

AGENDA

THE 15th AICIS, MANADO, NORTH SULAWESI

Tema : “ Harmony in Diversity: Promoting Moderation and Preventing Conflicts in Socio-Religious Life

Manado, 3 s.d. 6 September 2015

Kamis, 3 September 2015	
10.00 - 18.00 WITA	Check in and Registration
13.00 – 16.00 WITA	<p>Pertemuan Forum Rektor dan Direktur Pascasarjana PTKI /LPM or LP2M Agenda : <i>Strengthening Islamic Higher Education toward World Class University</i> disertai dengan Bedah Buku :</p> <ol style="list-style-type: none">1. Prof. Dr. Jasser Auda, MA (Membumikan Hukum Islam melalui <i>Maqashid Shariah: Pendekatan Sistem</i>, Mizan 2015)2. Prof. Dr. Amin Abdullah, MA (Pembahas)3. Arskal Salim , Ph.D (<i>Contemporary Islamic Law in Indonesia: Sharia and Legal Pluralism</i>, 2015)4. Delmus P. Salim, Ph.D (<i>Islamic Regulations in West Sumatra</i>, 2015)5. Kerjasama dan Pengembangan Ekonomi/Perbankan Syariah di PTKI (Direktur Utama BRI Syariah), dilanjutkan penandatanganan MoU antara BRI Syariah dengan IAIN Manado. <p>Pengantar/Pendamping: Dr. Muhammad Zain</p>
18.00 - 19.30 WITA	Prayer and Dinner
19.30 - 22.00 WITA	<p>Opening Ceremony :</p> <ol style="list-style-type: none">1. Pembukaan;2. Lagu Indonesia Raya;3. Pembacaan ayat-ayat suci Al-Qur'an;4. Hymne ACIS;5. Pemutaran Film Dokumenter AICIS;6. Laporan Direktur Jenderal Pendidikan Islam ; Prof. Dr. Phil. Kamaruddin Amin;7. Sambutan Gubernur Sulawesi Utara: Dr. S.H. Sarundajang;8. Sambutan Menteri Agama RI : Lukman Hakim Saifuddin, sekaligus membuka secara resmi AICIS XV;9. Penandatangan Deklarasi Indonesia Damai oleh Menteri Agama RI, Gubernur Sulawesi Utara dan Tokoh Agama serta pimpinan PTK se Indonesia (ditandai dengan pemukulan Gong Perdamaian);Teks Naskah Perdamaian10. Doa: K.H. Abdul Wahab Abdul Ghofur, Lc. (Ketua MUI Sulawesi Utara);11. Pentas Seni (Tarian Maengket Minahasa dan Lagu Perdamaian). <p>MC : Lilik Rachmawati, MA (Kementerian Agama RI) Srifani Simbuka, M.Hum (IAIN Manado)</p>

Jumat, 4 September, 2015								
08.00 - 08.30 WITA	Registration							
08.00 -09.00 WITA	<p>Keynote Speech : Harmony in Diversity : Promoting Moderation and Preventing Conflicts in Socio-Religious Life</p> <ol style="list-style-type: none"> 1. Dr. Hc. K.H. Hasyim Muzadi (Wantimpres) 2. Prof. Dr. Barney Glover (Vice Chancellor Western Sydney University) <p>MC : Lilik Rahmawati, MA, (Kementerian Agama RI) Srifani Simbuka, M.Hum (IAIN Manado)</p>							
09.00 - 11.45 WITA	<p>Plenary 1 : Harmony in Diversity: Contemporary Thought on Inter-Religious Dialogue</p> <p><i>Speakers:</i></p> <ol style="list-style-type: none"> 1. Prof. Dr. Phillip Buckley (Mc Gill University) 2. Dr. Richard Sewu (Rektor UKI Tomohon) 3. Assoc. Prof. Dr. Nadirsyah Hosen (Monash University) 4. Kevin Fogg, Ph.D (Oxford University) 5. Dr. Haidar Bagir, MA (Pendiri STI Madina Ilmu, Jakarta) <p>Moderator/Pembahas : Prof. Dr. Mujiburrahman, Ph.D</p>							
12.00 - 13.00 WITA	Break : Prayer and Lunch							
13.00 - 15.00 WITA	Paralel 1 :							
	Ruang 1	Ruang 2	Ruang 3	Ruang 4	Ruang 5	Ruang 6	Ruang 7	Ruang 8
	Education, Citizenship and Peace Building	Legal Perspective: The Flexibility of Maqasid Al-Sharia for Promoting Modernation Islam	Theology in The Dynamics of Religious Pluralism	Social and Political Dimensions of Religion and Modernity	Toward Economic Dimensions of Peace and Harmony	The psychological Aspects of Religious Life	Science and Technology for Peace Building	Communication and Outreach Activities
Moderator (Anwar Ambary, Ed.D)	Moderator (Sahiron Syamsuddin, Ph.D)	Moderator (Dr. Hasse)	Moderator (Suprpto, Ph.D)	Moderator (Uzair Fauzan, Ph.D)	Moderator (Deni Hamdani, Ph.D)	Moderator (Arif Zamhari, Ph.D)	Moderator (Imas Maesaroh, Ph.D)	
notes on some interreligious marriages research in different	SYNERGY OR CONFLICT OF LAWS? (The Case of the KHES and the DSN's fatwas).	Depth Theology and Depth Islam: Abraham Joshua Heschel and Abdurrahman Wahid	metode kritik syaikh idahram dalam trilogi data dan fakta penyimpangan	the harmony of islamic and conventional capital market: an approach of vector error	Sundanese Sufi and Religious Diversity in the Archipelago: The Pluralistic Vision of Haji	Intelektualisme Islam dan Masa Depan Integrasi Islam dan Sains: Rekonstruksi dan	muslim rohingya refugees (boat people), obstacles, adaptation and communication	

countries : formulating theoretical framework to figuring out the problem issues in Indonesian cases. (Dr. Nurasiah, MA, UIN Sumatera Utara Medan)	(Mohamad Atho Mudzhar and Muhammad Maksum, UIN Syarif Hidayatullah Jakarta)	on Religious Pluralism. (Dr. Media Zainul Bahri, MA, UIN Syarif Hidayatullah Jakarta)	sekte salafi wahabi. (Iswahyudi, STAIN Ponorogo)	correction model. (Miftakhus Surur, STEI TAZKIA Bogor)	Hasan Mustapa (1852-1930). (Jajang A Rohmana, UIN Sunan Gunung Jati Bandung)	Elaborasi Gagasan Ilmu Sosial Profetik. (Syamsul Arifin, Universitas Muhammadiyah Malang)	challenges with local people in aceh (case study rohingya at camp in langsa, aceh). (Ismail Sulaiman, IAIN Zawiyah Cot Kala Langsa)
GURU NON MUSLIM MENGAJAR DI PESANTREN (Strategi Menjaga Harmoni dalam Keberagaman Melalui Praktik Toleransi di Pesantren Bali Bina Insani). (Muhammad Fahmi, S.Pd.I, M.Pd, M.Hum, UIN Sunan Ampel Surabaya)	Kontribusi Fiqh Legal Maxim dalam Fatwa-Fatwa Ekonomi Syariah DSN-MUI. (Aidil Novia, Riri Fitria dan Ainul Ihsan, IAIN Imam Bonjol Padang)	inter-religious marriage in Indonesia: a sociological analysis (rate and pattern). (Noryamin Aini, UIN Syarif Hidayatullah Jakarta)	the role of fku north Sulawesi province in strengthening the harmony of the nation. (Dr. Muh. Idris M.Ag. dan Dr. Evra Willya, M.Ag, IAIN Manado)	meneropong kearifan lokal sebagai fundamen ekonomi dan perbankan syari'ah di Indonesia. (Prof. Dr. H. Akhmad Mujahidin, M.Ag, UIN Suska Riau)	pandangan al- mawardi tentang al-akhlaq dalam kitab tashil al- nazhari wa ta'jil al- dzafari (suatu kajian filsafat etika). (Muhiddin Bakry, IAIN Sultan Amai Gorontalo)	The harmony of Various Biological Perspective (from DNA, Kidney, Evolution of Darwin, Endosymbiosis of Margulis, until Sperm). (Dr.Mashuri Masri, S.Si.,M.Kes, UIN Alauddin Makassar)	penerapan syariah jurnalisme dalam meminimalisir stereotype antar suku di Sulawesi tenggara. (Sri Hadijah Arnus, S.Sos., M.Si, IAIN Kendari)
ETHNO- RELIGIOUS IDENTIFICATION AND SOCIAL DISTANCE MUSLIMS AND CHRISTIANS: Analysis on Social Identity Theory. (Cahyo Pamungkas, The Indonesian)	the maqashid sharia is to reduce the exploitation. (Muhammad Sholihin, STAIN Curup, Bengkulu)	tafsir kontekstual terhadap ayat tentang larangan menjadikan orang non-muslim sebagai pemimpin: studi terhadap surat al- maidah ayat 51. (Akrimi Matswah, IAIN Jember)	Islam in shinto local value: the substance of Islamic culture and social values in Japanese culture. (Prof. Dr. Ishomuddin, M.Si, Univertas Muhammadiyah Malang)	Corporate Social Responsibility Expenditure of Islamic Commercial Banks in Indonesia during the Period 2010-2014: Maqasid, Bank Identity, and Public Legitimacy. (Dr. Siti Amaroh, SE, M.Si, STAIN Kudus)	العلاقات الإنسانية في ضوء السنة النبوية. (Sufrin Efendi Lubis, IAIN Padangsidempuan)	reproduksi manusia: mengungkap isyarat - isyarat ilmiah dalam al quran (pengkajian buku miracles of the quran karya harun yahya). (Tri Hermawan, IAIN Antasari Banjarmasin)	Mempertimbangkan Tafsir Adil Gender: Studi Kritis Pemikiran "Mufasir" Perempuan tentang Isu-Isu Perempuan. (Ah. Fawaid, MA, STAIN Pamekasan)

