination, democratic, respective, accommodative, supporting their religious activities needs and neutral.
4	About Islamic religious facilities such: as mosques that they enjoy, and difficulties that they meet outside their home stays (17 responses)	They find too little number of mosques to pray in public places, and also Islamic school for their children only in Lisbon. These make them difficult to practice their religious obligations such as daily prayers when touring or out of their homes.
5	Their experience of how the Portugal citizens treat them as Muslims in social interaction (17 responses)	They experience in their daily life that local citizens are so tolerant, humanist, welcome, friendly, helpful, open, respecting Muslim cultures, impersonal of other affairs, and treat fairly towards

⁵⁵ Statistical report, the Embassy of The Republic of Indonesia, Lisbon, 2020.

		Muslims.
6	As female Muslims, if they meet challenges and problems to wear Islamic fashions such as head veils or faces (<i>hijab</i>) and how they make solution (9 responses /females)	Female Muslim experience and feel freedom, joy, peace, save and relax to wear their Muslim fashion such as <i>hijab</i> (head veils) and face shield (<i>niqab</i>) without any negative reaction from others.
7	About Muslim solidarity in Portugal (17 responses)	Among Indonesian Muslims expatriates and other immigrant Muslim live together helpfully, peacefully, tolerantly, respecting each other, meet regularly in mosques, cooperatively, greeting and introducing themselves, providing snacks and drinks in mosques on Fridays and break fasting month.
8	How to obtain <i>halal</i> (Islamic lawful) foods in Portugal (17 responses)	Gaining <i>halal</i> food is easy in some places and markets, also <i>halal</i> butchery in Lisbon owned by Muslim immigrants, informing each other about <i>halal</i> food centers, but the trouble on journey to gain <i>halal</i> food, rare <i>halal</i> restaurant to find, and difficult to find labelled <i>halal</i> manufactured foods.
9	About Islamic education and <i>da'wa</i> facilities (17 responses).	Difficult to meet mosques in public places and facilities. Mosques are still little in numbers, far distance from their homes, place of activities, work, offices, campus, and problem of transportation to perform Friday prayer. Islamic schools are still limited in numbers only in Lisbon from

		kindergarten until senior high school. Islamic lectures and Friday preaching are in Arabic, Portuguese language and others, not Indonesian.
10	Whether as Muslim they had ever difficult, uneasy or extreme experiences such as discrimination, prejudice, hostility, harassment, mocking, hard words, bad attitudes and Islamophobia from local citizens (17 responses).	None respondents experienced extreme hatred, prejudice, harassment, hostility, bad words, bad attitude and treatments, discrimination and Islamophobia from local citizens or other groups.

Analyses, Interpretation and Reflection: Indonesian Muslims Expatriates Experience Countering Islamophobia in Portugal

Using sociological religious study approach, the following section will discuss and interpret the findings above through factor analyses such as: Portugal government policy on religious life, characters of Portuguese culture, the characters of Indonesian Muslim socio culture, national ideology of *Pancasila* social values, educational background of Indonesian Muslim expatriates in Portugal and at last the normative Islamic teaching inspiring their socioreligious views and attitude.

Based on data findings in the field, Indonesian Muslim expatriates stay in Portugal enjoyably and peacefully and never experience any serious Islamophobia. This can be analyzed and reflected for some consideration and reasonable factors. The Republic of Portugal is a democratic and secular nation in which religious affair is separated from the government. Religion is the domain of individuals and religious community life. Although its population are majorly catholic, the government guarantees the freedom for its citizens to embrace and practice their religions and beliefs as it is declared in its national constitution.⁵⁶ The government policies towards Muslim immigrants and expatriates including those of Indonesians are neutral and fair for any religion, supporting their facilities, keep their freedom of worship and their

⁵⁶ The approval decree of Diário da República No. 86/1976, Series I of 1976-04-10 Article 41 about Freedom of conscience, religion and worship.

organizational functions. Besides Portuguese people in general live rationally, secularly, liberally, prosperously, humanist, friendly, rich of traditions, love arts and live in harmony, and open to foreigners.⁵⁷ Besides historically Indonesian people have long historical experiences of contact in trades with the Portuguese people. This of course makes those Indonesian Muslim expatriates enjoyable to work, peaceful to live with them, and feel at homes in Portugal.

