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ICSEAS 2017 VOLUME (by editor) Number (by editor) Page (by editor) Islamophobia in Indonesia: Fact or Assumption? Linda Bustan^{1,2} 1Indonesian Consortium for Religious Studies Petra Christian University 2bustan.linda@gmail.com ABSTRACT Islamophobia is a phobia to Islam without any particular reason that causes Muslims to experience exclusion from economic, social, and public life. It is not just a problem for Muslims, but also for other religions. It rises potential horizontal conflict among followers of religions or groups. Islamophobia does occur in the West. In Indonesia, the hardline Islamic groups labelled critical thoughts or policies that do not in line with them as Islamophobia. However, religious leaders from Ambon, where there were conflicts between Christian and Muslim, said there was no Islamophobia in Indonesia. The statement is also agreed upon by a leader from Kerjasama Antar-Umat Beragama (Jakatarub) Bandung. Both leaders are representatives from the so-called tolerant and intolerant cities, affirmed that there are no Islamophobia in Indonesia. Therefore, is it just an assumption from the hardline Islamic groups who accused those who do not agree with their opinion about Islamic state by sharia as Islamophobia? How do we understand several policies or acts that seem like Islamophobia? This paper argues that there is no Islamophobia in Indonesia by analyzing two cases that labelled as Islamophobia in Indonesia using the open and closed view of Islam (The Runnymede Trust, 1997). Keywords: Islamophobia, the hardline Islamic groups · the open and closed view of Islam INTRODUCTION Communications and Information Technology took "Islamophobia is not simply a problem for unilateral closure to a number of sites suspected of Muslims; it is 'our' problem," John L. Esposito spreading the teaching of radicalism on March and Ibrahim Kalin stated in "Islamophobia: The 2015.ii Hizbut-Tahrir Indonesia (HTI) stated in their Challenge of Pluralism in the 21st Century".i They website on May 2011, that the de-radicalization response toward the dangerous growth of program is to create and instill a phobic attitude Islamophobia in America and Europe that causes towards the vision of political Islam in the frame of Muslims to experience exclusion from economic, the application of Islamic sharia state.iii On January social, and public life, besides also discrimination 2015, the spokesman of HTI, Muhammad Ismail in blatant form of hate crimes and subtler forms of Yusanto, gave a statement by referring to the disparagement; and false presumptions or instructions from the Regional Police Chief of Riau stereotypes. On the other hand, it rises anti- to delay policewomen wearing hijab in the rank of Americanism in the Muslim world. the Riau Police, "So, the police is really under As the largest Muslim country in the pressure of secular groups Islamophobia...."iv world, Indonesia cannot avoid the impact of this On the other hand, the Co-founder of Peace condition. Critical thoughts or policies that do not Provocateurs Ambon, Jacky Manuputty said that in line with certain Islamic groups will be easily there was no Islamophobia in Indonesia.v It is labelled as Islamophobia. Hanafi Rais, the Vice undeniable that starting in 1999 and continued to Chairman of Commission I of the House of more than four years, religious conflicts occurred in Representatives of the Republic of Indonesia, Ambon. This conflict was the most appalling in accused the Indonesian government of practicing terms of the scale of death and destruction.vi

Islamophobia when the Ministry of Nowadays, Ambon is ranked number seventh of the mloCsStEtAoSle2r0a1n7t, cViotyl. (ibny lendditoonr)e,sNiaumbbaesred(boynedTitoorle)rant- of the report "Islamophobia: A Challenge for Us City Index 2015 by Setara Institute.vii The same All" by the Runnymede Trust, the British race opinion was also stated by the Coordinator of relations NGO.xv In the report, Islamophobia is Jaringan Kerjasama Antar-Umat Beragama defined as the dread, hatred, and hostility toward (Jakatarub) in Bandung, Wawan Gunawan.viii Islam and Muslims perpetrated by a series of close Bandung is ranked number sixth of intolerant city views that imply and attribute negative and in Indonesia.ix According to him, although there derogatory stereotypes and beliefs to Muslims.xvi were conflicts between Christian and Muslim, they They contrasted "open" and "closed" views of cannot be categorized as Islamophobia. It is Islam:xvii apparent that both representatives from