



ISLAMOPHOBIA: ANTI-MUSLIM SENTIMENT AND ITS IMPACT ON MUSLIM WOMEN

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ABSTRACT

In contemporary times Islamophobia became a global sociological concern - not just for Indonesia; but for the entire Muslim world. Internationally Western mainstream media, started referencing Islam, Islamic countries and muslim demographics as "terrorist", "extremists", and as only "radicals". The 9/11 incident in New York marked the hight of Islamophobia internationally. In some countries, like France, Britain and the US, where the majority of the population is non-Muslim, this anti-Muslim sentiment can be seen in several forms, such as Muslims being treated disrespectfully and unfairly. These anti-muslim manifestations certainly has a very devastating impact on particularly Muslim women living in non-Muslim (Western) countries, especially for those wearing the hijab and burqa. Indonesia, which internationally has the greatest Muslim majority, is not immune to the unjust phenomenon of Islamophobia, with several schools and institutions prohibiting students from wearing, for example the hijab. The purpose of this study is to realize a religious life marked by the values of mutual respect, inclusivity and tolerance without discrimination. The method used in this study is qualitative, while the data collection technique uses the library research method. Limitations and formulations of the problems to be problematised are as follows: 1) the forms and causes of Islamophobia in Indonesia and Western countries; and 2) how Islamophobia impacts particularly Muslim women living in non-Muslim countries. The final aims of this study are: 1) provide understanding and/or greater clarity about Islam; and 2) protecting the rights of women, especially Muslim women, so that they can practice their beliefs freely, without any prejudice and discrimination.

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INTRODUCTION

In order for people to get to know one another, God created man with distinctiveness and diversity, including variations in race, faith, and language. As Allah declares in QS Al-Hujurat (49), verse 13 is translated as : "O man! You were truly made from a man and a woman, and We divided you into countries and tribes so that you could get to know one another".

Religious differences are among the differences in society that frequently lead to strife and division. These disagreements ought to be handled with tolerance, ideally. Because religion plays a significant part in human existence, man cannot really be separated from religion. There are many different religions that have emerged and evolved on this planet; some have been abandoned, while others are still flourishing and being maintained by their followers today.

Islamic theologians generally categorize all world faiths into two groups: Samawi religion and Ardhi religion. Samawi and Ardhi religions are both referred to as Revealed and Natural Religion, respectively. Natural religions are those that develop between people and within the surroundings in which they exist. While God sent down revealed religions to serve as a guide for people. Through revelation to His apostles, Allah revealed the revealed faith, also known as the Samawi religion, which they then shared with their respective populations. The three Samawi faiths are agreed upon by experts to be Islam, Christianity, and Judaism. Natural religion, also known as Ardhi religion, is created exclusively by human thought. The reason it is known as the "Ardhi religion" is because it is in every human's nature to want to practice religion, service, and worship an entity they deem to be superior to themselves. Since the Ardhi religion is not founded on revelation, all Ardhi faiths, including Buddhism, Confucianism, and others, are enmeshed in shirk.

Between revealed religion, also known as divine religion or revealed religion, and natural religion, also known as Ardhi religion, there are a number of traits that set them apart. The traits of revealed religion, also known as divine religion or revealed religion, are described by Sidi Gazalba as follows:

1. God's Apostle helped us to determine the exact moment of birth.
2. possess a sacred text with a predetermined message that was transmitted by God's prophet.
3. Though the desire for the system of feeling and thinking every element of life can result in a system of thinking and feeling religion, the system of feeling and thinking is not innate to the system of feeling and thinking every aspect of the lives of those who adhere to it.
4. Contrary to popular belief, it alters the minds of those who stick to it rather than changing along with those who adopt it.
5. Religious doctrines are true in their fundamentals and cannot be refuted by argument.
6. The concept of divinity is a singular, unadulterated God.

