

AL-HIKMAH

Jilid	10	ISSN 1985-6822	2018
No.	1		1439

- NILAI AGAMA ISLAM DALAM KESEDARAN BERAGAMA KALANGAN MASYARAKAT BAJAU DARAT KAMPUNG PENIMBAWAN TUARAN, SABAH3-15
Qurratu Ain Rapihi, Zaizul Ab. Rahman
- PENGARUH VLOG DAKWAH TERHADAP KOGNITIF DAN AFEKTIF REMAJA DI PUTRAJAYA ...16-33
Muhamad Faisal Ashaari, Noor Hafizah Jujaji
- TRAIT PERSONALITI PENDAKWAH MUSLIM: SATU SOROTAN LITERATUR ...34-54
Izzaty Ulya Munirah Abd Aziz, Zainab Ismail
- KONSEP HISBAH DAN KEPENTINGANNYA DALAM PENGURUSAN HAL EHWAL ISLAM ...55-78
Abdul Qahhar Ibrahim, Abdul Ghafar Don, Muhamad Faisal Asha'ari
- HUBUNGAN INSENTIF KEIMANAN DAN AMALAN PENGAJARAN: KAJIAN TERHADAP GURU TAHFIZ SWASTA DI NEGERI PERAK ...79-94
Mohamad Marzuqi Abdul Rahim, Abd Hadi Borham, Wahyu Hidayat Abdullah, Muhammad Akramin Kamarul Zaman
- KELANGSUNGAN SYARIAT ISLAM MENERUSI PERUNDANGAN MALAYSIA ...95-118
Mohd Mustaffa Jusoh @ Yusoff, Mohd Musa Sarip, Wan Abdul Fattah Wan Ismai
- DAKWAH MELALUI MEDIA BARU DI MALAYSIA: PELUANG ATAU CABARAN?119-128
Aini Maznina A. Manaf
- MODEL PENGUKURAN APLIKASI MUDAH ALIH PANDUAN SOLAT ANDROID (MAPS) ...129-147
Siti Zuraida Abdul Manaf, Norazah Nordin, Helmi Norman, Ahmad Syukri Mohamad Zaid, Analisa Hamdan
- PERLAKSANAAN KAEDAH PEMBELAJARAN BERASASKAN PROJEK DALAM PROSES PENGAJARAN DAN PEMBELAJARAN KAEDAH Fiqh ... 148-162
Mohd Aderi Che Noh, Normurni Mohamad, Adibah Hasanah Abd Halim, Absha Atiah Abu Bakar, Hasnan Kassan
- MENDEPANI MASYARAKAT MAJMUK DI MALAYSIA MELALUI ILMU PERBANDINGAN AGAMA: TINJAUAN AWAL ...163-175
Aemy Elyani Mat Zain, Norsaadah Din @ Mohamad Nasirudin, Nazneen Ismail, Maryam Habibah Kamis
- CHRISTIAN NEO-ORTHODOXY APPROACH TO RECONSTRUCTION OF RELIGIOUS THOUGHT ON SELECTED THEOLOGICAL ISSUES: AN ISLAMIC ANALYSIS ...176-187
Adibah Abdul Rahim
- ISLAMOPHOBIA IN THE WEST MEASURING AND EXPLAINING INDIVIDUAL ATTITUDES by MARC HELBLING ... 188-189
Badlihisam Mohd Nasir, Abdul Ghafar Don

Islamophobia in The West Measuring and Explaining Individual Attitudes

By

MARC HELBLING

Review by

BADLIHISHAM MOHD NASIR

ABDUL GAHFAR DON

When asked what comes to mind upon hearing the words “Islam” and “Muslim” many people answer with names like Osama bin Laden. Event such as 9/11 and other terrorist attacks, sources of terrorist violence such Palestinian suicide bombers and ideas and practices related to oppression, including jihad, veiling, Islamic law. And the term “Islamophobia” is often invoked to label such negative connotations and associations and the word has enjoyed an extraordinary vogue over the past decade.

What is now popularly called “Islamophobia” has been much discussed and written about in the past ten years. But as Marc Helbling points out in the introduction to this edited volume, the current intense scholarly interest in anti-Muslim sentiment is belated and still insufficient for understanding such a complex phenomenon.

Since the late 1980s, growing migration from countries with a Muslim cultural background, and increasing Islamic fundamentalism related to terrorist attacks in Western Europe and the US, have created a new research field investigating the way states and ordinary citizens react to these new phenomena. However, whilst we already know much about how Islam finds its place in Western Europe and North America, and how states react to Muslim migration, we know surprisingly little about the attitudes of ordinary citizens towards Muslim migrants and Islam. Islamophobia has only recently started to be addressed by social scientists.

The book have the content and the fourth important content With contributions by leading researchers from many countries in Western Europe and North America, this book brings a new, transatlantic perspective to this growing field and establishes an important basis for further research in the area. It addresses several essential questions about Islamophobia, including: what exactly is Islamophobia and how can we measure it? how is it related to similar social phenomena, such as xenophobia? How widespread are Islamophobic attitudes, and how can they be explained? how are Muslims different from other outgroups and what role does terrorism and 9/11 play?

Helbling finds a niche in the fastgrowing Islamophobia literature not only by bringing together survey research but also by focusing on the views

of “ordinary citizens.” The survey data in each chapter provide details on how individuals in the West actually think about Muslims and Islam. Rather than relying on what he calls “crude” indicators of cultural, political, and academic discourses,

For chapter One, the theoretical problems Helbling and his contributors wrestle with is the term “Islamophobia” itself. Indeed, the problems with the term are discussed on page one, where Helbling is quick to give an almost apologetic explanation for his use of “Islamophobia” in the title of the volume.

For chapter two, Helbling notes that “Islamophobia” is a term often deployed in political narratives. Some argue that it is perfectly legitimate to criticize Islam and any religion, while others say that Islamophobia is tantamount to xenophobia, prejudice, and racism. Helbling cites several scholars who note that Islamophobia involves not only Muslims and Islam perspective, but also a wide range of groups who match up with popular perceptions of who Muslims are. Islamophobia can thus impact non-Muslims or people who “look Muslim.” Many in the West believe that all Muslims are Middle Eastern, even though most of the world’s Muslims come from outside that nebulously defined region. Helbling notes that many survey respondents will think only of Arabs or Middle Easterners.

For chapter three, The authors acknowledge some limitations of these data, in particular that the survey instrument was unable to test the understanding of what Muslim identity means; and they note the limitations of drawing conclusions from correlations in such a small sample size. Islamophobia in the West will be of interest to students and scholars of sociology, religious studies, social psychology, political science, ethonology, and legal science.

For chapter four, Subsequent attacks in London and Madrid, all contributed to putting Islam and Muslim immigrants “to the top of the political agendas” in many Western nations. Helbling summarizes research specifically examining opinions about Muslims before and after 9/11, and he discovers that most of these studies found that 9/11 did not have as big an impact on Islamophobia among “ordinary citizens” as is commonly thought. At least in part, this lack of variation in opinions toward Muslims after 9/11 can be explained by simply noting that Islamophobia was already present before 9/11.

Overall, these books provides several valuable contributions to the academic analysis of Islamophobia. More than that, Helbling and the contributors to the book show the potential that survey-based research has for investigating even a complex problem like Islamophobia. Like Helbling, hope that helps to spur more research on the persistent problem of what we now call Islamophobia.