the tolerant and intolerant cities, affirmed that there are no Islamophobia in Indonesia. Figure 1 Therefore, is Islamophobia real in The contrasted of Closed and Open Views of Islam Indonesia? Or, is it just an assumption from the Distinctions Closed views of Open views of radical groups who accused those who do not agree Islam Islam with their opinion about Islamic state? How do we 1. Monolithic Islam seen as a Islam seen as understand several policies or acts that seem like /diverse single monolithic diverse and Islamophobia? This paper will answer these bloc, static, and progressive with unresponsive to internal questions by analyzing two cases that labelled as new realities. differences, Islamophobia in Indonesia. debates and development. 2. Separate/ Islam seen as Islam seen as FINDINGS AND DISCUSSION interacting separate and other interdependent – (a) not having with other faiths Literature review is used as a method any aims or and cultures – (a) research. The primary source is collected from the values in common having certain wit other cultures shared values and organization's website and they official social (b) not affected by aims (b) affected media. Secondary sources use credible news from them (c) not by them (c) influencing them. enriching them internet resources. Discourse analysis is used as a Islam seen as method analysis. 3. Inferior/ Islam seen as different inferior to the distinctively West – barbaric, different, but not irrational, deficient, and as Definitions of Islamophobia primitive, sexist. equally worthy of Islamophobia has long and deep respect. historical roots.x It was first used in France by 4. Enemy/ Islam seen as Islam seen as an actual or Étienne Dinet (the French painter and Muslim partner violent, aggressive, potential partner convert) and his Algerian colleague, Sliman Ben threatening, in joint Ibrahim.xi They used it regularly over a period of supportive of cooperative terrorism, enterprises and in two decades, first in their 1918 biography of the engaged in 'a the solution of Prophet Muhammad, then in 1925 when they clash of shared problems. wrote, 'accès de délire Islamophobe'. In that work, civilizations.' Dinet and Ibrahim used "Islamophobie" to describe 5. Manipula-Islam seen as a Islam seen as a the intentional misrepresentation of Islam "in the tive / political ideology, genuine religious hope of bringing Islam down once and for all"xii in sincere used for political faith, practiced or military sincerely by its the context of Western colonization of Africa.xiii advantage adherents. During the Iranian revolution, it was used by the 6. Criticim Criticisms made Criticisms of 'the Mullahs to describe Iranian Women who refused to of West by Islam of 'the West' and other wear the hijab and less so, Muslim feminists and rejected/ West' rejected out cultures are liberals.xiv Therefore, Islamophobia does not use considered of hand. considered and debated. only for non-Muslims, but also for Muslims who 7. Discrimi-Hostility towards Debates and refuse to follow the Islamic law according to nation Islam used to disagreements certain interpreters. defended/ justify with Islam do not Islamophobia in the contemporary setting criticized discriminatory diminish efforts practices towards to combat is recognized as a new word for a new reality. Muslims and discrimination Contemporary Islamophobia has been primarily exclusion of and exclusion. shaped by the British context. In 1997 publication Muslims from mainstream society. 8. Islamopho Anti-Muslim Critical views of violent, aggressive and is firmly committed to bia seen as hostility accepted Islam are terrorism against the West. natural/ as natural and themselves Open views suggest Islam as an actual or problematic 'normal'. subjected to potential partner at international, regional, or critique, lest they

national levels where it should be encouraged be inaccurate and unfair. to engage in co-operative and shared processes to solving problems. An explanation of the concepts of the “closed” and 5. Muslims are seen as manipulative not sincere “open” views is set out as follows:^{xviii} Closed views understand Islam is used for 1. Islam is seen as monolithic and static rather strategic, political, and military advantage as than diverse and dynamic opposed to it being a sincere and honest The closed views see Islam as a single religion. Muslims are seen to be instrumental monolithic bloc. The views generalize that the in using Islam as a political or ideological negative attributes and characteristics of a few weapon. and projected into all