	Institute for Sciences (LIPI), Jakarta)							
	guru pai dan multikultural. (Dr. Muh. Hambali, M.Ag, UIN Maulana Malik Ibrahim Malang)	Local Wisdom and Propagation: Islamic Acculturation and Local Religion in Indonesia. Case studies Seren Taun of Sundanese Wiwitan Religion West Java. (Dr. Ulfah Fajarini, M.Si, UIN Syarif Hidayatullah Jakarta)	Bhinneka Tunggal Ika (Harmony in diversity): Exploring an indigenous theology of pluralism based on the roots of classical texts of Nusantara. (Al Makin, Ph. D, UIN Sunan Kalijaga, Yogyakarta)		The Rupture of the Brotherhood: Understanding the Dispute among JI-Affiliated Groups over ISIS. (Maurisa Zinira, Universitas Sains Al-Qur'an, Wonosobo)	Climate Change and Community Mitigation Strategies: a Role for Religions. (Dr. Nawal El-Gack, University of Canberra, ACT, Australia)		
15.00 - 15.30 WITA	<i>Coffee Break</i>							
15.30 - 17.30 WITA	Plenary 2 : Cross Cultural Comparisons of Peace Building							
	<p><i>Speakers:</i></p> <ol style="list-style-type: none"> 1. Prof. Dr. Riaz Hasan (Director International Center for Muslim and and Non Muslim, UNISA Australia) 2. Prof. Dr. Kevin Dunn (Dean of School Social Science and Psychology, University of Western Sydney) 3. Sulaiman Mapisse, Ph.D (IAIN Manado) 4. Syamsul Ma'arif, Ph.D (CRCS UGM) <p>Moderator/Pembahas : Ayang Utriza, Ph.D (UIN Jakarta)</p>							
17.30 - 19.30 WITA	<i>Break : Prayer and Dinner</i>							
19.30 - 21.30 WITA	Paralel 2 :							
	Ruang 1	Ruang 2	Ruang 3	Ruang 4	Ruang 5	Ruang 6	Ruang 7	Ruang 8
	Education, Citizenship and Peace Building	Legal Perspective: The Flexibility of Maqasid Al-Sharia for Promoting Modernation Islam	Theology in The Dynamics of Religious Pluralism	Social and Political Dimensions of Religion and Modernity	Toward Economic Dimensions of Peace and Harmony	The psychological Aspects of Religious Life	Science and Technology for Peace Building	Communication and Outreach Activities

Moderator (Delmus Puneri Salim, Ph.D)	Moderator (Srifani Simbuka. M.Edu, M.Hum)	Moderator (Dr. Khamami Zada)	Moderator (Dr. Kamajaya Alkatuuk, M.Sc)	Moderator (Dr. Adrilundeto, M.Pd.I)	Moderator (Dr. Hj. Gaedah Bachmid, MA)	Moderator (Dr. Yusno Abdullah Atta, M.Ag)	Moderator (Kartini, Lc. M.Pd)
تعليم اللغة العربية في البيئات المتعددة الألسن والثقافات (دراسة في واقع تعليم اللغة العربية (باندونيسيا). (Dr. H. Faisal Mubarak SE, Lc, M.A, IAIN Antasari Banjarmasin)	maslaha-cum-maqasid as a guiding principle in the corporate social responsibility (csr) practice within islamic commercial bank in indonesia. (Alfitri, IAIN Samarinda)	anti- religious discrimination literature in poetic essay. (Jauharoti Alfin, UIN Sunan Ampel Surabaya)	POLITICAL CONFLICT SOUTHERN THAILAND: Sosio-Psychological Effect Moslem Women in Southern Thailand. (Khairunnas Rajab, UIN Suska Riau)	menakar kinerja perbankan syariah di indonesia berbasis maqashid syariah index. (Indah Piliyanti, S. Ag. MSI, IAIN Surakarta)	The Relationship between Personality Dimensions and Religious Tolerance. (Rini Risnawita, S dan M. Nur Ghufron, STAIN Kediri dan STAIN Kudus)	Penerapan Langgam Arsitektur Cina pada Fasad Bangunan Masjid di kota Palembang di Masa Lalu dan Masa Sekarang. (Muhammad Lufika Tondi, M.Sc, Universitas Islam Negeri (UIN) Raden Fatah Palembang)	Peran dan Tantangan FBNGO Humanitarian Internasional Di Indonesia yang Multikultur (Studi atas Muslim Aid dan Catholic Relief Services). (Suhadi, Sekolah Pascasarjana UGM Yogyakarta)
islamic education in open society: cultivating social coexistence. (Dr. Syamsul Ma'arif, M. Ag, UIN Walisongo Semarang)	HERMENEUTIKA HUKUM ISLAM KHALEED ABU EL FADL: Sebuah Tawaran Dalam Membendung Otoritarianisme Fatwa MUI. (Muzayyin, UIN Sunan Kalijaga Yogyakarta)	De-radicalization in Quranic Exegesis (Re-interpretation of "Violence Verses" Toward Peacefull Islam). (Dr. Abdul Mustaqim, UIN Sunan Kalijaga Yogyakarta)	SILSILAH DAN AJARAN TAREKAT SYATTARIYAH DI INDONESIA DAN MALAYSIA DALAM NASKAH KUNO Studi atas Koleksi Perpustakaan Nasional Republik Indonesia (PNRI) Jakarta dan Perpustakaan Nasional Malaysia (PNM) Kuala Lumpur. (Mahrus, M.Ag., IAIN Syekh Nurjati Cirebon)	FENOMENA HOTEL SYARIAH DAN MISI AGAMA: Studi Efektifitas Eksistensi dan Misi Hotel Syariah di Surakarta. (Muthoifin, IAIN Surakarta)	the roots of global islamophobia and its impact towards indonesian muslims reponses. (Prof. Dr. Abd Rachman Assegaf, UIN Sunan Kalijaga Yogyakarta)	التوسط في الأفكار و المواقف الدينية من خلال التكامل المعرفي moderatisme dan harmoni pemikiran dan sikap keberagamaan dalam bingkai integrasi keilmuan. (Hamka Hasan dan Zainal Abidin, UIN Syarif Hidayatullah Jakarta)	WHERE ARE WOMEN IN MODERN SOCIETY? (A Study of Women's Legal Culture of Gender Budgeting In Pekalongan Indonesia). (Dr. Shinta Dewi Rismawati, SH MH, STAIN Pekalongan)
Menggagas Pendidikan Multikultural Berbasis Islam.	pluralisme hukum penyelesaian sengketa harta bersama perspektif	dari naghah arab menuju langgam nusantara: menimbang aksan	DIALOG INKLUSIFISTIK Membangun Rasa Kebersamaan dan	The Local Wisdom in The Practice of Profit and Lose Sharing	Building Peace through Mysticism: Study on the Role of Sunan Kalijaga	ethnomathematics exploration as harmonization mutlicultural	effectiveness of picture exchange communication system method

