EDUCATION AS AN ATTEMPT TO WARD OFF ISLAMOPHOBIA VIRUS IN STRENGTHENING NATIONALISM AND INDONESIAN SPIRITUALITY

Muhamad Parhan

Indonesia University of Education
Email: parhan.muhamad@upi.edu

Nurti Budiyanti

Indonesia University of Education
Email: nurtibudiyanti@upi.edu

Asep Abdul Aziz

State Islamic University of Sunan Gunung Djati Bandung
Email: asepabdulaziz1993@gmail.com

Rama Wijaya Abdul Rozak

Indonesia University of Education
Email: ramawijaya@upi.edu

Salimah Muhammad Husein

Sebha University, Libya
Email: salamabarka3@gmail.com

Abstract: The proliferation of Islamophobia worldwide, including Indonesia, can cause the erosion of the friendly image of Islam in the world. It needs an effort to ward off Islamophobia viruses in creating the peace and integrity of a nation. This article aims to present a variety of educational efforts to ward off Islamophobia viruses to strengthen the nationalism and spiritualization of the Indonesian. The study employed a qualitative approach through descriptive analysis methods. The results showed that one of the causes of Islamophobia emergence was the lack of Islamic creed. Through excellent education, Islamic teachings were developed to reinforce a nation's nationalism and spirituality. Education of the wholeheartedly or known as Sufism is an alternative solution to produce a human figure conscious of its status as '*Abd* – as caliph. Also, the purpose of his/her life to worship God. Thus, human beings should establish unified communication to create a peaceful, safe and prosperous life in the principle of *ukhuwah Islamiyyah, ukhuwah wathaniyyah,* and *ukhuwah basyariyyah.*

Abstrak: Menjamurnya fenomena Islamofobia di seluruh penjuru dunia, termasuk Indonesia, dapat menyebabkan lunturnya citra Islam yang ramah di mata dunia. Perlu adanya upaya untuk menangkal virus Islamofobia dalam menciptakan perdamaian dan keutuhan suatu bangsa. Tulisan ini bertujuan untuk menghadirkan berbagai upaya pendidikan untuk menangkal virus Islamofobia dalam mengukuhkan sikap nasionalisme dan spiritualiasme bangsa Indonesia. Penelitian ini menggunakan pendekatan kualitatif melalui metode analisis deskriptif. Hasil penelitian menunjukkan bahwa salah satu penyebab lahirnya Islamofobia ialah dangkalnya akidah Islam. Melalui pendidikan hati, ajaran Islam dikembangkan untuk mengukuhkan sikap nasionalisme dan spiritualiasme. Pendidikan dengan hati atau dikenal dengan istilah tasawuf merupakan solusi alternatif melahirkan sosok manusia yang sadar akan statusnya sebagai *'abd*, perannya sebagai khalifah, serta tujuan hidupnya untuk beribadah kepada Allah. Melalui kesadaran ini lah, manusia akan senantiasa menjalin komunikasi yang harmonis dengan sesama makhluk Allah untuk menciptakan kehidupan yang damai, aman dan sejahtera dengan memperhatikan prinsip *ukhuwah Islamiyyah, ukhuwah wathaniyyah* dan *ukhuwah basyariyyah.*

Keywords: education; Islamophobia; nationalism; spirituality

INTRODUCTION

One of the most comprehensive religions governing the whole human life is the Islamic religion.[1] Islam brings about the values of truth and progress.[2] The Islamic faith is not only set about worship and sharia alone but set out to be well versed.[3] Islamic rules promote the benefits and divisions of earthly and Christian life, ritual and social, and individual lives and worshippers.[4] It is said that Islam is revealed to establish the rule of Allah and the messenger of Allah as *rahmatan lil alamin,[5]* or goodness for all humankind, nature, and environment,[6] which carries positive, inclusive, comprehensive, and holistic impacts on the life of

---

[1] Mohammad 'Ulyan, Nurti Budiyanti, and Shepta Adi Nugraha, "Islamic Education Based on Arabic Pegon Letters in Madrasah Diniyah Al Barokah Watuagung Tambak Banyumas," Jurnal Iqra' : Kajian Ilmu Pendidikan 5, no. 1 (2020): 133–144.