Muslims without any Open views see Muslims practicing their faith differentiation. Muslims are also seen static and with conviction and sincerity, while their unresponsive to new realities and challenges. traditions and adherences are seen to be Meanwhile, the open views see Islam as diverse genuine. and progressive where internal differences, 6. ‘Racial’ discrimination against Muslims is debates and development are acknowledged. defended rather than challenged. The differences and diversity include the Closed views give legitimacy to racist expression of Islam across different sentiments caused by overlapping geographical locations, interpretations of the understanding of Islam and race. Islam is Qur’an, and experiences of men and women as identified as the other forms of race. well as between young and old. Open views prefer that debates and 2. Islam is seen as the other and separated disagreements with Islam should neither rather than similar and interdependent hinder nor diminish attempt to combat wider Closed views assume Islam is isolated from forms of discrimination and exclusion. other cultures and religion neither 7. Muslims’ criticisms of ‘the West’ are rejected influencing nor affecting them in any way. not considered Islam is seen as the bi-polar opposite, Closed views exclude Muslims from being differential strongly from the West or other invited or encouraged to take a full part on cultures. society’s moral deliberations and debates Open views see Islam as being where Muslims or those from the Islamic interdependent with other cultures and faiths world criticize the West, against liberalism, especially those from the Abrahamic modernity, and secularism. tradition. Open views suggest that criticisms to the 3. Islam seen as inferior not different West put forward by Muslims and the Islamic Closed views understand Islam inherently world should be both considered and debated inferior expressing of bi-polar differentials instead of just being ‘dismissed out of hand.’ Islam and the West. Islam is primitive, 8. Anti-Muslim’s discourse is seen as natural not irrational, violent, misogynist, sexist, problematic scheming, disorganized, oppressive and Closed views see anti-Muslim expression as barbaric. Islam culture mistreats women, increasingly ‘a natural, taken-for-granted justifies political and military projects, and ingredient of the commonsense world of insists solely literalist interpretation of the millions of people every day. Qur’an. All of these is opposite with Open views see the critical views of Islam are Western norms that civilized, reasonable, themselves subjected to critique, lest they be generous, efficient, sophisticated, inaccurate and unfair. enlightened, non-sexist. Since then, Islamophobia has been regularly Open views see Islam as distinctively used by the media, citizens, and NGOs, particularly different, but not deficient, and is equally in Britain, France, and the United States^{xix} and has worthy of respect. gained a far greater prevalence across both the 4. Islam is seen as an enemy not as a partner public and political spaces.^{xx} Islamophobia has Closed views see Islam as being largely become a topic of increasing sociological and political importance. After 9/11, it is especially used ICSEAS2017, Vol. (by editor), Number (by editor) discrimination against Muslims, the first — and more intensively as a modern and secular anti-perhaps most important — step is agreeing on its Islamic discourse and practice that appear in the name. ‘Islamophobia’ is the right choice.”^{xxxii} The public sphere with the integration of Muslim Secretary General of the United Nations, Kofi immigrant communities.^{xxi} Annan addressed the international scope of Does Islamophobia really occur in the Islamophobia, called a 2004 UN conference, British context? On April 2016, The Runnymede “Confronting Islamophobia: Education for Trust posted “Islamophobia-20 years on, still a Tolerance and Understanding.” Annan underscored challenge for us all”.^{xxii} They identified four ways the global need to acknowledge and address this in new form of increasing bigotry.^{xxxiii} From this which