	(Prof.Raihani, M.Ed, PhD., UIN Sultan Syarif Kasim Riau)	muhammad arshad al-banjari. (Ahmad Dakhoir, IAIN Palangkaraya)	tekanan dua bacaan al-quran. (Nur Faizin, INKAFA Gresik)	Saling Pengertian (Studi Kasus pada Majelis PUASA dan FKUB Salatiga). (M. Zulfa, IAIN Salatiga)	(PLS) in The Fishery System: A Study of Islamic Economic Activities in Tapak Kuda Village, District of Tanjung Pura, Langkat Regency, North Sumatera Province. (Dr. M. Ridwan, MA dan Sugianto, UIN Sumatera Utara)	in Java. (Dr. Waston, M.Hum, Universitas Muhammadiyah Surakarta)	education on local culture lampung. (Suherman, IAIN Raden Intan Lampung)	(pecs) in improving language ability of children with autism. (Dr. Hj. Fitri Sukmawati, S.Psi, M.Psi, Psikolog, IAIN Pontianak)
	PENDIDIKAN MULTIKULTURAL BERBASIS WISATA RELIGI (Interelasi Muslim-Buddhis di Maha Vihara Majapahit Trowulan Mojokerto). (Muhsinin Cholish, Purwanto, dan Nasiruddin, STITNU AL Hikmah Mojokerto)		Mainstream Religion, Reason of State and "Understanding diversity": Considering Philosophia perennis. (Muhammad Sabri dan Muh. Ikhsan, UIN Alauddin Makassar dan IAIN Kendari)	Islamist Ideology and Its Effect on the Global Conflict: Comparative Study between Hamas and ISIS. (Dr. Mulawarman Hannase, Lc. MA.Hum, PTIQ Jakarta)				

Sabtu, 5 September, 2015

8.00 - 8.30 WITA

Registration

8.00 - 10.00 WITA

Plenary 3 : Harmony in Diversity: Social and Political Dimension of Religion and Modernity

Speakers:

1. Prof. Dr. Robert W Hefner (Boston University, USA)
2. Prof. Dr. Nawal (Canberra University)
3. Ali Munhanif (UIN Jakarta)
4. Prof. Dr. Karel Steenbrink (Netherland)

	Moderator/Pembahas : Wahyuddin Halim, Ph.D (UIN Alauddin Makasar)							
10.00 - 10.30 WITA	<i>Coffe Break</i>							
10.30 - 12.30 WITA	Paralel 3 :							
	Ruang 1	Ruang 2	Ruang 3	Ruang 4	Ruang 5	Ruang 6	Ruang 7	Ruang 8
	Education, Citizenship and Peace Building	Legal Perspective: The Flexibility of Maqasid Al-Sharia for Promoting Modernation Islam	Theology in The Dynamics of Religious Pluralism	Social and Political Dimensions of Religion and Modernity	Toward Economic Dimensions of Peace and Harmony	The psychological Aspects of Religious Life	Science and Technology for Peace Building	Communication and Outreach Activities
	Moderator (Anwar Ambary, Ed.D)	Moderator (Sahiron Syamsuddin, Ph.D)	Moderator (Dr. Hasse)	Moderator (Suprpto, Ph.D)	Moderator (Uzair Fauzan, Ph.D)	Moderator (Deni Hamdani, Ph.D)	Moderator (Ahmad Ali Nurdin, Ph.D)	Moderator (Imas Maesaroh, Ph.D)
	perpaduan student centered learning dan cross cultural understanding dalam pembelajaran bahasa asing bagi peningkatan nilai-nilai moralitas dan multikultural siswa. (Siminto dan Retno Purnama Irawati, IAIN Palangkaraya)	perguruan antar pranata ulama aceh tamiang dalam otoritas di bidang hukum islam. (Budi Juliandi , Anizar, dan Muhammad Rusydi, IAIN Langsa Aceh)	Rethinking Islamic Theology Mengagas Teologi Sosial dalam konteks Pluralisme dan Multikulturalisme (Perspektif Pemikiran Teologi Fethullah Gulen). (Muhammad Said, Pascasarjana UIN Sunan Kalijaga)	gerakan civil society masyarakat islam - hindu denpasar pasca bom bali. (Dr. Kunawi Basyir, M.Ag., UIN Sunan Ampel Surabaya)	islamic economics (the study of the typology of currentpractices, evaluation and way forward). (Harjoni dan Dr. Juniarti, STAIN Malikussaleh Lhokseumawe)	Perilaku Radikal Mahasiswa Perguruan Tinggi Islam: Faktor dan Tendensi Psikologis Mahasiswa UIN Jakarta. (Achmad Syahid, Akhmad Baidun, Ikhwan Luthfi, UIN Syarif Hidayatullah Jakarta)		Rekonstruksi Kerukunan Umat Beragama Di Jayapura: dari Toleransi ke Akseptansi. (Dr. Muhammad Anang Firdaus, S.Ag., M.Fil.I., STAIN Al-Fatah Jayapura)
	Learning from and Learning about other; Tracing School Space and Cultural Setting at Faith-Based School in Constructing Mutual Tolerant of different faiths. (Umar Werfete, STAIN Jayapura)	نظرة التواسط الاعتقادي والصوفي فى الأرخييل: دراسة عن مخطوطات الأشعار الدينية للعلماء المينانكـأبويين. (Dr. Syofyan Hadi, SS, M.Ag, MA.Hum, IAIN Imam Bonjol Padang)	THEOLOGY KALOSARA: The Relation of Understanding amongFaiths Based on Local Culture in TolakiPuriala Southeast of Sulawesi. (Muhammad Alifuddin, IAIN Kendari)	non-muslim scholars in the early abbasids and their contribution to the islamic civilization. (Dr. Ahmad Choirul Rofiq, M.Fil.I, STAIN Ponorogo)	ormas islam dan bank syariah. (Shinta Dewianty, MA.Ek, STAIDA Muhammadiyah Garut)	Dialektika Agama: Harmoni dalam Jemaat Ahmadiyah (Studi Living Qur'an dan Konstruksi Damai di Kelurahan Gondrong Kenanga Tangerang Banten). (Adrika Fithrotul Aini, UIN Sunan Kalijaga)		Kiai Muhaimin; Seeding Pluralism vis-a-visPreaching Religion in Multicultural Society (An Outreach Activity of Dakwah for Promoting Moderationand Preventing Conflictin