[2] Miftah Mucharomah, "Guru Di Era Milenial Dalam Bingkai Rahmatan Lil Alamin," Edukasia Islamika 2, no. 2 (2017): 172

[3] Chozin Nasuha, "Konsep Islam Dalam Pemikiran ISIF," Jurnal Islam Indonesia 1, no. 1 (2009): 1–8.

[4] Muhammad Turmudi, "Produksi Dalam Perspektif Ekonomi Islam," ISLAMADINA XVI (2017): 37–56, http://jurnalnasional.ump.ac.id/index.php/ISLAMADINA.

[5] Muhamad Parhan et al., "Responding to Islamophobia by Internalizing the Value of Islam Rahmatan Lil Alamin through Using the Media," Islam Realitas: Journal of Islamic and Social Studies 6, no. 2 (2020): 137–149.

[6] Muhammad Harfin Zuhdi, "Visi Islam Rahmatan Lil 'Alamin: Dialektika Islam Dan Peradaban," Akademika Jurnal Pemikiran Islam, 53, no. 9 (2017): 149–170.

humanity.[7] None of the ideas are weak and lacking. Still, the Qur'an and hadith complement each other because they are sourced from divine revelation.[8] It is always relevant throughout time and anywhere (*salih li kulli zaman wamakan*). It is manifested in attitudes and behavior based on Islamic values to direct the basic potential (*fitrah*) of people in achieving the happiness of life in the world and the hereafter.[9]

The presence of Islam is conceptually able to transform the human character set into a tolerant, humanistic, peaceful, and prosperous social creature.[10] So it is with the value of *Divinity* (deity) and *Insaniah* (humanity) value[11] by establishing excellent and harmonious interaction. Thus, Islamic presence is a foundation and rules in social life to create harmonization harmony of religious people.[12] Surely this can be re-created and confirmed in the educational world.[13]

Education becomes a strategic facility for Muslims to spread and strengthen the values of goodness as a core of the teachings[14] of the Qur'an and hadith. Only the development of technology and the current globalization brought the changes of the education paradigm. However, the concept, system, and educational materials are still partial,[15] so this is susceptible to the rejection of Islamic values. If this is left to be, then there will be many people who oppose and see Islam from the wrong perspective. It causes hatred and fear that is not based on Islam (*Islamophobia*), resulting in emerging racism and discrimination

---

[7] Mucharomah, "Guru Di Era Milenial Dalam Bingkai Rahmatan Lil Alamin."

[8] Muhammad Makmun Rasyid, "Islam Rahmatan Lil Alamin Perspektif Kh. Hasyim Muzadi," Epistemé: Jurnal Pengembangan Ilmu Keislaman 11, no. 1 (2016): 93–116.

[9] Muhamad Parhan et al., "Internalization Values of Islamic Education at University," International Journal of Psychosocial Rehabilitation 24, no. 8 (2020): 14778–91.

[10] Zainudin, "Kajian Tentang Toleransi Beragama Dalam Surat Al-Kafirun," Jurnal Dakwah X, no. 1 (2009): 19–31.

[11] Ahmad Fauzi, "Konstruksi Pendidikan Islam Berbasis Rahmatan Lil'alamin; Suatu Telaah Diskursif," At- Ta'lim : Jurnal Pendidikan 4, no. 2 (2018): 122–139.

[12] Devfy Kartikasari, "Pemikiran Pendidikan Fazlur Rahmandan Relevansinya Dengan Pendidikan Islam Modern," Cendekia: Jurnal Kependidikan Dan Kemasyarakatan 17, no. 2 (2019): 253–267

[13] A M Ismatulloh, "Metode Dakwah Dalam Al-Qur'an (Studi Penafsiran Hamka Terhadap QS. An-Nahl: 125)," Lentera IXX, no. 2 (2015): 155–169.

[14] Iis Salsabilah, "Pendidikan Karakter Islami Berbasis Nilai-Nilai Kearifan Lokal (Penelitian Di SDN 12 Ciseureuh Kahuripan Pajajaran Purwakarta)," Cendekia: Jurnal Kependidikan Dan Kemasyarakatan 17, no. 2 (2019): 169–284.