Islamophobia still takes place in the British various opinions, it is clear that there is still no final society, namely exclusion (from government, agreement on the usage of the term "Islamophobia". employment, management and responsibility), It means, its usage can still be thought-out, violence (physical assaults, vandalism of property, especially in Indonesia context. verbal abuse), prejudice (in the media, in everyday Erich Bleich, a professor of political science conversation), and discrimination (in employment at Middlebury College, on his article "What Is practices, and in provision of services, notably Islamophobia and How Much is There? Theorizing health and education). On their report, British and Measuring an Emerging Comparative Concept" Muslim women have the highest rates of using Gary Goertz's concept that developed an unemployment. Hate crimes against Muslim have analysis of social scientific concepts, writes about undoubtedly risen in the past twenty years. basic, secondary, and indicators of Also, it is rare indeed to see British Islamophobia.^{xxxiv} The basic level is the thing itself, Muslims in positions of power and influence.^{xxiii} while the secondary level consists of the key But the Runnymede did not mention about several constitutive elements that are most useful for causal terrors took place in the name of Islam that analysis. occurred in London.^{xxiv} The terrorism caused He explains three central aspect following hatred in the society, especially among those who the definition. There are indiscriminate means that do not know Islam and its adherents. With this differentiated attitudes or emotions do not constitute situation in the background, Sadiq Khan was Islamophobia. Questioning or even criticizing elected as the first Muslim mayor of London.^{xxv} aspects of Islamic doctrine or practices of specific Meanwhile, subgroups of Muslims is not automatically Moazzam Malik, has been elected as the first Islamophobia. However, if people concludes from Muslim British Ambassador to Indonesia, Asean, what they think that Islam or Muslims as a whole and Timor-Leste.^{xxvi} are worthy of condemnation, it becomes an Although the term Islamophobia has indiscriminate attitude that constitutes become relatively common, there is little Islamophobia. Second, negative attitudes or agreement about Islamophobia's precise emotions encompass a range of evaluations and meaning.^{xxvii} Academics are still debating the affects. A phobia is defined as "a persistent and legitimacy of the term and questioning how it irrational fear of a specific object, activity, or differs from other terms such as racism, anti- situation that is excessive and unreasonable, given Islamism, anti-Muslimness, and anti-Semitism.^{xxviii} the reality of the threat" by the American Allen argued that "since Islamophobia has broadly Psychological Association, however, Islamophobia entered the social and political lexicon, arguments is not a clinical psychological term. As with parallel about the appropriateness of the term now seem concepts such as homophobia or xenophobia, outdated."^{xxix} The Prime Minister of France, Islamophobia connotes a broader set of negative Manuel Valls, following the Charlie Hebdo attitudes and emotions directed at individuals or attacks,^{xxx} refuses to use the term 'Islamophobia' to groups because of their perceived membership in a describe the phenomenon of anti-Muslim defined category. The scale begins with aversion, prejudice, because the accusation of Islamophobia moves through threat-based fears, and at the is often used as a weapon by Islamism's apologists extreme involves the hostility of those who advocate to silence their critics. However, Valls is not denying fundamental civil rights and imposing denying the existence of anti-Muslim sentiment segregation. Aversion, jealousy, suspicion, disdain, which is strong across much of France.^{xxxi} On the anxiety, rejection, con- tempt, fear, disgust, anger, other side, the Bridge Initiative Team from and hostility give a sense of the range of negative Georgetown University stated, "If we, in pluralistic attitudes and emotions that may constitute societies, want to break down prejudice and end Islamophobia. Third, negative attitudes directed at Islam or Muslims suggest that the target may be the Communications and Information Technology took religious doctrine or the people who follow it (or a unilateral closure of 19 sites suspected of whose ancestors have followed it or who are spreading the teaching of radicalism, namely believed to follow it). This recognizes the arrahman.com,voa-islam.com, multidimensional nature of Islamophobia and the ghur4ba.blogspot.com,panjimas.com, fact that Islam and Muslims are often inextricably thoriquna.com,dakwatuna.com, kafilahmujahid.com, intertwined in individual and public perceptions. It an-