According to Sidi Gazalba, the following are the traits of natural religion, also known as ardhi religion or natural religion:

1. Religion is not prophecy; it was not spoken by God's Prophets or Apostles, and its origins are unknown.
2. Do not rely on revelations from God's prophets or apostles. If the religion has a holy book that has been passed down through the generations, it has changed over the length of the religion's existence.
3. Every aspect of a society's cultural existence is infused with the system of feeling and thinking.
4. Adjust to shifts in the mindset of its adherents.

5. The validity of religious doctrines' guiding principles cannot be defended against rational challenge.
6. His divine concept does not consist entirely of One-God.

Based on the foregoing, it is clear that there are three Samawi religions introduced by Prophets Moses (AS), Isa (AS), and Muhammad (AS), with Judaism being the oldest and being the final religion. (PBUH). Although the fundamental tenet of all three faiths is the same – that is, the belief in Allah Almighty – the teachings of Moses (AS) and Jesus (AS), as well as the Torah and the Gospel, were altered after their leaders' deaths.

1. Judaism

Israel or the Hebrews are two names for the religion known as Judaism. Israel is another moniker for the Prophet Ya'kub (AS), who throughout his life was constantly on the move and walking from one location to another. Prophet Ya'kub (AS) had twelve sons, one of whom was called Yahuda. Yahuda later fathered his own descendants, which ultimately divided into twelve tribes. The Prophet Ya'kub (AS) bin Isaac bin Ibrahim's entire lineage was referred to as the Children of Israel, and the name of the religion he practiced – Judaism – was derived from the name of one of his sons, Yahuda. One of Ya'kub's sons, Yahuda, was a person who was obedient to venerate Allah Almighty and acted honorably. He adhered to the Hanif religion's beliefs, which the Prophet Abraham introduced. As a result, Judah became the foundation of the faith whose sacred text, the Torah. Abraham, Isaac, and Ya'kub were the three monotheists who fervently followed religious beliefs before Judah emerged as a devout and honorable man.

Jews follow Judaism as their faith. (both residents of the state of Israel and Jews living abroad). The fundamental tenet of Jewish religious belief is the presence of God Almighty, the world's creator, who delivered God's law (the Torah) to the Israelites and chose them to serve as the world's light by rescuing them from oppression in Egypt. The Torah is the Jewish holy text, derived from the Hebrew word "Torah," which means sharia or law. The Torah was unveiled in Hebrew. The Torah's primary substance is the ten words or commandments of God. (the Ten Commandments).

2. Christianity

Nasrani is derived from the name of Nazareth, a small hamlet in the foothills south of Jerusalem. It's known as Nasirah in Arabic. Jesus, who was born among Jews and whom God sent to the midst of Israel to lead them back to the right path, brought Christianity. The Prophet Jesus emerged because the Israelites were very corrupt at the time, and their religion had turned away from the Torah's teachings, and they were greedy and greedy for the treasures of the world. who exhorts them to despise the world, to avoid its splendor and treasures, to adore their enemies, and not to repay evil with evil.

The holy Tawhid, which is to fulfill God Almighty, is the foundation of Christian belief, as it was for earlier religions. The Christian religion brought by Prophet Jesus is not a new religion; it is simply a continuation of the religion brought by Prophet Moses, the main laws and teachings of

which are described in the sacred book of the Torah. The words of Christ or Christianity were unknown to Jesus' first disciples. The terms Christ and Christianity arose following the emergence of the Trinity among Christians, particularly after the Romans embraced Christianity and the Trinity.

Allah sent down the gospel to Jesus to be given to the children of Israel. The coming of Jesus did not invalidate or violate the commandment. The Bible was derived from the Greek term "evangelion," which means "glad tidings," and was later translated into Arabic as the Gospel.

3. Islam

Islam is referred to as "Dinul Islam" in Arabic. The phrase "Dinul Islam" is made up of two words: "Din" and "Islam". The term "din" refers to faith. While the word "Islam" is derived from the root verb "salima," which means "safety, peace, and prosperity," the words "salam" and "salamah" also occur. The term "aslama" is derived from "salima," which means to save, reconcile, and prosper. "Aslama" can also indicate to surrender, submit, or obey. Several other derivative words arose from the word "salima," including "salam" and "salamah," which mean safety, peace, welfare, and respect; "taslim," which means submission, acceptance, and recognition; "silm," which means peace; "salam," which means peace, tranquility, and respect; "sullam," which means ladder; "istislam," which means submission, surrender; and "Muslim" and "Muslimah," which refer to Muslim men and women.