					Yogyakarta)		Indonesian Socio-Religious Life). (Mohamad Sobirin, STEBI Al-Muhsin Krapyak Yogyakarta)
Multicultural Education West Papua(Study of Culture and Religion Harmonization in SMPN 3 Sorong). (Muhammad Rusdi Rasyid, M.Pd.I, STAIN Sorong, Papua Barat)	PERSIMPANGAN IDEOLOGI DALAM INVESTASI SYARIAH DI PASAR MODAL (Studi Kasus Investasi Sukuk di Indonesia). (Dr. Mugiyati, MEL, UIN Sunan Ampel Surabaya)	Female Religious Authority and the Activism in Protecting Religious Minority. (Dr. Phil. Asfa Widiyanto, IAIN Salatiga)	REVITALISASI PERAN ULAMA DALAM PEMBERANTAS AN KEJAHATAN KORUPSI (Rekonstruksi Sistem Pendidikan Pesantren). (Muhammad Yusuf, UIN Sunan Kalijaga Yogyakarta)	a proposed model for islamic agricultural bank in indonesia for socio-economic development. (Anas Budiharjo dan Adilla, UIN Maulana Malik Ibrahim Malang)	muslim in non-muslim’s school: harmony construction in islam-buddha relation at christian methodist college banda aceh. (Mumtazul Fikri, UIN Ar-Raniry Banda Aceh)		tuan gurus, religious preaching, and social segregation in lombok NTB. (Fahrurrozi, IAIN Mataram)
urgensi pendidikan multikultural bagi harmoni sosial dalam pandangan islam. (Zaprulkhan, STAIN SAS Bangka Belitung)			damai yes! konflik no!menggagas sinergitas dan harmonitas antar kelompok perspektif mahfudzat. Nuha (Muthoifin & Mujiburrohman, IAIN Surakarta)				
12.30 - 13.30 WITA	Break, Pray and Lunch						
13.30 - 15.00 WITA	<p>Plenary 4 : Building Sustainable Future For Islamic Higher Education</p> <p><i>Speakers:</i></p> <ol style="list-style-type: none"> 1. Prof. Dr. Imam Suprayogo, MA (UIN Malang) 2. Prof. Dr. Kadarsyah Suryadi (ITB) 3. Prof. Dr. Jamhari Makruf, MA (UIN Jakarta) 4. Madjid Fauzi Abu Gazali, Ph.D (Yordania) <p>Moderator/Pembahas : Prof. Dr. Akh. Muzakki (UIN Surabaya)</p>						

15.00 - 15.30 WITA	<i>Coffee Break</i>							
15.30 - 17.30 WITA	<i>Paralel 4</i>							
	Ruang 1	Ruang 2	Ruang 3	Ruang 4	Ruang 5	Ruang 6	Ruang 7	Ruang 8
	Education, Citizenship and Peace Building	Legal Perspective: The Flexibility of Maqasid Al-Sharia for Promoting Modernation Islam	Theology in The Dynamics of Religious Pluralism	Social and Political Dimensions of Religion and Modernity	Toward Economic Dimensions of Peace and Harmony	The psychological Aspects of Religious Life	Science and Technology for Peace Building	Communication and Outreach Activities
	Moderator (Delmus Puneri Salim, Ph.D)	Moderator (Srifani Simbuka. M.Edu, M.Hum)	Moderator (Dr. Khamami Zada)	Moderator (Dr. Kamajaya Alkatuuk, M.Sc)	Moderator (Dr. Adrilundeto, M.Pd.I)	Moderator (Dr. Hj. Gaedah Bachmid, MA)	Moderator (Dr. Yusno Abdullah Atta, M.Ag)	Moderator (Kartini, Lc. M.Pd)
	reformulating the character education on islamic education in multicultural society: from multiculturalism to nationalism. (Titis Thoriquttyas dan Nita Rohmawati, UIN Sunan Kalijaga Yogyakarta)	Waqf Young Entrepreneur Model. (Shafinar Ismail, Abd Halim Mohd Noor, Zunaidah Ab Hasan, Universiti Teknologi MARA Melaka Melaka, Malaysia)	indonesian interreligious marriage in foreign countries (private international law perspective). (Dr. Sri Wahyuni, S.Ag., SH., M.Ag., M.Hum, UIN Sunan Kalijaga Yogyakarta)	Bid'ahControversy and the Negotiation of Public Spheres in Contemporary Indonesian Islam. (Jajang Jahroni, Ph.D, UIN Syarif Hidayatullah Jakarta)	Initiating Fiqh Empowerment (Fiqh Al-Tamkin)In ThePerspective of Al-Quran andAs-Sunnah: The Initial Stage to Realize Financial Inclusion. (Yulizar D. Sanrego & Moch Taufik, STEI TAZKIA Bogor)	religiosity social behavior typology of multicultural society in maintaining ethno-religious harmony in kampung pondok of padang city. (Irdas, M.Ag. PhD dan Reflianto, M.Si, IAIN Imam Bonjol Padang)		
	IN SEARCH OF MODERATE ISLAMIC EDUCATION IN INDONESIA:The Educational Ideas of Muhammadiyah and Nahdlatul Ulama. (Toto Suharto, IAIN Surakarta)	De-radicalization inQuranic Exegeses (Re-interpretation of“Violence Verses” Toward Peaceful Islam). (Dr. H. Abdul Mustaqim, M.Ag., UIN Sunan Kalijaga Yogyakarta)	BUAH KONFLIK BERKEPANJANG AN ANTARA SUNNI-SYIAH (Studi tentang Menguatnya Militansi Kelompok Syiah dan Merangkai Sebuah Kehidupan Beragama yang Harmoni di Sampang, Madura). (Dr. Slamet	Resolusi Konflik dan Islam Nusantara: Mempromosikan Dialog Antarbudaya and Rekoginisi Sosial. (Masykur Wahid, IAIN Sultan Maulana Hasanuddin Banten)	Zakat dan Kemiskinan. (Mohamad Anton Athoillah, UIN Sunan Gunung Djati Bandung)	Being a Part Time Muslim:The Imitation of Christian Student to Islamic Identity in Public Space at School. (Andri Ashadi, IAIN Imam Bonjol Padang)		

			Muliono R. M.Si, UIN Sunan Ampel Surabaya)					
	pendidikan teologi inklusif; konsep dan aplikasi. (Dr. H. Zainuddin Syarif, M.Ag, STAIN Pamekasan)		Experiencing the Sacred Space of the Others Lesson- Learned from the Interfaith Youth Pilgrimage Program. (Elis Z. Anis, UIN Sunan Kalijaga Yogyakarta)	fighting corruption through education in indonesia and hong kong: policies, strategies, and practices. (Dairabi Kamil dan Prof. Kerry J.Kennedy, STAIN Kerinci dan The Hong Kong Institute of Education)		social prejudice and rebeliance behavior of students in modern islamic boarding school gontor darussalam, east java. (Reza Fahmi Haji Abdurrachim, IAIN Imam Bonjol Padang)		
17.30 - 19.00 WITA	<i>Break : Prayer and Dinner</i>							
19.00 - 22.00 WITA	<p>“Closing Remark” : Dr. Hc. K.H. Mustofa Bisri (Gus Mus)</p> <p>Closing Ceremony : 1.Pembacaan rekomedasi AICIS 2.Laporan: Dr. Rukmina Gonibala, M.Si (Rektor IAIN Manado) 3. Laporan panitia Prof. Dr. Amsal Bakhtiar (Director of Islamic Higher Education, MORA) 4. Penutupan Prof. Dr. Phil. Kamarudin Amin (Director General of Islamic Education, MORA)</p>							
Minggu, 6 September, 2015								
8.00 - 12.00 WITA	<i>City Tour (Bunaken..koordinasikan ke IAIN Manado) Ke makam imam bonjol dan kyai maja.ke bunaken daftar sendiri dan di koordinsi oleh pak ardianto</i>							

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**THE ROOTS OF GLOBAL ISLAMOPHOBIA AND ITS IMPACT
TOWARDS INDONESIAN MUSLIMS RESPONSES**



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THE ROOTS OF GLOBAL ISLAMOPHOBIA AND ITS IMPACT TOWARDS INDONESIAN MUSLIMS RESPONSES

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Abstract

Indonesian Muslim population recently is the largest in the world, and therefore talking about Islam in this country is the most sensitive. Although the Indonesian government policies respect and giving religious freedom to all the official religions, but there often misunderstanding between religious communities. This is particularly due to the emergence of the Western perspective against Islamic world as depicted in various caricatures, cartoons, movies, writing and anti-Muslim action that tends to be negative. Criticism of the Islamic world in the form of satire is found not only in Europe and the West, such as the Mohammed cartoons controversy by Jyllands-Posten in Denmark, the film defamation (fitna) by Geert Wilders in the Netherlands, a weekly satirical magazine Charlie Hebdo in, but also there are similar cases in Indonesia. The case of the Jakarta Post that contains caricatures of ISIS and the screening of the King Solomon by ANTV, and *Hijab and Perempuan Berkalung Sorban*, films produced by Hanung, resulted in protests from various groups of Indonesian Muslims.