Accordingly the dominant characters of Indonesian Muslim culture are mainly moderate, tolerant, friendly, like harmony, dialogue, collective and social oriented (*rukun*), compromise, adaptive, accommodative towards different views, syncretic, diverse, tolerant, respecting others and avoid conflicts.⁵⁸ Those phenomena are supported by the sociocultural religious factor that the main stream of preaching (*da'wa*) and Islamic education in Indonesia is majorly moderate peaceful Sunnite, dominated by *Muhammadiyah* and *Nahdatul Ulama* (NU) as moderate and largest Islamic organizations in Indonesia.⁵⁹ Besides the national ideology and philosophy, *Pancasila*, fully promotes and appreciates pluralism, multiculturalism, diversity, religious tolerance, humanity, unity, democracy, and justice. That is in line with the policy of the minister of Religious Affairs to adopt and disseminate moderate understanding of Islam as great tradition, and eradicate any extremism, radicalism to avoid terrorism.⁶⁰ Those values are embodied in the deep minds and way of life among Indonesian Muslim expatriates in Portugal, and seem to match with those of Portugal's, so that they enjoy living there.

From educational background, Indonesian Muslim expatriates in Portugal are majorly university graduates, being good qualified human recourse, working as diplomats, officers, professionals, traders, businessmen, labors, post graduate students and household wives. They ideally had ever been trained with the habits of rational rather than emotional ways of thinking, analytical critical towards cases, having realistic smart creative and open minds, working skillfully and professionally, future and achievement focused orientation, rich of plural perspectives, multicultural and pluralistic horizon, respective others, flexible and communicative with others.⁶¹ These are compatible with the concept of High Order Thinking Skills (HOTS)⁶² as

⁵⁷ Pedro Veloso, Susana Fonseca and Sergio Fonseca, *Portugal a Journey through Mainland Portugal*, Maia, 2018, 5.

⁵⁸ Nor Huda, *Islam Nusantara, Sejarah Sosial Intelektual Islam di Indonesia*, Yogyakarta, ArruzMedia, 2020, 13-25. Read also Zainal Abidin bin Syamsuddin, *Fakta Baru Walisongo*, Jakarta, Pustaka Imam Bonjol, 2018, 14-23.

⁵⁹ Four respondents say that they are supporters of *Muhammadiyah* organization, as according to them it has modern, moderate, progressive, rational and open views compatible with modern culture such as in Portugal.

⁶⁰ <https://bimasislam.kemenag.go.id> retrieved August 17th, 2020.

⁶¹ Muhammad Ali, *Pendidikan untuk Pembangunan Nasional*, Jakarta, Intima, 2009, 121-128. Read Budi Munawar Rahman (Ed.), *Pendidikan Karakter, Pendidikan Menghidupkan Nilai untuk Pesantren, Madrasah dan Sekolah*, Jakarta, The Asia Foundation, 2017, 249-277.

⁶² <https://tophat.com/glossary/h/high-order-thinking-skills/>, retrieved Oct. 18th, 2020.

intensively promoted now days. These values are badly needed by every immigrant and expatriate to achieve successful career as “guests” in their new sociocultural environment.

Normatively speaking the Qur’anic verses and narrations (*hadis*) of Prophet Muhammad as the main sources of Islamic teaching is rich of spiritual values, ethical and moral guidance for Muslims to live with others respecting pluralistic backgrounds and diversities, promoting human dignity, justice, responsibility, cooperation, tolerance, plurality, love, brotherhood, authentic universal brotherhood, peace, equality, emancipation, charity, independence and freedom from any form of slavery and oppression.⁶³ Those Islamic spiritual, ethical and moral values are truly compatible with multiculturalism, pluralism and modern international relation codes now days.

Conclusion

Based on those interlink factors analyses above, it could be inferred that Islamophobia experience among Indonesian Muslim expatriates in Portugal could be countered and minimized very successfully, since those variables (Portugal government policy on religious life, characters of Portuguese culture, the characters of Indonesian Muslim socio culture, national ideology of *Pancasila*, educational background of Indonesian Muslim expatriates, and the sociocultural normative Islamic teaching) are fully contradictory with Islamophobia and totally compatible with international relation ethics.