Historically, Westerners used the word "Mohammedanism" to refer to Islam's religion. The statement is false because Islam was not created by the Prophet Muhammad, but rather the faith of Islam was brought by him. Faith, Islam, and Ihsan are the three faces of Islam. Tawhid, like the earlier religions of Judaism and Christianity, serves as the foundation of Islamic religious belief. Tawhid is so named because the primary faith in Islam is aimed at impressing Allah, whether through beliefs, religious rituals, or daily life. Allah revealed to the Prophet Muhammad many things, which are all gathered in the holy book of the Qur'an. Monotheism, as taught in the Qur'an, is not a religious dogma but rather a code of behavior that must be followed. The doctrine of divine oneness in Islam demonstrates that only Allah is deserving of worship.

As the world's largest faith, Islam's teachings are universal; their teachings are timeless and applicable at any time and location until the end of time. The word "Salam" (peace) implies that the emphasis of Islamic teachings is to provide and spread peace and salvation throughout the world, which is often referred to as "rahmatan lil 'alamin" (peace / mercy for all universes) regardless of religious background. Considering the origins of the word, which means "peace," it makes no sense to associate Islam with "terrorists" or other negative labels. However, in the aftermath of the 9/11 terror attacks on the New York World Trade Center and calls for war on terrorism, the Islamic community has become an essential part of any discussion about terrorism. The Islamic community is viewed as the source of all problems and is stereotyped as the focus of such accusations.

Islamophobia, a dread and suspicion of Islam, is common among terrorist victims and their surroundings. When there is news and horror shown by terrorists who

use Islamic religious attributes and symbols, the global community perceives Islam as the mastermind of every terror act that happens. Islamophobia has become a worldwide problem, particularly in European and American nations.

Islamophobia is already a major concern in Western nations such as Europe and the United States. Women are more vulnerable to Islamophobia than other groups. This makes sense given that Muslim women, especially those who wear the hijab or niqab, are more clearly identified as practicing Muslims. Muslim women are perceived as belonging to an external or opposing society, namely Islam or the East. The dominant narrative holds that Islam is antithetical to Western principles and democratic values. One of the drivers of Islamophobia in the United States is the media's portrayal of oppressed Muslim women who need to be saved by Western culture and values. According to researchers Elsadig Elsheikh and Basima Sisemore, this attitude is based on "liberal and imperialist feminism," which is an extension of Western imperialist ideology that promotes a false and dangerous narrative about Muslim women needing to be rescued from cruel and oppressive Muslim men. This feminist narrative has assisted politicians in garnering popular support for the Iraq and Afghanistan invasions. The Bush government, for example, claimed in 2001 that the war on terror waged in Afghanistan was also a fight for women's rights and dignity. Islamophobia establishes rigid social boundaries. At 74.3 percent, Muslim women are frequently the primary target of Islamophobic incidents, which should worry all parties.

The vulnerability of women to Islamophobia issues is inextricably linked to societal attitudes and/or views that place women in a "second class" position in all aspects of life or environment, including the family, employment, social and political environment, and so on.

DISCUSSION

Women and Culture/Civilization periodically

Since then, the role and position of women has been a hot topic, particularly in terms of the relationship between men and women, as well as equal rights in different areas (economic, social, political, cultural, and so on). Of course, in this modern age, women's positions have been much better. Women were treated as second-class citizens prior to the arrival of Islam. Women's fate is very concerning; they can be treated like anything, like objects, and this situation applies everywhere in the world. Women are stereotyped as being weak, helpless, and a variety of other bad attributes.