The new perspectives of Indonesian Muslims towards the West (occidentalism) are in motion. Along with the Reform era, digital progress, democracy, and freedom are increasingly open in Indonesia; it appears a variety of new insights to Islamophobia which was originally attributed to Europe and the Western world, now is beginning to happen in their own country. Of course this new trend can change the concept of occidentalism and orientalism itself. In addition, various new religious movements in contemporary Indonesia can constitute a new form of internal Islamophobia.

This paper is intended to uncover furthermore about the response of Indonesian Muslims against Islamophobia which is generally attributed to Europe and the Western world through mass media, the shift of occidentalism movement and orientalism, as well as an alternative approach to mutual understanding between the Islamic world and the West, and proposing alternative concept of occidentalism and orientalism.

Keywords: Indonesian Muslims, Islamophobia, Occidentalism

INTRODUCTION

The fear of Islam has indeed already existed during the rise of Islam among the pagan Arabs, whereas unbelievers (*musyrikin*) tried to ban the growing religion by accusation, defamation and even threat, torture and killing to the followers of Islam. When the Prophet Muhammad p.b.u.h went to Thaif, most people refused him and stoned him, only because of their misunderstanding, mistrust, and hate.

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The unbelievers even boycott the companions of the Prophet and tortured or killed some of them due to their acceptance to the new religion, Islam. Despite the fact that the unbelievers of Arab paganism attempted to forbid the growing Islam, the Prophet did not avenge them with violence but patient and peaceful responses, especially during his stay in Makkah. It is worth noting here that the way the Prophet handled the hatred of unbelievers precisely affecting many converted Arabs towards Islam, and within 23 years of his mission the whole Arab Peninsula had become Muslims. Furthermore, recent research results indicated that Muslims are the only major religious group to increase faster than the world's population as a whole and for the first time in history by 2050 there will be near parity between Muslim and Christians.²

Unfortunately the hate and fear of Islam continue to develop along with the spread of Islam beyond Arab Peninsula or the worldwide in general. The more complex interaction between Muslim communities with the other religious adherents and nations the more crucial their views towards Islam. Some believed and converted to Islam, some respected Islam, and numbers of them in state of hate and fear of Islam. During Abbasside era, the Golden Age of Islam, Muslims had encountered with other religious people and nations in utmost peaceful manner. According to Mehdi Nakosteen, several Christians' family was appointed by the ruling caliph as advisors and personal medicians without compulsion to convert to Islam. When European civilization seemed to be a standstill, Islam assumed the responsibility for carrying on and enriching the Greek and Hellenic heritage in science and philosophy. Even the Umayyads allowed the sciences of the Hellenistic world and then followed by the Abbasside in encouraging the translation of Greek works into Arabic, often by Jews and Nestorian Christians.³ However, the reign of Abbasside era were interrupted by internal political competition and military attack by external forces of Khulafu, Mongol, and destroyed many intellectual treaties and Islamic heritages. Henceforth, the peak development of Islamic civilization that was built in long time period and attained glorious and triumphant had to go down and left behind the Western civilization that came after Renaissance.

It took Western Europe until the twelfth century to develop respect for Muslim scholarship, and it took additional five hundred years for Muslims world to begin to examine intellectual consequences of the European Renaissance. The factors which kept Muslims and Christian's cultures apart are evidenced in some of the views of Greek and Latin Christians writers of Islam and its Prophet Muhammad. John of Damascus calls Muhammad as false prophet, while Theophanes Confessor, the Byzantine historians, refers to him the prophet Mouamed, a poor epileptic, who indoctrinated the Arabs in immoral and foolish fables about man and hereafter. Both Latin and Greek Christianity looked upon Muslims as infidels and upon Islam as a pagan faith.⁴

Post Renaissance, the Western Europe along with their achievements in science and technology they colonized and occupied many Muslim countries politically and by forces. Egypt, India and Malaysia occupied by British, Indonesia by Dutch and Japanese occupation, etc. Many Muslims countries were subdued by Western Europe imperialism by military and political power. On the contrary, when Muslims Arabs invaded the Roman and Persian empires, these minority sects welcomed the conquering Arabs as liberators and established friendly contacts with them from the very beginning, and the Muslims were

² Pew Research Center, *the Future of World Religions: Population Growth Projection, 2010-20150*, April 2, 2015.

³ See Mehdi Nakosteen, *History of Islamic Origins of Western Education A.D. 800-1350* (Colorado: University of Colorado Press, 1964), p.12.

⁴ *Ibid.*, p.3.

tolerant of regional customs, religions, and cultures of the people they subdued. During that imperialism period to Muslims countries there aroused oriental's writers that saw Muslims as uncivilized people and Islam was a false religion. They depicted Islamic teaching as out of date to modern life and inappropriate to the Western Europe life-style. The most frequent critics associated to the Islamic teaching were about the status of women in family, marriage and divorce, headscarf, polygamy, jihad, slavery, concept of punishment, freedom of thought and expression, and others. It seems that myopic overview about normative aspect of Islam was rooted from misunderstanding and lack of dialogue between religious people, and this myopic perspective became phobic or fear of Islam that in the long run will change their habits and cultures. The main reason behind the Islamophobic goes beyond theological driven to the fear as many analysts noted on Islam, but cultural and political constrains. Some Westerners have argued that the West does not have problems with Islam, however, the cause of the renewal conflict between Islam and the West thus lie in fundamental questions of power and culture. So long, as Islam remains Islam the West will remains the West, and this fundamental conflict between two great civilization and ways of live will continue to define their relations in the future even as it has defined them for the past fourteen centuries.⁵

Apparently the core issues that became mistrust, hate, and misunderstanding among unbelievers of Arabs paganism towards Islam and Muslims during prophethood were also manifested the same repeated factors towards the rise of contemporary Islamophobia. In recent terms, Islamophobia is seen as a contemporary form of racism and xenophobia motivated by unfounded fear, mistrust and hatred of Muslims and Islam.⁶ Additional exception for cultural clash between Islam and the West, such as headscarf or women attires, long dress, and beard for men that were in contrast with Western Europe modern life-style of freedom of expression and free sex, made the distance farther. Most secular states want Muslims to adapt and adopt their customs, habits and cultures in daily social life with assumption if you stay here you are object to accept our cultures. If no, you are not deserved to keep on here and we afraid to change our cultures in the future. This study tries to elaborate further on the roots of global Islamophobia, multiple cases on recent Islamophobia, and its impacts towards Indonesian Muslims.

THE ROOTS OF GLOBAL ISLAMOPHOBIA

Along with the progress of information and communication technology, freedom of speech, human right issue, and sound of democracy in the Western Europe, Islam continues to be seen as alien religion in many parts of the western world. Anti-Muslim sentiment in Europe was nothing new. It started taking a more pronounced form in recent years, mostly online, but also with small groups organizing street protests against a perceived Islamization of Europe. In fact, the Western Europe way of thinking towards Islamic values and tenets is not limited to prejudices and fear, it is more significant to analyze here that their perspective commonly focused on empirical dimension of Muslims life-style, which they assumed to be very different to Western cultures and habits. This misperception has never reached ultimate understanding towards normative dimension of Islamic values and tenets, nor comprehensive dialogue between Islam and the West. Some department of Islamic studies were set up inside the Western Europe universities, but all ended with failure in understanding the real meaning of Islam, and it partially acceptable by intellectual cycles not religious leaders and common people. Thus, any attempt to understand Islam from within may be a progressive step, but if it starts with distrust, hatred and

⁵ See Samuel Huntington, *The Clash of Civilization and the Remaking of the World Order* (New York: Simon & Schuster, 1996), p.209 and 212.