najah.net, muslimdaily.net, hidayatullah.com, may be possible in some circumstances to identify salam-online.com, aqlislamiccenter.com, kibrat.net, differences between anti-Islamic and anti-Muslim dakwahmedia.com, muqawomah.com, lasdipo.com, attitudes or emotions, and even to explore whether gemaislam.com, eramuslim.com, there are causal relationships between those two daulahislam.com.xxxix For example, the site of subcategories of Islamophobia.xxxv arrahman.com was seen as not only disseminating information related to the implementation of syariah "Islamophobia" in Indonesia law, but also of spreading hatred against Shia Can Islamophobia happen in majority groups.¹ Furthermore, the foundation of the unitary Muslim countries? Ustadz Adnin Armas, the young state of Indonesia (Negara Kesatuan Republik cleric of the Indonesian Intellectual and Young Indonesia - NKRI), is Pancasila, not any particular Ulama Council (Majelis Intelektual dan Ulama religion. Muda Indonesia - MIUMI), said that Islamophobia A spokesperson for the Ministry of is not happening just in Europe and America, but Communications and Informatics, Ismail Cawaidu, also in Indonesia. He stated, "...the indications said the reason to block these sites was due to their appeared. The people who want to contribute and its radically indicated content. The request for a love this religion can be accused of being closure came from the National Agency for conservative, fundamentalist, radical, anti- Counter-Terrorism (Badan Nasional progress, anti-Western, anti-NKRI, and similar Penanggulangan Terorisme - BNPT).xl The Head of slanders." This statement was delivered in BNPT Commissioner General Saud Usman "Tabligh Akbar" of the Indonesian Intellectual and Nasution explained in a discussion of Radical Site Young Ulema at the Mosque Pondok Indah, Closure Controversy at the Office of Alliance of Jakarta in 2015.xxxvi At present, he becomes the Independent Journalists, that their job is to chairman of the Justice for All Foundation investigate radically indicated Islamic sites. The (Yayasan Keadilan untuk Semua) and is also blocking itself is the authority of the Ministry of involved in the National Movement of the Fatwa Communication and Information. Saud explained Guards of the Indonesian Ulema Council (Gerakan that the criteria of a blocked site is the one with National Pengawal Fatwa Majelis Ulama Indonesia anarchist writings and radicalism, and kafiri. – GNPf MUI). The GNPf MUI supported Islamic Allegedly the site was associated with ISIS.xli Based defensive action on November 4, and December 2, on them the reason them, there are four criteria of a 2016 known as "414 and 212 actions".xxxvii Can the media website that can be considered radical, experiencing of HTI be considered as namelyxlii: Islamophobia? 1. Want to make changes quickly using violence in The Secretary General of International the name of religion Conference of Islamic Scholars (ICIS), KH. 2. Takfiri or disbelieve in others Hasyim Muzadi gave a speech on ICIS fourth 3. Support, deploy, and invite others to join ISIS/IS meeting in Malang. He asked all parties to stop 4. Limited understanding of jihad Islamophobia campaign. According to him, For example, the site of arrahman.com was Islamophobia and terrorism are like eggs and seen as not only disseminating information related chicken. The parties were therefore asked to to the implementation of syariah law, but also of unravel the root the problem terrorism. For him, spreading hatred against Shia groups. Furthermore, Indonesia can be at he forefront of a peaceful Islam the foundation of the unitary state of Indonesia campaign.xxxviii (Negara Kesatuan Republik Indonesia - NKRI), is The next question is whether government's Pancasila, not any particular religion.xliii policies can do adjust to religious practices According to Rudiantara, the Minister of according to the Indonesian law included as an Communications and Informatics, it has two ways to Islamophobia. Do the fear caused by violence in block illegal sites. He stated, "we block in two ways: the name of Islam can also be categorized as an First wait for reporting and the second can be from Islamophobia? On March 2015, the Ministry of thleCSsyEsAtSe2m0.1"7xl,ivVoTlh.(ebysesdtietomr),isNucmalbleedr (DbyNeSditNora)wala. the "Closed Views" and "Open views," the It can be used by internet users. It is a free DNS government has no monolithic views of Islam. The filtering service. It filters or filters out negative government recognizes Islam as diverse and content in the form of pornographic, violent or progressive. Nadhatul Ulama as the biggest internet crime content.xlv He also has signed a Islam organization in Indonesia (even in the special panel