Discrimination against women has been documented in history since the period of Jahiliyah, before the Holy Prophet SAW was sent to Mecca and before the descent of the Qur'an. The majority of nations in the world was plagued by ignorance, whether Arab, Greek, Roman, Persian, Chinese, or others. Jahiliyah is Arabic for stupidity. From a historical standpoint, the term jahiliyah refers to the people who existed before and/or during the Prophet's mission. It is said that because they deviated from the teachings of Islam brought by the Apostles before the Prophet Muhammad (saw), the ignorant community's deviation against Allah's religion was not only in the wrong creed but also in morals and moral matters, worship, and on the issue of muamalah, social relations between human beings.

Ignorance is manifested in general by free association without male and female connections, drinking khamar, wasting wealth, oppressing and tyrannizing the

weak, and, more specifically, their tyranny over women in various areas of life. Women were considered a disgrace to the family during Jahiliyah, and it was customary to bury a baby girl alive when she was delivered.

The position of women in Greece, which is renowned for having a higher civilization in antiquity, a country that initiated the Renaissance, and a country that has given birth to many famous thinkers to this day, is truly very sad. Women were only confined in palaces among the elite. Even the wife can be bought and sold, transferred to another individual, and only passed down by will. Women had few responsibilities in ancient Greece, particularly in Athens. They were not permitted to serve in municipal government, and reading and writing were not required of them. According to Simondes (a renowned Greek writer), the Greeks described women as having three monstrous and savage characteristics: pigs, wolves, and fangs.

The same circumstances existed in Rome. "Tie them up and don't take them off," said the Romans. Without any lawsuits, the husband can fully control the wife. Bathing together between men and women was common, and the Romans exhibited women's auras in a contest called "fakuaro." When we look at the phenomenon today, we can see how prevalent it is. Western culture has very thick nuances of modernity and liberality, which have consequences for its people's behavior. Western society, whether consciously or unconsciously, hegomonizes the larger community, which has consequences for the larger community's behavior. And, if we look backwards in time, we can see that the West has reverted to those dark days. Men in Persia had complete and unrestricted control over women. Only women are punished. Women are not allowed to marry males who do not wear "armor". Women are expelled and moved far outside the city when they menstruate.

The presence of Islam has altered many traditions of oppressive societies that place women in subordinate roles. Islam elevates women's standing. Gender equality is a feature of Islamic Sharia, as introduced by the Holy Prophet, in which men and women have equal rights and respect.

Gender Islamophobia: Why Do People Hate Muslims?

Phobias are a type of dread. Anxiety in phobias occurs when a person encounters or anticipates encountering a feared item or situation. As a result, people exhibit anxiety disorder behaviors such as a persistent and excessive dread of an object or situation. Meanwhile, according to the Big Indonesian Dictionary (KBBI), phobias are excessive fears of specific objects or situations that can interfere with the sufferer's life. Thus, Islamophobia can be defined as an irrational dread, hatred, or prejudice against Islam.

Islamophobia cannot be separated from the issue of prejudice against Muslims and people perceived to be Muslims. Anti-Muslim prejudice is founded on the claim that Islam is a "inferior" religion that threatens a society's dominant values. Islamophobia has several traits. Runnymede's report reveals a key to understanding this difference: open and closed views of Islam. Closed views are characterized by phobia and dread of Islam, whereas open views are characterized by logical disagreement, criticism, appreciation, and respect. According to some of the descriptions above, Islamophobia is a type of fear in the form of anxiety experienced by an individual or social group towards Islam and Muslims,

originating from a closed view of Islam and accompanied by prejudice that Islam, as a "inferior" religion, does not deserve to affect the values that already exist in society.

Islamophobia was also prevalent during the period of the Holy Prophet. Historical flashbacks show that when the Prophet Muhammad first arrived to bring Islam to Mecca, fear gripped the Quraysh. They worried that a new force would rise to power, so the Quraysh opposed and hampered the spread of Islam. This occurrence is comparable to the phenomenon of Islamophobia, which is the fear that Islam will become a new force of values that will replace old values in society. The essence of Islam's arrival is to combine the ethical approach (compassion) with the method of law enforcement or rules, so that interpersonal relationships have rules that protect against injustice.