⁶ Organization of Islamic Cooperation, *Islamophobia 7th Report presented to the 41st Council of Foreign Minister* (Jeddah, Kingdom of Saudi Arabia, 18-19 June 2014), p.7.

misunderstanding, the studies surely fall into distortion. A book published by Baker's book entitled *Answering Islam: the Crescent in Light of the Cross* written by Norman L. Geisher and Abdul Saleeb (may be penname), consist of analysis of Islamic basic teachings with ambivalence towards the common sense and practices of majority of Muslims.⁷ It deals with classical issues around theological debates, Prophethood and the Holy Qur'an, etc., that in Islamic literatures itself it has been profoundly and scientifically discussed and analyzed in details.

Furthermore, Western media highlights bad views on Muslims and Islamic countries. Cases below are snapshot of some evidences. In 2008, Dutch right-wing politician Geert Wilders, who had produced the controversial film 'Fitna' showed the phobic views towards the development of Islam in Netherland, and tried to stop Islamization in Europe. The similar anti-Islam movement continuously performed by Geert Wilders, Dutch Freedom Party leader, by making sticker slogans insulting Islam, which is printed as part of his campaign materials.⁸ His campaign for anti-Islam movements is welcomed by Australia Liberty Party. Wilders has been invited as a speaker in Melbourne to welcome the anti-Islam party who has just declared in the land of kangaroos. As a result, in early April 2015, this party organized anti-Muslim demonstration that ended with riot.⁹ In another part of Europe, Danish newspaper Jyllands-Posten Cartoonist Kurt Westeergard initiated another insult against Islam through his cartoon that shows the Prophet Mohammed wearing a turban shaped like a bomb with a lit wick.¹⁰

In France, the anti-Muslim *Bloc Identitaire* had emerged as one of the loudest voices on the extreme right fringes.¹¹ On 22 February 2012, copies of the Quran and Islamic religious material, from the library that is used by inmates at the Bagram Air Base's detention facility in Afghanistan, were burned by soldiers from the United States of America. International condemnation followed, and a series of protests took place, including domestic riots which caused several deaths and injuries.¹² In 2013, the same attempt did by Terry Jones that announced plans to burn the Holy Qur'an. Such measures are expected to trigger outrage around the world. Jones announced "2998 International Burning the Qur'an". The event is meant to commemorate 2998 figures represent the number of victims killed in the attack that destroyed the twin towers of the World Trade Center in New York. His actions angered Muslims in several countries. Jones also makes the film at a cost of US \$ 5 million under the title "Innocence of Muslims" that were also angered Muslims worldwide.¹³

"Innocence of Muslims" was an anti-Islam video of about 14 minutes in length. Though the story had no religious references, anti-Islamic content was reportedly added post production by overdubbing without the actors' knowledge. Demonstrations and violent protests against the film broke out on 11 September 2012 in Egypt and Libya. The protests spread to Yemen and other Arab and Muslim nations over the following days and included attacks on U.S. consulates and embassies.

On 31 October 2011, a France satirical weekly, the Minute, said it had named the Prophet Mohammed for its next issue to celebrate the election win of Tunisia's Islamist party. The publication *Charlie Hedbo* also said the issue that would come out on 2nd November would be re-named "Sharia

⁷ See Norman L Geiser and Abdul Saleeb. *Answering Islam: the Crescent in Light of the Cross*. USA: Baker Books, 1993.

⁸ See www.republika.co.id, May 22, 2014.

⁹ TVOne running text news in April 3, 2015.

¹⁰ See www.republika.co.id, January 31, 2012.

¹¹ Organization of Islamic Cooperation, Islamophobia 5th Report presented to the 39th Council of Foreign Minister, (Djibouti, Republic of Djibouti, 15-17 November 2012), p.12.,

¹² Ibid., p.17.

¹³ See www.republika.co.id, April 2013.

Hedbo" after senior transitional Libyan leader Mustafa Abdel Jalil said that Islamic sharia law would be the basis of legislation under the country's new regime. The magazine said in a statement: "To fittingly celebrate the victory of the Islamist Ennahda party in Tunisia.¹⁴ This satirical cover mocked the Islamic party and sharia as part of Islamophobic representation, and the same case was repeated again in January 2015. The publication of a new edition Charlie Hebdo this time triggered new problems. As reported by the Boston Globe, the new edition has been circulating in cyberspace is showing cartoons of the Prophet Muhammad with the symbol of resistance against the militants. "Je Suis Charlie," or "me Charlie." The Prophet then described was crying. At the top of the cover was written "All I'm sorry".¹⁵

This increasing level of Islamophobia in Europe prompted Thomas Hammarberg, commissioner for Human Rights at the Council of Europe (CoE), to warn that the continent was facing what he called a crisis situation" because of rising xenophobia and Islamophobia, and the reason had been a lack of courage among the politicians to stand up and defend the values that we have agreed upon in Europe, since quite some time, and some politicians are not clear about human rights principles and the fact that we cannot accept xenophobia, Islamophobia, racism, etc. This is seen by some people as legitimizing their prejudices, which in turn have unfortunately led to the growth of some extremist movements who feel that their position, their propaganda has actually been more or less approved by the leading politicians. So there is a combined crisis here when it comes to basic values, fear among the people and the lack of principled positions by the politicians."¹⁶

The turning point I want to describe here is that the continuous development of Islamophobia in the Western Europe now goes beyond the boundary and creeping into Muslim majority countries. In Indonesian case, there were numbers of discrimination, harassment, pressure, and bad picture of Islamic symbols and values. To name some of it, the Indonesian public was shocked by the publication of the caricature in *The Jakarta Post* on July 3rd 2014. Within the caricature, some elements are present to insult and offense Islam. The symbols and writings in the caricature have important meaning in Islamic theology. In the caricature, the phrase "*La ilaha illallah*" was present over the image of a skull. In fact, the sentence contains the testimony about submission to the power of God. In addition, the words of Allah and the Prophet Muhammad SAW are present in the circle of the skull. Allah and the prophet are the most fundamental figures in Islamic theology. One is considered to be a Muslim only if the person believes in Allah as God and Muhammad as Apostle. The caricature of *The Jakarta Post* cannot be accepted by common sense, particularly based on truth or religious belief. Slamet Effendy Yusuf, a member of Council of Indonesian Ulama (*Majlis Ulama Indonesia*, MUI), said that Islamophobia had begun from hatred and suspicion against Muslims. The caricature of *The Jakarta Post* cannot be accepted by common sense, particularly based on truth or religious belief. It is clear that the caricature is a form of sacrilege and desecration to the religion that has the largest following in this country.¹⁷ The Jakarta Post's chief editor aftermath admitted his mistake in editorial cartoon that attacked Islam in the newspaper and He apologized to public for it.¹⁸

Another discredited picture of Islam is the TV serial film of King Solomon (*Raja Sulaiman*) presented by ANTV station on screen. The film was deemed to have broken the

¹⁴ Organization of Islamic Cooperation, Islamophobia 5th Report presented to the 39th Council of Foreign Minister, (Djibouti, Republic of Djibouti, 15-17 November 2012), p.27.

¹⁵ www.republika.co.id, January 14, 2015.

¹⁶ Organization of Islamic Cooperation, Islamophobia 5th Report presented to the 39th Council of Foreign Minister, (Djibouti, Republic of Djibouti, 15-17 November 2012), p.25.

¹⁷ See www.republika.co.id, July 8, 2014.

¹⁸ See www.republika.co.id, July 3, 2014.

context of the history of Islam during Ottoman caliphate. Film series of King Solomon that was formerly banned by Turkey Government, consist of misdirection history, and contains too vulgar presentations, with hatred and contempt against the teachings of Islam. Due to many critics by the people, the title was finally changed into the Glorious Age (*Abad Kejayaan*).