team to filter the problem of blocking world), supports the government's attempts to negative content on the internet. The panel is block the sites that content radicalism, as also referred to as the Negotiated Negotiable Website stated by Said Aqil, General Chairman of Nadhatul Handling Forum (Forum Penanganan Situs Internet Ulama. The government has responsibility to protect Bermuatan Negatif - FPSIBN), regulated in the country from the HTI's intention to change the Ministerial Decree No. 90 of 2015. The basic philosophy of Indonesia, from Pancasila to establishment of the forum is a refinement of the khilafah. government's governance handling negatively Another case is based on the information charged sites. Includes in it are contents of from Wawan Gunawan of Jakatarub- Bandung.² He pornography, terrorism, racial intolerance, hatred, told the experience of Asima Rohana Panjaitan, the deception, gambling, drugs and food, to intellectual daughter of Revd. Palti Panjaitan-the pastor of property rights. HKBP Filadelfia Bekasi.³ The church is banned due In 2017, the Indonesia government, the protest of Muslims although they are legitimated through the Ministry of Communications and by the law. On December 2012, the mob attacked Informatics in cooperation with Press Council the church when they were about to hold a (Dewan Press), had blocked again eleven sites, Christmas celebration. They pelted the congregation namely: voa-islam.com, nahimunkar.com, with mud, buffalo dung, urine, rotten eggs. Asima kiblata.net, bisyarah.com, dakwahtangerang.com, remembered her father's body was filled with the islampos.com, suaranews.com, izzamedia.com, dirt. The stacks of the holy books, the Bible, were gensyiah.com, muqawamah.com, abuzubair.com. also destroyed, dirty, and smelly. She saw the the nine first site were blocked because of negative women wearing hijab angrily hit the fence of the content, such as the speech of hatred, slander, church. After that occasion, she was traumatized and provocation, racism, or insulting the state symbols. was fearful when seeing who wear hijab. No matter The other two for containing phishing and how hard she was trying, she still felt uncomfortable malware.xlvi whenever she saw the women in hijab. She was Many reactions arise due to the blockage. scared with Muslim groups because they have Owner of the Arrahmah.com, Muhammad Jibriel condemned her father and said that her father will Abdul Rahman said there is a sense of fear of die. Her Muslim friends do not longer want to be her Islam. He admitted that the first content they friend without apparent reason. provide was a bit harsh, but it has changed and is Her case of experiencing religious no longer emotional.xlvii Meanwhile, a priest in intolerance made her afraid of Muslims. She New York, Shamsi Ali called the government as admitted that sometimes she was distempered by being authoritarian in implementing the sites' Muslims, because Muslim make her father stressed. blocking, because there is no criteria which to base She could not bear his father treated that way. the action. He stated that there should be criteria or However, she does not stigmatize all Muslims as else the act can be considered a violation to evil. She still believes that there are some groups of freedom of speech and the citizen's human right. Muslims who are good. He argued that even in the United Stated, the In Asima's case, her fear of the Muslims is government is not able to block Islamic sites if it due to her traumatic experience with Muslim does not engage in negative things such as intolerance. Phobia means fear without any apparent invitation to destruction and killing.xlviii The other reason. Therefore, in Asima's case, her fear toward protest came from Indonesia Ulema Council Muslims cannot be categorized as Islamophobia expressed his objection to the action. On the other because it has a reason. hand, General Chairman of Nadhatul Ulama asked the government to act firmly against the radical sites that can still be accessed in Indonesia. ² Gunawan, op.cit. This story also written in the book: According to him, sites containing radicalism Rio R. Tuasikal (et.al.) 2014. Melangkahi Luka: 12 Kisah should be blocked.xlix Perjalanan Menuju Damai. Bandung: untukharmoni.com Can this blocking be categorized of & Jakatarub. Islamophobia? Based on Runnymede's concept of 3 CONCLUSION 1. Book, Journals, Papers Islamophobia is a phobia to Islam without Allen, C.. Islamophobia. (2010). Surrey: Ashgate any particular reasons that causes Muslims to Publishing Limited. experience exclusion from economic, social, and Bleich., E. (2012). "Defining and Researching public. Islamophobia occurs in the west or and Islamophobia"