There are several causes for prejudice or negative attitudes toward Islam. Individually, when children are instilled with hate or distaste for Islam, this sows the seed of prejudice, causing people to be fearful of Islam's emergence as a force. Prejudice develops cognitively as a result of a fallacy or cover-up of information about Islam. This type of closed view of Islam will contribute to the rise of the phenomenon of Islamophobia.

In Indonesia, which has a Muslim majority, the phenomenon of Islamophobia is intriguing because there is also fear of Islam within the Islamic society. Indonesian society, which values collectivity, interdependence, and harmony, usually avoids open conflict. As a result, as in Ambon and Poso, latent conflict between groups can be a dangerous potential issue. Other implications will emerge in the areas of politics, security, and job opportunities.

In Indonesia, widespread societal anxiety, particularly among Muslims, developed following the Bali bombings on October 12, 2002. Several Muslims, including Amrozi, Ali Imron, and Imam Samudra, as well as an old cleric, Abu Bakar Bashir, have been arrested and are suspected of being the masterminds of the chaos in this nation. The guy with the beard and his family were not spared from worry because they could be targeted for arrest by the police. The rented house's owner was also concerned when a bearded guy moved in.

Islamophobia in Indonesia affects both Muslim and non-Muslim groups. Only Muslims with certain characteristics are suspected and feared in Indonesia, particularly Muslim women who use Islamic identities such as wearing a burqa, cadar, or niqab, which are typically targeted by an Islamophobic society. Discriminatory attitudes and prejudices against Muslim women are becoming more visible in a variety of settings, including the workplace. During the hiring procedure, Muslim job applicants face more discrimination than other candidates. According to the results of a social media poll performed by World Hijab Day, 71% of Muslim women have faced discrimination because they wear the hijab. Muslim women who have hijab continue to be stigmatized. As a result, they are frequently regarded as incompetent at work and lacking in ability, as are women in general, if they adhere to religious principles. Muslim women are three to four times more likely to be attacked than women who use any faith symbol. This is undoubtedly a type of discrimination faced by Muslim women workers wearing hijabs. Law No. 13 of 2003 on Manpower guarantees every worker the same chance to get a job without discrimination and the right to equal treatment without discrimination for

any reason. If a business prohibits the wearing of hijab, the company may be accused of religious discrimination.

Hijaphobia is a word that describes an unfounded and unjustified dislike of the hijab and other religious symbols. This is unquestionably a danger to Indonesian democracy. Indonesia ratified ILO Convention No. 111 on Discrimination in Work and Occupation, which is embodied in Law No. 21 of 1999, in an attempt to eradicate discrimination in the workplace in particular. This ratification should help to support the policy of not including women who wear hijabs in the category of job discrimination.

Discrimination against hijab-wearing women happens in schools as well. A few years ago, in 2014, the world of education in Indonesia was shocked by a ban on Muslim students putting on hijab in almost all schools in Bali. This is a significant concern, as expressed by the National Commission on Human Rights (KOMNAS HAM) and the Indonesian Ulama Council (MUI) Bali. According to Komanas Ham, there are human rights violations that support the ban. Because schools, as educational institutions, should set a positive example, namely, how to urge students to carry out their religious teachings well.

Islamophobia is a global problem that is not restricted to Indonesia. Islamophobia has a long history; it did not emerge after 9/11, but the events of 9/11 accelerated the spread of Islamophobia around the globe. The September 11th terrorist attacks shaped the negative picture of Islam in the Western public, giving birth to general prejudice and hatred of Islam. Islamophobia has a global effect that includes not only discriminatory treatment, but also verbal and nonverbal violence against Muslims. Since 9/11, the lives of Muslims living in the West have altered.