[15] Nurti Budiyanti, Ahmad Syamsu Rizal, and Elan Sumarna, "Implikasi Konsep Ūlūl 'Ilmi Dalam Al-Qur`Ān Terhadap Teori Pendidikan Islam (Studi Analisis Terhadap Sepuluh Tafsīr Mu'Tabarah)," TARBAWY : Indonesian Journal of Islamic Education, 2016.

against Muslims.[16] It is increasingly visible and increased in various parts of the world,[17] except in our country Indonesia.

Indonesia is the most Muslim majority resident, but racism and discrimination against Muslims in a region are still typical.[18] Abdul Aziz, in his research, said that Islam in Indonesia has recently been a negative image.[19] For instance, radicalism, extremism, liberalism, and secularism. It also noted that some schools have deviated from Islamic teachings,[20] including the Islamic State of Iraq and Syria (ISIS) or such ideological. Because the wishes of the various radical groups are not yet fulfilled, then the different ways they do to realize "Islamic State," anywhere, is Indonesia's case. For example, boom Sarinah was also performed by terrorists (ISIS extremist group) that spread in Indonesia. The actions of radicalism on behalf of religions in this era will be one of the dark histories of Islam. So, it is worth it lately that there is an issue of "Islamophobia," a scary thing, and very negative effect and even smudge the peace of Islam.

Rachman said that one of the causes of Islamophobia is a violent representation of Islam that is displayed violently through the phenomenon of terrorism, ISIS, and Wahabism, which is considered partly as radicalism.[21] If left alone, it will undoubtedly result in an attitude of nationalism and spirituality of a nation. Education has a vital role in maintaining the integrity of a nation and neutralizing various misunderstood Islamic teachings. Education seeks to grow to develop human potential [22]to look perfect before God in building a better civilization.[23] Tolerant, humanistic, peaceful, and prosperous attitudes need to be constructed, cultivated, developed, and directed through education. Through this article, the authors want to reconstruct how the education efforts to ward off Islamophobia in strengthening nationalism and spirituality of Indonesia, to become a country that has harmonious interaction between each other.

---

[16] Gabriele Marranci, "Multiculturalism, Islam and the Clash of Civilisations Theory: Rethinking Islamophobia," Culture and Religion 5, no. 1 (2004): 105–117.

[17] M Ruthven, "Islam in the Media. In Interpreting Islam," Sage: In Interpreting Islam, 2012, 51–75.

[18] Hamidulloh Ibda, "Strategi Membendung Islamofobia Melalui Penguatan Kurikulum Perguruan Tinggi Berwawasan Islam Aswaja Annahdliyah," Analisis Jurnal Studi Keislaman 18, no. 2 (2019): 121–146.

[19] Abdul Aziz, "Menangkal Islamofobia Melalui Re-Interpretasi Alqur'an," Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat 13, no. 1 (2916): 65–82.

[20] Ibda, "Strategi Membendung Islamofobia Melalui Penguatan Kurikulum Perguruan Tinggi Berwawasan Islam Aswaja Annahdliyah."

[21] Rio Febriannur Rachman, "Perspektif Karen Armstrong Tentang Islamofobia Di Media Barat," Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam 4, no. 2 (2018)

[22] Musaddad Harahap and Lina Mayasari Siregar, "Konsep Pendidikan Islam Dalam Membentuk Manusia Paripurna," Jurnal Pendidikan Agama Islam Al-Thariqah 2, no. 2 (2017)

[23] Ahmad Syamsu Rizal, "Filsafat Pendidikan Islam Sebagai Landasan Mmebangun Sistem Pendidikan Islami," Taklim: Urnal Pendidikan Agama Islam 12, no. 1 (2014): 1–18.

THE EMERGENCE OF ISLAMOPHOBIA AS A CONTEMPORARY ISSUE

Islamophobia is one of the contemporary issues that are being warmly talked about. Not only Western media but also not a little media in Indonesia that launches the news about Islamophobia.[24] It indicates that in Indonesia, it is "standby" of Islamophobia.[25] Islamophobia is an attitude that shows intolerance to religion in general and excessive fear[26] against religion in public spaces.[27] The same is stated by Barker,[28] which says that Islamophobia is a form of discrimination against religious people, which is a form of new racism or cultural racism.[29] More specifically disclosed the shutter[30] that says that fear and hatred are against Islam and Muslims. There is a form of discrimination and intolerance to Muslims worldwide, which is attuned through the actions and treatment of public spaces. It shows an attitude of racism[31] that should be avoided.