Beside TV series, through the film *Hijab*, the film producer Hanung Bramantiyo tried to tickling conservative Muslim community in Indonesia. He convinced that if in some previous films were just slapping conservative Muslims, this time He wanted to tickle the audience. The audience is much more disappointed with this *Hijab* movie. Hanung Bramantiyo themselves disappointed after knowing the number of spectator's latest film was not as expected. The film was released on January 15th 2015 and soon reaps comments and sharp criticism from various elements, since the film showing *hijab* as a transformation of necessity, coercion of husband's will, or just fashion trends, and evaded the reality that most wearing veil for their firm faith and religious practice. *Hijab* is a symbol of pride in Islamic identity and personality. Hassan Hathout stated that the greater the number of women covering their heads, the easier it is for the West to recognize Islam and accept it.¹⁹ Most Indonesian Muslimah wears hijab to identify themselves as devoted followers of Islam, and the Government has never forbidden girls and students to wear *hijab* or headscarf in daily live.

Hanung Bramantyo is one of the directors whose work is often criticized by some Indonesian Muslims and sued to be blocked. His work is so brave and precipitated to heathen sensitive issues. His film entitled *Woman with a Turban* which was released in 2009 soon had to receive banning and considered as controversial issue.²⁰ The movie is failed. In the film directed by Hanung Bramantyo, it portrayed *Pesantren* (Islamic traditional boarding school) as non-progressive and traditional institution. The film played the act of burning inappropriate books used by *Pesantren*, and the son of *kiai* or *pesantren* leader that was commonly called *Gus* also illustrated as cruel to his wife. One of the elite figures of *Nahdlatul Ulama* (*The Resurgence of Muslim Scholars*), the biggest Islamic mass organizations in Indonesia, expressed concern over the screening of *Woman with a Turban* movie and judged the content as discrediting Islamic boarding school, *pesantren* and its leaders.²¹

The above mentioned cases are factually indicate that unilateral perspective of Islam will cause misunderstanding, hatred, mistrust and even insult. Moreover, this phobic perception makes continuous misunderstanding between religious people, unless concrete actions taken by religious leaders and the authorities to respect different religions. Muhammad Qutb in *Islam the Misunderstood Religion* described many aspects of misinterpretation of Islamic teaching, extending from the problem of slavery, private ownership, class system in Islam, alms, woman rights in Islam, sexual repression, freedom of thought, etc.²² The roots of Islamophobia may not be separated to this misunderstanding, and the appropriate way to understand Islam is using primary sources of Islamic treatise. As argued by John Wisom that the owner of an

¹⁹ Hassan Hathout, *Thus Shall I Stand before God* (Los Angeles: Multimedia Vera International, 1999), p.87.

²⁰ <http://news.wedding.my.id/go/view/953580/kritik-pedas-untuk-perempuan-berkalung.html>.

²¹ <http://sigombak.blogspot.com/2009/02/islam-di-kritik-perempuan-berkalung.html>.

²² See Muhammad Qutb, *Islam the Misunderstood Religion*, State of Kuwait: Ministry of Awqaf and Islamic Affairs.

experience has privilege access to his or her experience, which cannot be shared by any other person. Wilfred Cantwell Smith has also suggested that a statement about a religion by an outsider would be correct (or adequate?) if the followers of that religion say “yes” to it, nor statement to be valid about a religion it must be not only acceptable to outside scholars until valid for those inside that religion.²³

Western ignorance of the truth of Islam and the life of its Prophet constitutes the first cause of hatred and hostility, and chronic cause of lethargy, conservatism and prejudices, and it is the most difficult to correct.²⁴ In spite of the anti-Islam movements were organized by limited groups of people, it could ignite the greater bad image on Islam, especially the ideological roots of so called “counter-jihadist” or “counter-radicalism” that used internet and social media to spread the hatred. Henceforth the ideological symbols could be used as tools to trigger the negative sentiment and underestimate the other religious followers.

The social media has pivotal role to multiply the effect of hatred against any religion, and at the same time has significant function to bridge the gap of misunderstanding for better relationship between religions. Muslims and non-Muslims can certainly cooperate at the level of intellectual understanding.²⁵ However, a slight insult of religion could trigger vast impact of hatred than approbation. Unfortunately, most Western Europe social media, on behalf of freedom of speech and liberalism, depicts Islam in bad image and Muslim worlds in decline without appreciating the normative aspects of Islam itself. Western media often depicting Muslims with the impression of a negative image, and many are transferring information on political instability and ill-treatment of women.²⁶ Ironically some media centers, newspapers and magazines are prone to blow up controversial issues on Islam to gain material achievement and popularity.

RESPONSES OF INDONESIAN MUSLIMS

As a country with the largest Muslim population in the world, Indonesia has a great attention to all Islamic issues. What is happening in other parts of the world regarding Islam and Muslims, always get a response from all circle of Indonesian Muslims. For instance, cases of abuse of Islam by Western media in the form of burning the Qur’an, cartoons, comics, caricatures, movies, and Western policies toward the Islamic world, all did not escape from the attention of Indonesian Muslims. In response to burning Qur’an, chairman of council of Indonesian Ulama (*Majlis Ulama Indonesia*, MUI), strongly condemns the barbaric actions of US troops. Chairman of the council (MUI), KH Muhyiddin Junaidi, explained to *Republika* that the action of burning the holy book will never be justified under any circumstances. According to him, the actions of US troops or anyone else are a very substantial insult. Although it was just a sheet of the Qur’an, Muslims believe that it is the words of God and divine revelation that must be respected and treated well. Therefore, MUI asked the Indonesian government to send an official letter to the US government.²⁷ It seems that issues that weaken the Muslims world often occurs both nationally and in global scope. Tengku Ustaz Zulkarnain, vice chairman of the council, said that the current widespread of

²³ See Fazlur Rahman, “Approaches to Islam in Religious Studies” in Richard C. Martin (ed.), *Approaches to Islam in Religious Studies* (USA: The University of Arizona Press, 1985), pp.190-191, and 193.

²⁴ Muhammad Husein Haykal, *The Life of Muhammad Sallallahu Alaihi Wasallah* (New Delhi: Sayem Enterprises, 2009), p.xiv.

²⁵ *Ibid.*, p.195.

²⁶ Akbar S. Ahmad, “Islam di Era Media Barat” in Idi Subandy Ibrahim (ed.), *Media dan Citra Muslim: Dari Spiritualitas untuk Berperang Menuju Spiritualitas untuk Berdialog* (Yogyakarta: Jalasutra, 2005), p.133.

²⁷ www.republika.co.id, Pebruary 22, 2012.

war of thought or known as *ghazwul fikr* have already occurred in Indonesia since the Dutch colonial era. Muslims at that time were regarded as ignorant, stupid, and primitive.²⁸ Now, the issues are not just symbolic and verbal identification for Muslims bad images, but actions of insults such as burning the Qur'an that is the holy book and guidance for Muslims.

Concerning with the insult to the Prophet Muhammad p.b.u.h. in *Charlie Hebdo* that received sharp responses from the various groups of Indonesian Muslims, this case draws many attentions asserted from individual to Government statement. Chairman of the Foreign Affairs of the Council of Indonesian Ulama, Muhyiddin Junaidi, assessed the actions of Islamophobia in Europe are due to the hatred of the development of Islam. Muhyiddin said that there are three main objectives in Islamophobia. First, they aim to keep Muslims from the roots of Islam itself. Second, creating doubts about the Islamic religion. Finally, they aim to create hatred and evil against Islam and Muslims. However, Muhyiddin called upon Muslims in Europe to be open minded. Muhyiddin asks Muslims in Europe to show that the real Islam is a religion of peace. Islam is the opposite of hospitality towards their poor view of Islam.²⁹

The common responses of Indonesian Muslims towards the magazine are displayed in peaceful ways and nonviolence movements. Muhammadiyah as one of the biggest Islamic mass organization in Indonesia also reacted towards the issue. The Secretary of Muhammadiyah's Central Executive Board, Abdul Mu'thi, said that he deeply deplored the inclusion of the Prophet Muhammad p.b.u.h. cartoons in the memorial edition of France satirical magazine *Charlie Hebdo*, and called on Muslims in Indonesia and other parts of the world to exercise restraint, although he deplored the France magazine's move that might provoke Muslims, Muslims need to exercise restraint. He argued that it will be better if we can look at it as a test of our patience, and should be able to respond to it wisely by refraining from anarchic acts. There must be some productive communication between France and other countries, especially from the Muslim World, so that any unexpected discourses eventuality can be avoided in the future.³⁰