Muslim women are a rapidly increasing segment of the population in the United States, showing the diversity of the country's racial, ethnic, and multicultural heritage. Muslim women who don hijab, on the other hand, are sometimes subjected to violations of their rights. The United States government has issued several regulations that protect women who don headscarves under the law, including:

1. The First and Fourteenth Amendments of the U.S. Constitution bar federal and state governments from making laws or rules that specifically prohibit women from practicing hijab. In some circumstances, however, the Constitution allows neutral rules that apply to everyone, such as a rule barring all headcoverings, whether religious or not.
2. The Fourteenth Amendment and numerous federal civil rights laws bar federal and state officials and some private actors from discriminating against women who practice hijab.
3. The Religious Freedom Restoration Act (RFRA) provides additional protection at the federal level by barring the federal government and its officials from restricting women's ability to practice hijab (either specifically or through generally applicable rules), unless the government can demonstrate that its action was the "least restrictive means" for achieving a "compelling governmental interest." Although RFRA does not apply to state governments, many states have adopted

their own "mini-RFRAs" or interpreted their state constitutions to provide the same heightened protections.

4. The Religious Land Use and Institutionalized Persons Act (RLUIPA) bars government officials from restricting women's ability to practice hijab when they are confined to any institution that receives federal funding (such as state prisons), unless the government can demonstrate that its action was the "least restrictive means" for achieving a "compelling governmental interest."
5. One federal civil rights law, Title VII of the Civil Rights Act of 1964, prohibits an employer from firing, refusing to hire, or disciplining a woman because of religious practices like hijab, unless the employer can show that it offered a "reasonabl[e] accommodat[ion]" or that it could not offer such an accommodation without incurring an "undue hardship." The Equal Employment Opportunity Commission (EEOC) specifically states that refusing to hire someone because of a concern that customers or co-workers may be "uncomfortable" with hijab is illegal. Many states and municipalities have additional laws protecting employees from discrimination, threats, and harassment.

Despite the above legislative protections, Muslim women who wear hijab face discrimination. In a variety of situations, Muslim women have been prohibited from donning head coverings, including:

- At work: Muslim women have been denied the right to wear a headscarf while working as police officers and in other occupations. Women also have been fired for refusing to remove their headscarves. Teachers in public school have been prevented from wearing religious garb, a bar that has been authorized by some state statutes and upheld by some courts.
- At school: Muslim girls who wear headscarves, or whose mothers wear headscarves, have been harassed and assaulted. Students also have been denied the right to wear hijab to school and have been prevented from participating in extracurricular activities, including musical concerts and athletic events.
- In law enforcement contexts: Muslim women have been denied the right to wear a headscarf while in jail and courthouse detention, while visiting family members in correctional institutions, while accompanying family members to court, and even while working in correctional institutions. Women also have been harassed by police officers for wearing headscarves, both when being arrested and when they have called the police for help.
- In public places: Muslim women and girls have been denied the right to enter public buildings, shopping malls, and swimming pools, and amusement parks unless they submit to being searched by male guards or agree to remove their headcoverings and other garments that they wear for religious reasons.

In addition to the aforementioned types of discrimination, acts of violence have increased. According to FBI statistics, there has been a 1,700% increase in crime in the United States featuring attacks on Arabs and Muslims.

Several studies have been conducted to explain how certain parties shape the perception and image of Islam, resulting in Islamophobia fever. And the study's

findings agree that the media plays an essential role in shaping the image of Islam as a threat to the West. There are three fundamental reasons why Islamophobia is such a major problem in Europe today. **First**, in an increasingly developed society, Islam is portrayed as a distinct part of European culture. Government policies have failed to ensure equal liberties for all groups of individuals. **Second**, Islam is framed as a danger and used as a scapegoat for the economic downturn. The idea of Islamization, created by xenophobic actors, became an important agenda to overestimate the number of Islamists in Europe. **Third**, the tragedies of 9/11, Theo Van Gogh's murder, the Charlie Hebdo massacre, and a slew of other tragedies involving Islam were used to excuse terrorist acts by perpetrators, making Europeans anxious and fearful. This is what the media uses to create stereotypes and stigmatize the image of Islam as being associated with terrorist movements and violent actions.