Erik Bleich adds that Islamophobia has two root words, namely Islam and Phobia (excessive fear). The term is defined as an unnatural prejudice or fear of Islam and Muslims. It is also said as any attitudes and actions that demonstrate the dislikes of Islam. Islamophobia was also with anti-Islam and anti-Muslim sentiments and anxiety and fear of Islam and Muslim culture.[32] So there is a social rejection to the individual with the reference of religion as his identity. The faith is Islam,[33] which leads to acts of discrimination and violence against Muslims.[34] In addition, there are prejudice and negative paradigms on Islam that are brought into public space through mindset, attitudes, and discourse full of fear of Islam or Muslims. It is considered a dangerous enemy by presenting

---

[24] Asrinda Amalia and Aidil Haris, "Wacana Islamophobia Di Media Massa," Jurnal Medium 7, no. 1 (2019): 71–81.

[25] Aziz, "Menangkal Islamofobia Melalui Re-Interpretasi Alqur'an."

[26] Aziz, "Menangkal Islamofobia Melalui Re-Interpretasi Alqur'an."

[27] Fernando Bravo López, "Towards a Definition of Islamophobia: Approximations of the Early Twentieth Century," Ethnic and Racial Studies 34, no. 4 (2011): 556–573.

[28] Martin Barker, The New Racism: Conservatives and the Ideology of the Tribe (London: Junction Books, 1981).

[29] T. Modood, '"Difference"', Cultural Racism and Anti-Racism', in P. Werbner and T. Modood (Eds), Debating Cultural Hybridity: Multi-Cultural Identities and the Politics of Anti-Racism, London and Atlantic Highlands (NJ: Zed Books, 1997).

[30] Junaid Rana, "The Story of Islamophobia," Souls, vol. 9, no. 2 (2007): 148–161.

[31] 'Ulyan, Budiyanti, and Nugraha, "Islamic Education Based on Arabic Pegon Letters in Madrasah Diniyah Al Barokah Watuagung Tambak Banyumas."

[32] Peter Gottschalk and Gabriel Greenberg, Islamophobia : Mking Muslims the Enemy (Lanham: Rowman & Littlefie, 2008).

[33] V. Geisser, La Nouvelle Islamophobie (Paris: La Découver, 2003).

[34] Stolzjörg, "Explaining Islamophobia. A Test of Four Theories Based on the Case of a Swiss City," Swiss Journal of Sociology 31, no. 3 (2005): 547–661.

hatred and fear of Muslims.[35] So, Islamophobia refers to the individual and the Muslim community by giving unfounded hostility to Islam.[36] It has resulted in discrimination against Muslims in academic, social, economic, cultural, and political affairs.[37] Consequently, Muslims' unfair treatment and societal exclusion in all areas and the unfounded hatred and hostility to Muslims.

Islamophobia sociocultural existed since prophetic times. If traced, the roots of Islamophobia appeared in the seventh century when the Prophet Muhammad was revealed and did Da'wah's activity. He was treated with resentment, insertions, scorn, musty even to be fought by the people (pagan Makah) who did not like the existence of new religions (Islam).[38] It was because it replaced the religion of their ancestors. At that time, hostility to the Islamic teachings and people appeared amid the Arab nation, primarily a Prophet Muhammad's sibling.[39] When the Prophet first came with his Islamic teachings, the quartets opposed and hindered Islam's spread. They feared the coming of a new power that would reign to replace the values already existing in their order of life. Seeing the historical roots, Islamophobia possibly is now brought back in reaction to the fear of nations. The majority of non-Muslims will be a strength of new values governing civilization and the order of social life based on Islamic values. It could be that people hate and fear Islam excessively and not basic because there is a feeling of losing and not knowing how to win.[40] Anwar said that the decline of Islamophobia is radical Islam, which also arises due to Islamophobia.[41] Until the radicalism also hated countries that adopted many of Islamophobia, such as America and such.[42]

Moordiningsih, in her research, said that Islamophobia was a new word or term deliberately made (*neologism*) and began to be introduced around the

---

[35] José Pedro Zúquete, "The European Extreme-Right and Islam: New Directions?," Journal of Political Ideologies 13, no. 3 (2008): 321–344.