Interestingly, the above mentioned issue draws attention also to the former President of the Republic of Indonesia, Susilo Bambang Yudhoyono (SBY). He declared that the world must unite to prevent and stop terrorism, but the world should not be split between Islam and non Islam. He tweeted following an incident that occurred on *Charlie Hebdo* in France and confirmed that action will makes the distance between Muslims and non Muslims in Europe increasingly tenuous. He rejects terrorism of any religion and invited world leaders as well as religious and community leaders to prevent actively the growing extremism and radicalism. Religious leaders must have the courage to say terrorism is a distortion of religion.³¹

Meanwhile, in relation with the internal issue about the inclusion of caricature in the Jakarta Post during the Presidential election campaign in 2014, many groups of Muslim leaders stand for defending Islamic values and symbols out of political gains. There are nine representations of various groups of Muslim communities that came to the Chief Editor of the Jakarta Post daily newspaper and urged the editor to explain and apologize for the publication. Edy Mulyadi, chairman of the Assembly of Tabligh and Da'wa, came with a group of Jemaah Anshorut Tauhid (JAT) and speak loudly to protest cartoons insulting Islam and Muslims. He was accompanied by a number of journalists, among others, senior editor Endy M Bayuni and some Islamic mass organization.³² Finally the case was closed by the

²⁸ www.republika.co.id, September 19, 2014.

²⁹ See www.republika.co.id, January 13, 2015.

³⁰ See www.republika.co.id, January 14, 2015.

³¹ See www.republika.co.id, January 14, 2015.

³² www.republika.co.id, July 8, 2014.

apology of the editor, and their accusation to the court was canceled after the meeting. Edy Mulyadi said that there is a framing and agenda setting of the mainstream media that are controlled by the anti-Islamic groups to continue to marginalize Islam and Muslims.

Shortly after the insult behind the Jakarta Post, came to exist another case in TV serial film screened by ANTV station entitled *King Suleiman* that displayed an epic of Ottoman Empire. MUI chairman of General Arts and Culture, Cholil Ridwan, one of the chairmen of the Council of Indonesian Ulama (Majlis Ulama Indonesia, MUI) said that *King Suleiman* proved to have aggravated the image of Islam. According to Cholil Ridwan, the Council will examine the first film that gained a lot of criticism from the public, especially the Muslims. Then, if it proves incompatible with Islamic history, the MUI will immediately take a serious act. According to him, the MUI will cooperate with Indonesian Broadcasting Commission (KPI) in resolving and preventing playback of the movie. Cholil Ridwan asked the members of MUI to censor the movie. He claimed to have gained a lot of short messages from the public related to the movie *King Suleiman*. They explained that the film was mocking the Ottoman Caliph, Suleiman was depicted by scenes had surrounded with women and corruption. Moreover, for viewers who do not know about the history of Islam will judge *King Suleiman* as a bad Muslim leaders. Personally, Cholil Ridwan expressed objection because it has aggravated the image of Islam leader, then the film must be withdrawn. Cholil Ridwan worried the film will worsen the image of Islam in the eyes of Indonesian society as the majority followers of Islam. KPI's official website stated that public complaints against the two initial episodes of *King Suleiman* were deemed to have broken the leader and the context of the history of Islam. After long mediation with the producer, the movie continues to display with some editing and change of the title into *the Glorious Age*, even though the television viewers rating are also decreasing.³³

CLOSING REMARKS: NEW TRENDS OF OCCIDENTALISM MOVEMENTS

As long as concerned, the Western Europe has analytical tools to study Islam and Islamic worlds that called Orientalism which is often viewed by Islamic worlds as full of subjective, prejudice and distortion to the true meaning of Islam and common practices of Muslims. Thus, most Muslims assume the image of orientalist as a continuation of imperialism. Indonesian experience witnessed the coming of Dutch colonialism together with the Islamic adviser and orientalist Snouck Hurgronje to study Indonesian Islam merely to serve Dutch interest. Edwards W. Said also stated that when Arthur James Balfour spoke in front of the British Government in Egypt in June 1910 he used the term "Oriental" or "the East" for Egyptian Muslims to express the superiority of his country.³⁴ In this context, Hamilton A.R. Gibb also assumed:

the "materialist" values of Western civilization, transplanted into Middle Eastern society, reinforced the "materialist" values already there, and opened up vast new fields for exploitation, whether by the Westerners or by the Orientals themselves. This reinforcement not only sharpened the internal conflict and unbalanced the social structure, but also disconcerted the opposition, so that the split within Muslim society became henceforward obvious to all. Seen from the outside the task of those who were defending traditional Muslim culture must have appeared hopeless; it was for this reason that Western writers at the end of the nineteenth century so frequently foretold the decadence and

³³ See www.republika.co.id, December 25, 2014.

³⁴ See Edwards W. Said. *Orientalisme: Menggugat Hegemoni Barat dan Mendudukkan Timur Sebagai Subjek*. (Yogyakarta: Pustaka Pelajar, 2010), p.45-46.

collapse of Islam.³⁵

Classical Orientalism grows and develops inside the power of imperialism which tries to get the information of subdued nations as much as possible. Since then, the Western Europe assumed non-Westerners as “the other” and objects. Actually, this classical Orientalism emerged along with the rise of scientific research and political trends during the rise of positivism in the nineteenth century. In contrast with the modern Orientalism that has changed its orientation into humanity sciences, anthropological civilization and culture. Thus, in recent term, Orientalism deals with the study of Islamic civilization by the other civilization that has different structural emotions and culture. Logically, within difference culture and civilization lay discrepancy of bipolar concept of civilization that never met without understanding and dialogue. Tariq Ramadan said that many Orientalists have pointed out that one of the specificities of Islam is the priority given to juridical reflection rather than theological consideration, because Islam blended together the private and public spheres and, consequently, the search for concrete answer was imposed.³⁶

Now, the development of scientific studies of religions has tremendous effect towards comparative religions and outward looking of religious studies. Seminars and conferences were held periodically to search for the middle path and harmonious life between religious people. In line with transformation of Orientalism, the Islamic world tries to approach the West closer with different perspectives, Occidentalism. The historical and political condition of possibility for Orientalism to emerge is Occidentalism.³⁷ Orientalism versus Occidentalism is historical product which is not the counter or the enemy towards the other. I would rather argue that Occidentalism is the way the East or Islamic world looks the West. Historically speaking, Occidentalism aroused during the decline of the Arab world to defend from the fear of imperialism. Hassan Hanafi stated that Occidentalism in contemporary context is more closer to neutral positioning due to liberation attempts from “the other” civilization.³⁸ It is the reason why Islamic countries and Muslims welcomed the Western Europe to mutual cooperation in economy, politic, education, culture and so forth. In contrast with the growing bad images of Islam in the eyes of the Western Europe. The soft responses of Indonesian Muslims towards Islamophobia and “the other” civilization are indeed manifestation of non-violence movement and represent new trends of Occidentalism. Many Islamic mass organizations, council of Indonesian Ulama, Islamic parties, and groups of Islamic communities in Indonesia all have tried to introduce peaceful Islam in countering the insult of Islam from the Western Europe Media.

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³⁵ Hamilton A.R. Gibb. *Studies on the Civilization of Islam* (Boston: Beacon Press, 1962), p.329.

³⁶ Tariq Ramadan. *Islam, the West and the Challenge of Modernity* (UK: Islamic Foundation, 2001), p.18.

³⁷ Ramon Grosfoguel. “Multiple Faces of Islamophobia” in *Islamophobia Studies Journal*, Volume 1 No.1, Spring 2012, p.18.

³⁸ Hassan Hanafi. *Oksidentalisme: Sikap Kita Terhadap Tradisi Barat* (Jakarta: Paramadina, 2000), p.28.

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