Islamophobia is a major concern in Western nations such as Europe and the United States. In the United Kingdom, for example, according to an annual report titled *State of Hate* published by Hope Not Hate in February 2019, 35% of people think that Islam is a danger to their social life. According to the 2018 report, 30% of people opposed mosque building, and 21% would refuse even if it meant going to war.

Since 2005, there has been a significant rise in physical violence against Muslims in France. Physical aggression against Muslims in France is not increasing gradually; rather, it is increasing steadily. This is because of society's dynamic character and the need to anticipate existing violence through policy evaluation. There was a 150-case rise between 2005 and 2010. Then, in 2013, there were 700 instances of violence. The number of instances dropped by up to 100 in 2014. In 2015, there was another increase to 429 cases of violence, a 223% increase over the prior year. The sharp decrease in violence against Muslims is due to the fact that there were only a few tragedies in 2013 (1 instance) and 2014 that involved Muslims as perpetrators. (3 cases).

An increase in violence is also taking place in the form of verbal attacks, such as increased threats and intolerance, which cause psychic harm to Muslims. According to the French Institute of Public Opinion (Ifop), there is a growing perception of Muslims as too dominant and important in France. By 2010, this opinion had risen from 55% to 60%. According to the Ifop, the presence of Muslims is also viewed as a threat to French national character, with the percentage rising from 26% in 2010 to 43% in 2012.

Moreover, there was increasing opposition to Islamic symbols in France. Almost two-thirds (63%) of respondents were opposed to Muslim women donning headscarves in public. This figure reflects a 4% increase over two years ago. This increase also pertains to funding for mosque construction in France. According to existing surveys, there has been a decrease in approvals for new mosque building in France. In 2012, for example, only 18% of French people approved the construction of a new mosque, a number that was much lower than the 20% figure in 2010.

COVERED

Islamophobia affects many aspects of existence. Economic, social, religious, political, and instructional pursuits are all affected by Islamophobia. Islamophobia

has prevented some Muslim women in Western countries from openly engaging in economic activities such as trading. The social effect of Islamophobia, for example, is discrimination against Muslims when they interact or are in their surroundings. Because their environment forbids the building of places of worship such as mosques in their neighborhood, Islamophobia has had a limited effect on their worship activities. Islamophobia has an effect on politics as well. This can be seen in the restrictions placed on the power of Muslim politicians in some European and American nations. Islamophobia has hampered Muslims' ability to complete their schoolwork. Muslims face discrimination when engaging in learning activities, which can impede their progress.

In Indonesia, Islamic religious community organizations play an essential part in reducing societal turmoil. Many people's lives in Indonesia have been affected by religious community organizations. Islamic community groups are presently required as a medium for proselytizing Muslims. The aim is for Muslims to have a point of reference, specifically from the organization's scholars and guided by the Quran and Hadith, so that they are not swayed by problems such as terrorism, human rights violations, intolerance, and so on. It is expected that Indonesia's many influential Islamic organizations, such as Nahdlatul Ulama and Muhammadiyah, will be able to preserve national and state unity.

The majority of Islamic religious groups in Indonesia have given the impression that Muslims in Indonesia generally adhere to moderate Islam, allowing them to coexist peacefully, and that the phenomenon of Islamophobia is a danger to the life of tolerance and religious assembly in Indonesia.

The government must take an active role in fostering life and harmony, as well as ensuring that every citizen has the freedom to practice his or her own faith and beliefs. This is in accordance with the mandate contained in Article 28E, paragraph 1, of the 1945 Constitution, which reads:

"Everyone is free to profess religion and worship according to his religion; to choose education and teaching; to choose employment; to choose nationality; to choose residence in the territory of the state and leave it; and to return".

Furthermore, women's rights have been specifically regulated and guaranteed in CEDAW (the Convention on the Elimination of All Forms of Discrimination Against Women), an international human rights deal that specifically regulates women's rights. The Convention defines the human rights principles, norms and standards of conduct, and obligations that states parties to the Convention promise to accomplish. This Convention calls for the abolition of all kinds of discrimination against women so that women can freely exercise their rights without fear of retaliation.

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