[36] Ajeng Dianing Kartika, "Islamphobia Dan Antisemitisme Modern Pada Media Online Jerman," Paramasastra 5, no. 2 (2018): 142–154.

[37] López, "Towards a Definition of Islamophobia: Approximations of the Early Twentieth Century."

[38] P. Pradipta, C, "Pengaruh Islamophobia Terhadap Peningkatan Kekerasan Muslim Di Perancis," Global & Policy 4, no. 2 (2016): 101–114.

[39] Ismatulloh, "Metode Dakwah Dalam Al-Qur'an (Studi Penafsiran Hamka Terhadap QS. An-Nahl: 125)."

[40] Moordiningsih, "Islamophobia Dan Strategi Mengatasinya," Buletin Psikologi 12, no. 2 (2015): 73–84.

[41] Etin Anwar, Hobart, and William Smith Colleges, "The Dialectics of Islamophobia and Radicalism in Indonesia," Spring XVI, no. 2 (2009): 53–67.

[42] Górak-Sosnowska and Katarzyna, "Deconstructing Islamophobia in Poland: Story of an Internet Group," Journal of Religion, Media, and Digital Culture 5, no. 1 (2016): 190–204.

1970s.[43] It became popular for anti-racist activists in Europe in the 1980s and 1990s.[44] It became known to the rest of the world since the genesis of the World Trade Center (WTC) building in New York on September 11, 2001,[45] or known as 9/11.[46] The tragedy was done by terrorism and Al-Qaeda Islamic extremists.[47]

After the tragedy, the war called for terrorism. So the Islamic community seemed to be an essential issue to talk about. The Islamic community is seen as the cause of all problems.[48] Consequently, Islamophobia spread and received rapidly as a new threat that raises common prejudice and hatred of Islam.[49] The impact of Islamophobia is the treatment of discrimination, both verbal and non-verbal violence, for Muslims in the world.[50] Islam is regarded as a threat to the value of domains in the global community.[51] But, of course, this is a mistaken view that must be re-straightened by all Muslims to return to bring a positive image in spreading virtue.

ISLAM PRESENTS AS A HARMONIZED SOLUTION TO THE HARMONIOUS LIFE

Islam strongly encourages the attitude of openness, dialogue, and tolerance[52] with fellow humankind.[53] It is as already stated in the Qs. Al-Hujarat verse 13, which means "*O Man, verily we have created you from a man and a woman, and made you of many nations and races that you may know each other. Indeed, the noblest of you are at God's side".*

---

[43] López, "Towards a Definition of Islamophobia: Approximations of the Early Twentieth Century."

[44] T . Runnymede, "Islamophobia: A Challenge for Us All. London United Kingdom," British Library Document Supply Centre, 1997.

[45] Muhamad Wildan, "Perkembangan Islam Di Tengah Fenomena Islamofobia Di Jerman," Pembangunan Sosial 2, no. 2 (2019): 244–271

[46] Sri Herwindya Baskara Wijaya, "Media Dan Terorisme (Stereotype Pemberitaan Media Barat Dalam Propaganda Anti-Terorisme Oleh Pemerintah Amerika Serikat Di Indonesia Tahun 2002)," Jurnal The Messenger 2, no. 1 (2010): 27–41.

[47] Moordiningsih, "Islamophobia Dan Strategi Mengatasinya."

[48] A. Kuswaya, Melawan Islamophobia Penerapan Tema Qurani Tentang Wasathiyyah Kasus Di Maroko Dan Indonesia. (Jawa Tengah: Kekata Grup, 2020).

[49] Runnymede, "Islamophobia: A Challenge for Us All. London United Kingdom."

[50] H. Mahamdallie, Islamophobia: The Othering of Europe's Muslims., 2015.

[51] H. Z. Abdel, Islamophobia...A Threat....A Challenge! Published Paper on "International Conference On Muslim and Islam in 21st Century: Image and Reality (Kualalumpur: International Islamic University of Malaysia., 2004).