in Review of Middle East particularly in Europe. It was caused by ignorance Studies, Vol. 46, No. 2. (Middle East Studies of Islam as it is seen as a violent religion. Violence Association of North America. in the name of Islam will very easily be considered as Islam itself. The political and economic interests Comparison between Europe and the United States picture of Islam gets worse. Esposito, J. L. & Ibrahim K. (eds.). (2010). What is happening in the West and Islamophobia: The Challenge of Pluralism in the Europe is not the same as the conditions in 21st Century. New York: Oxford University Indonesia. The term Islamophobia is used by Muslim Leaders to accuse anyone who do not agree with their concept of radical Islam. But, the Islamophobia: Introducing a New Scale to facts give evidence that the disagreement or the Measure Islamophobia and Secular Islam Critique. Political Psychology, 33: 811–824. fear cannot be categorized as Islamophobia. The disagreement and the fear have a clear reasons. Qurtuby, S.A. (2013). Peacebuilding in Indonesia: The picture of Islam as a religion of Christian–Muslim Alliances in Ambon Island, peace can be found in everyday life. Even though Islam and Christian–Muslim Relations, prejudice occurs, it does not only happen to Muslims. It can happen to anyone, from any religious background. If the level is still prejudice, 2. Internet Resources it cannot be categorized as Islamophobia. Even though there were violent incidents done in the rumah-kerabat-dekat-ketua-gnpf-mui-ustad- name of Islam that raised fear, they cannot be categorized as Islamophobia. The emotion ensued islam/kitab-anwarul-wilayat-siapa-yang-minum-kencing-darah-dan-makan-tinja-imam-syiah- is more a normal fear caused by traumatic maka-haram-masuk-neraka-dan-wajib-masuk-experienced. Criticism of certain Islamic views surga.html (accessed 15 July 2016). cannot be categorized as an Islamophobia as in http://www.bbc.com/news/uk-england-london-36140479 social life. It is common to disagree of certain (accessed 14 July 2016). concepts and society are still open to discuss it. http://www.bbc.com/news/world-europe-30708237 [accessed Therefore, Islam of Indonesia can impact 14 July 2016]). to the world by showing different portrait of Islam http://bridge.georgetown.edu/islamophobia-the-right- as a peace religion such as “Islam Nusantara” as word-for-a-real-problem/ (accessed 12 July 2016). promoted by Nadlatul Ulama (NU). “Nusantara http://bridge.georgetown.edu/islamophobia-the-right-Islam is a distinctive Islam resulting from vivid, word-for-a-real-problem/ (accessed 15 July 2016). intense and vibrant interaction, contextualization, https://www.cnnindonesia.com/teknologi/201504010934 indigenization and vernacularization of universal 34-185-43429/kriteria-situs-islam-radikal-versi- Islam with Indonesian social, cultural and religious bnpt/ (accessed 15 July 2016). realities.”4 https://www.cnnindonesia.com/teknologi/201504010934 As the conclusion, Islamophobia as 34-185-43429/kriteria-situs-islam-radikal-versi- alleged by certain parties has not occurred in bnpt/ (accessed 9 September 2017) Indonesia. However, there needed efforts to http://jakatarub.org/tentang-kami/ (accessed 2016). continue mutual understanding between Muslims http://www.gatra.com/nusantara-1/nasional-1/140624- and non-Muslims to eliminate prejudice and blokir-19-situs,-hanafi-rais-pemerintah-kok-seperti-improve ability to work together and build islamophobia.html. (accessed 24 Agustus, 2017) interreligious understanding. https://www.google.co.id/amp/amp.kompas.com/tekno/referensi/2017/01/04/10150067/ini.dia.11.situs.yang.terbaru.diblokir.pemerintah (accessed 9 September 2017)

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Riau, Brigjen. Pol. Drs. 13 July 2016) Dolly Bambang Hermawan, he never issued a [http://www.rri.co.id/pekanbaru/post/berita/133992/daera moratorium or ban on using hijab](http://www.rri.co.id/pekanbaru/post/berita/133992/daera%20moratorium%20or%20ban%20on%20using%20hijab). He just followed http://www.kapolda_riau_bantah_rumor_pelarangan_polisi_wanita_gunakan_hijab.html. 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Hebdo was attacked by xlvii two Islamic gunmen who killed 12 people
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by Al Qaeda to teach Charlie Hebdo a xlviii lesson fro drawing blasphemous cartoons of the
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