It can also be interpreted from that important finding that interrelation of good governmental policies, character of local people culture, and cultural ethics, religious view, national ideology and educational backgrounds of Muslim expatriates or other immigrants could guarantee successful countering Islamophobia or xenophobia. As recommendation of the research finding, this can be a significant example of policy model for possible solution of Islamophobia conflicts or other relative similar social problem in different places.

BIBLIOGRAPHY

Abidin bin Syamsuddin, Zainal, *Fakta Baru Walisongo*, Jakarta, Pustaka Imam Bonjol, 2018.
Adorno, Theodor W, Else Frenkel-Brunswik, Daniel J. Levinson, and R. Nevitt Sanford, *The Authoritarian Personality*, New York, MacMillen, 1990.
Ali, Muhammad, *Pendidikan untuk Pembangunan Nasional*, Jakarta, Imtima, 2009, 121-128.

⁶³ See Hammudah Abdulati, *Islam in Focus*, Nashr City, El-Falah, 1997, 67-79.

Commented [B215]: Conclusion must be revised. Write the key/fundamental findings related to the core idea of the paper and then give evidences.

Commented [B216]: in academic paper, usually writers are asked to avoid extreme/absolute terms such as very succesful. In Research we are asked to UNPACK the findings, succesful in terms of what aspects and not succesful also explain what aspects and why.

Commented [B217]: also we dont need such CLAIM/ASSERTION.

Commented [B218]: Last, this article need to be proof read by English native/experts. So, the ideas of the paper can be understood well and easy by the reader (coherence, more systematic, more clear, etc).

Amended Constitutional Law of Portugal, No. 1/82 - Diário da República No. 227/1982, Article 33, Series I of 1982-09-30, effective from 1982-10-30.

Approval Decree of Diário da República No. 86/1976, Series I of 1976-04-10 Article 41 about Freedom of Conscience, Religion and Worship.

Baidhawy, Zakiyuddin, *Studi Islam Pendekatan dan Metode*, Yogyakarta, Insan Madani, 2011.

Bauder, H. and Semmelroggen, J., "Immigration and Imagination of Nationhood in the German parliament", in *Nationalism and Ethnic Politics*, 15(1), 2009, 1-26.

Betz, H. G., & Meret, S., "Revisiting Lepanto: The Political Mobilization against Islam in Contemporary Western Europe", in *Patterns of Prejudice*, 43(3), 2009, 313-334.

Bleich, Erik, "Defining and Researching Islamophobia", in *Review of Middle East Studies*. 46 (2), 2008.

Carpente, Markus, *Diversity, Intercultural Encounters, and Education*, Cambridge: Cambridge Press, 2013, 65.

Choma, Becky L., Reeshma Haji, Gordon Hodson, Mark Hoffarth, "Avoiding Cultural Contamination: Intergroup Disgust Sensitivity and Religious Identification as Predictors of Interfaith Threat, Faith-Based Policies, and Islamophobia", in *Personality and Individual Differences Journal* 95, 2016, 50-55.

Embassy of The Republic of Indonesia, *Statistical Report*, Portugal, Lisbon, 2020.

Equinet European Network of Equality Bodies, "*Counter-Islamophobia Kit*", 4 October 2019, retrieved March 1st, 2020.

Fetzer, J.S., Soper, J.C. 2003. "Roots of Public Attitudes toward State Accommodation of European Muslims' Religious Practices before and after September 11", in *Journal for the Scientific Study of Religion* 42, 2003, 247-258.

Field, C. D., "Islamophobia in contemporary Britain: The evidence of the opinion polls, 1988-2006", in *Islam and Christian-Muslim Relations*, 18(4), 2007, 447-477.

Fiodelle, Francesco, "Religion and the City: A Review on Muslim Spatiality in Italian Cities", in *Cities Journal* 44, 2015, 19-28.

Hafez, Farid, "School of Thought in Islamophobia Studies: Prejudice, racism, and Decoloniality", in *Islamophobia Studies Journal*, Vol.4, No. 2 Spring 2018, 210-225.

Halliday, Fred, *two Hours that Shook the World*, New York: Mac Millen, 2002.