[52] Steve Clarke, Russell Powell, and Ulian Savulescu, Religion, Intolerance, and Conflict: A Scientific and Conceptual Investigation (Inggris: Oxford University press, 2013)

[53] M Khusna Amal, "Anti-Shia Mass Mobilization in Indonesia's Democracy: Godly Alliance, Militant Groups and the Politics of Exclusion," Indonesian Journal of Islam and Muslim Societies 10, no. 1 (2020): 25–48.

Ahmad al-Wâhidî has explained of the verse in his *Asbâb al-Nuzûl al-Qur'ân*, through the *Isnaad Abû Hasân al-Muzakkî*, to the top until *'Abd al-Jabâr Ibn al-Wardi al-Makkî*, who was reported from Ibn Abî Mulaikah. So it was when Fath al-Makkah, one of the companions of Prophet SAW named Bilâl, ascended to the Kabah and told Adzan. Then some people say: "O servant of God, is it worthy of a slave black Adzan upon the holy Kabah?", then some of the others among them replaced him, and said: "If Allah is angry with this man, God will replace him."

The verse above is expressly understood that God does not look at men of any tribe, nation, and culture. In the mosaic language of Ash'ari, the high low of men before the Lord is not determined by the reality of distinction and plurality. Instead, it is by its degree of steadiness.[54] From the beginning, God created the plurality of man. From the Prophet Adam and Eve, God then created various nations and tribes that aimed to know each other and build a harmonious relationship. Hence, it does not see race, culture, tribe, and so forth.

It is undeniable that a plurality of people often found injustice, poverty, stupidity and weakness of the law, and lack of community discipline.[55] However, Islam strongly emphasizes the wise and humble attitude in facing and enforcing the plurality, as contained in the Qs. Ali-Imran verse 159 means "*it is because of the mercy of Allah that ye shall be tender to them. If you are hard-hearted, they will be distanced from you, so please forgive them, ask forgiveness for them, and participate with them in this matter. "Then if you have decided, then laugh at God. Indeed, Allah loves people who are laughing with him*".

In Qs. Ali-Imran, verses 159 above explicitly explain that Allah has told Muslims to be gentle toward others. So a variety of destructive social conflicts, racism, and discrimination can be avoided. The preceding verse also confirms the same, as it is contained in Qs. Ali-Imran Verse 156 means that "*if they remain with us, they are not dead and are not killed."As a consequence (of their words and beliefs), God raises the very sense of regret in their hearts. So God turns on and off. And God sees what you do*".

In this verse, Allah forbids the Muslims to match the arrogant attitude of the heathen, and even God seems to flatter the Muslims who believe. This verse is also a testament to the glory of Islamic teachings. It also answers the essence of Islam's ideas imposed is an idea full of affection, logical, open, and an opportunity for others to think.[56] Extraordinary Islam usually appreciates every distinction

---

[54] Musa Ays'ari, Dialektika Agama Untuk Pembebasan Spiritual (Yogyakarta: LESFI, 2002).

[55] Siti Ruhaini Dzuhayatin, "Islamism and Nationalism among Niqabis Women in Egypt and Indonesia," Indonesian Journal of Islam and Muslim Societies 10, no. 1 (2020): 49–77.

[56] Aziz, "Menangkal Islamofobia Melalui Re-Interpretasi Alqur'an."

wisely, courteously, wise, humble, and loving one another in truth and patience[57] to serve God[58] to change the social condition for the better.[59] It is a variety of attitudes that should be raised in religious life to create peace.[60] It does not even bring up religion or new flow. As the flow of pluralism,[61] extremism, secularism, liberalism is one of the causes of Islamophobia, Muslims are supposed to return to the teachings of the Koran and Hadith.[62] Since it would not be possible for someone to understand Islam well, he would be infected with the Islamophobia virus. The strength of the creed can fortify itself ever to be praise.[63] Thus, Islamic teaching needs to be developed in the educational world so that Indonesian education has the strength of spirituality.

WHOLEHEARTED EDUCATION AS A MEANS OF DENYING ISLAMOPHOBIA

In the Islamic view, education is growing the whole human potential, both physical and spiritual.[64] The growing potential of thought and *dzikr[65]* always to draw closer to God[66] becoming an Islamic person.[67] It has a deep ruhani experience,[68] with a fundamental answer to Al-Quran and Hadith's correct

---

[57] Adang Kuswaya, Melawan Islamophobia Penerapan Tema Qurani Tentang Wasathiyyah Kasus Di Maroko Dan Indonesia (Sukoharjo: Kekata Group, 2020).