- Hamzeh, Manal, "FIFA's Double Hijabo Phobia: A Colonist and Islamist Alliance Racializing Soccer Players", in *Women Studies International Forum Journal* 63, 2017, 11-16.
- Herm, Mikael, National Identity: "A Comparison of Sweden, Germany and Australia", in: *Journal of Ethnic and Migration Studies* 24, 1998, 3, S. 45-469.
- Horton, Donald, Richard R. Wohl, "Mass Communication and Para-social Interaction: Observations on Intimacy at a Distance", in *Psychiatry* 193, S. 2, 1956, 215–229.
- Huda, Nur, *Islam Nusantara, Sejarah Sosial Intelektual Islam di Indonesia*, Yogyakarta, Ar- Ruz Media, 2020, 13-25.
- Instituto Nacional de Estatística*, Portugal, Census Report in 1991.
- Instituto Nacional de Estatística*, Portugal, Census Report in 2019.
- Instituto Halal* de Portugal, 2020.
- Kaya, Ayhan, "Islamophobia", in Cesari Jocelyne (ed.), *The Oxford Handbook of European Islam*, Oxford, Oxford University Press, 2014.
- Kunst, Jonas R., David L. Sam, Pal Ulleberg, "Perceived Islamophobia: Scale and Development", in *International Journal of Intercultural Relations* 37, 2013, 255-237
- Kuwara, Ibrahim, *Islam Nigeria-UK Road Tour*. 2004.
- Lebl, Leslie SE., "EU, The European Muslim Brotherhood and the organization of Islamic Cooperation" in *Foreign Policy Research Institute*, 2012, 101-119.
- Marquina, A., and V. G. Rebolledo, "The Dialogue between the European Union and the Islamic World" in *Interreligious Dialogues: Christians, Jews, Muslims*", in *Annals of the European Academy of Sciences and Arts*, v. 24, no. 10, Austria, 2000, 166-68.
- Marranci, Gabriele, "Multiculturalism, Islam and the clash of civilizations theory: rethinking Islamophobia", in *Journal of Culture and Religion: An Interdisciplinary Journal*, Vol. 51, 2004, 105-117.
- Maréchal, B., *A guidebook on Islam and Muslims in the wide contemporary Europe*. Louvain-la-Neuve, Belgium: Academy Bruylant, 2002.
- Modood, T., "Muslims and the Politics of Difference", in *The Political Quarterly* 74, 2003, 100-115.
- Munawar Rahman, Budi, (Ed.), *Pendidikan Karakter, Pendidikan Menghidupkan Nilai untuk Pesantren, Madrasah dan Sekolah*, Jakarta, The Asia Foundation, 2017.

- Najib, Kawatar and Peter Hopkins, "A Veiled Muslim Women's Strategy in Response to Islamophobia in Paris", in *Journal of Political Geography*, 73: 2019, 103-111.
- Nasar, Meer and Modood Tariq (July 2009), "Refutations of racism in the 'Muslim question'". *Patterns of Prejudice*. 43, July 2009, 3-4
- Nielsen, Jorgen S., "Children's Voices: Studies of Interethnic Conflict and Violence in European Schools", in *Muslims in Western Europe*, 2004, 169.
- Pettigrew, T. F., Linda R. Trop, A Meta-Analytic Test of Intergroup Contact Theory, in: *Journal of Personality and Social Psychology* 90, 2006, 751-783.
- Pettigrew, T. F., Reactions toward the new minorities of Western Europe. *Annual Review of Sociology* 24, 1998, 77-103.
- Poynting, S., and Mason, V., "Tolerance, Freedom, Justice and Peace? Britain, Australia and anti-Muslim Racism Since 11 September 2001". in *Journal of Intercultural Studies*, 27(4), 2006, 365-39
- Poynting, S., and Mason, V., "The Resistible Rise of Islamophobia: Anti-Muslim racism in the UK and Australia before 11 September 2001". *Journal of Sociology*, 43 (1), 2007, 62-86.
- Runnymede Trust Commission, *Islamophobia: A challenge for Us All*. England, London: The Runnymede Trust, 1997.
- Saeed, Amine., "Media, Racism and Islamophobia: The representation of Islam and Muslims in the media", in *Sociology Compass*, 1(2), 2007, 443-462.
- Saeed, Amine, Islamic Terrorism and the Tangential Response of the West, Sept 2011, in Erdag Goknar and Orhan Pamuk, *Secularism and Blasphemy*, 2013.
- Simon, B., *Identity in Modern Society: A Social Psychological Perspective*. Malden, US-MA: Backwell Publishing, 2004.
- Sirin S. Isano and A. Balsano. Editor's Introduction. *Pathways Developmental Science*, 7 (3), New York: MacMillan Company, 2007.
- Stabac, Zan and Ola Listaug, "Anti Muslim Prejudice in Europe: A Multilevel analysis of Survey Data from 30 Countries", *Social Science Research Journal*, 37, 2008, 7-24.
- Tahir, Hajra, Jonas Renningsdalem Kunst, David Lacland Sam, Threat, Anti-Western Hostility and Violence among European Muslims: The Mediating Role of Acculturation, *International Journal of Intercultural Relations* 73, 2019, 74-88.

- Thompson, Gibbons, J. A., J. M. and Timani, H. S. (2009). "The Islamophobia Scale: Instrument Development and Initial Validation". *International Journal for the Psychology of Religion*. 19 (2), 2009, 92–105.
- Thränkadt, D., "The political Uses of Xenophobia in England, France and Germany", in *Party Politics*, 1(3), 1995, 323-345.
- Van Der Noll, Jolanda, "Religious toleration of Muslim in the German Public Sphere", in *International Journal of Intercultural Relations* 38, 2014, 60-74.
- Veloso, Pedro, Susana Fonseca and Sergio Fonseca, *Portugal a Journey thgrough Mainland Portugal*, Maia, 2018.
- Walzer, Michael "Islamism and the Left " *Dissent*, 2015, On line Publication, retrieved Dec. 13th, 2019.

Web Sources

- <http://www.Oxforddictionaries.com>, "Islamophobia". Retrieved 10 November 2019.
- <http://www.Dictionary.com/browse/> Islamophobia, Random House. retrieved November 10th, 2019.
- <http://www.Collinsdictionary.com>, "Islamophobia", retrieved 10 November 2019.
- <https://m.republika.co.id/berita/pi6f5o313/sumbangan-islam-untuk-portugal> (accessed on October 20th, 2019).
- Portugal. <https://muslimobsession.com/islam-dalam-jiwa-portugal/> (accessed on Ocktober 21rst, 2019).
- <https://bimasislam.kemenag.go.id> retrieved August 17th, 2020.
- <https://tophat.com/glossary/h/high-order-thinking-skills/> , retrieved Oct. 18th, 2020.
- <https://www.connectionis.clio.net/article/idartikel-4058#note8>, retrieved Aug. 25th, 2020.



UNIVERSITAS MUHAMMADIYAH PROF. DR. HAMKA
FAKULTAS AGAMA ISLAM

Jl. Limau II, Kebayoran Baru, Jakarta 12130 Telp. (021) 7234356, Fax. (021) 7202291
Website : www.fai-uhamka.ac.id; E-mail : fai@uhamka.ac.id

SURAT TUGAS

NOMOR: 981B /C.03.06/2021

Dekan Fakultas Agama Islam Universitas Muhammadiyah Prof. DR. HAMKA dengan ini memberikan tugas kepada:

- Nama : **Ai Fatimah Nur Fuad, Lc., M.Si., M.A., Ph.D**
- NIDN : 0305087602
- Tugas : Menjadi reviewer pada jurnal internasional bereputasi Q1 Indonesian Journal of Islam and Muslim Societies (IJIMS) untuk tahun akademik 2021/2022
- Waktu : 03 Juni 2021
- Tempat : Online di Indonesian Journal of Islam and Muslim Societies (IJIMS)
- Lain-lain : Setelah melaksanakan tugas agar membuat laporan tertulis kepada Pimpinan FAI UHAMKA.

Demikian surat tugas ini diberikan untuk dilaksanakan dengan sebaik-baiknya sebagai amanah dan ibadah kepada Allah Subhanahu Wata'ala.

Jakarta, 21 Syawal 1442 H
02 Juni 2021 M
Wakil Dekan I,



Dr. Purwidiyanto, MA.



CERTIFICATE

OF REVIEWER

Awarded to:

Ai Fatimah Nur Fuad, Lc., MA., Ph. D.

As **Reviewer** of Reputable International Journal Q1
Indonesian Journal of Islam and Muslim Societies
(IJIMS) Year 2021

A stylized, handwritten signature in black ink.

Zakiyuddin Baidhawiy

Editor in Chief