[58] El-Sayed El-Aswad, Combatting Jihadist Terrorism through Nation-Building: A Quality-of- Life Perspective (Springer International Publishing, 2019).

[59] Sukino, "Konsep Sabar Dalam Al-Quran Dan Kontekstualisasinya Dalam Tujuan Hidup Manusia Melalui Pendidikan," Ruhama 1, no. 1 (2018): 63–77.

[60] W. Montgomery, Watt, Islamic Political Thought (Edinburgh: Edinburgh University Press, 1968).

[61] Ahmad Najib Burhani, "Al-Tawassut Wa-l I'tidl: The NU and Moderatism in Indonesian Islam," Asian Journal of Social Science 40, no. 5–6 (2012): 564–581.

[62] Wahyudi Akmaliah, "No Title," Indonesian Journal of Islam and Muslim Societies 10, no. 1 (2020): 1–24.

[63] Ahmad Munawar Ismail, "Aqidah as a Basis of Social Tolerance: The Malaysian Experience," International Journal of Islamic Thought 1, no. 1 (2012): 1–7.

[64] Hafiz Salih-Ud-din and *Saeedul Haq Jadoon, "Co-Curricular Activities and Its Importance in the Prophet's (PBUH) Era: A Critical Review," Pakistan Journal of Islamic Research 12 (2013): 67–71.

[65] Nur Dina Adnan et al., "Personality Enhancement Programme of Khalifah Ulul Albab for Muslim Secondary Students in Malaysia," International Journal of Academic Research in Business and Social Sciences 7, no. 10 (2017): 592–602.

[66] Amin Syakur, "The Social Consequence of Tasawuf," International Journal Ihya' Ulum Al-Din 1, no. 1 (1999).

[67] Leslie E Sponsel, "Religion, Nature and Environmentalism," The Encyclopedia of Earth, 2007.

[68] S Maryam Yusuf, "Inter-Subjectivity of Khalwat (Suluk) Members in the Tarekat Naqsyabandiyah Khalidiyah Ponorogo," Indonesian Journal of Islam and Muslim Societies 10, no. 1 (2020): 103–126.

reference.[69] Islamic Education efforts will foster the values of morality that became known as spiritual values.[70] To be able to present spiritual matters, it is necessary to promote the awareness of Ilāhiyyaħ.[71] It is to strengthen the education so that all orientation is centered on the consciousness of God.[72]

Heart Education has a crucial role in cultivating spiritual value. There are steps and attempts in this educational process, *namely Tazkiyatu al-Nafs,* Mujāhadah, and riyādah.[73] The process of education must go through several phases. In Sufism, it is known as the spiritual stage.[74] They are the process of Takhalīz (the discharge of the heart of the Unblemished nature), Tahalī (the heart of the praiseworthy character), and Tajalī (self-approach to God).[75] any of these stages will deliver the human spirit to reach *Ma'rifatullah.*[76]

According to Al-Ghazali, *ma'rifatullah* is the source and the culmination of worship of the delights of a human in the world.[77] *Ma'rifat* to Allah is a very noble nature.[78] With the liver continuing to *makrifat,* Islamic values are increasingly inherent[79] because *ma'rifat* delivered the words of a man in the conduct of Islamic law. Islam firmly upholds the values of humanism and maintains the benefits of human life, maintaining and preserving reason,[80] souls, possessions,

[69] Rizal, "Filsafat Pendidikan Islam Sebagai Landasan Mmebangun Sistem Pendidikan Islami."

[70] Zulkifli, "Education, Identity, and Recognition: E Shi'i Islamic Education in Indonesia," Studia Islamika 21, no. 1 (2014): 77–108.

[71] Diah susanti Wirawan Fadly, Fatkul Jannah, Omnia S. Ahmed, "Diagnostic Skill of Internalization-Interconnection Qur'ani With Science in Three Levels of Madrasah," Cendekia: Jurnal Kependidikan Dan Kemasyarakatan 18, no. 2 (2020): 267–289.

[72] Mohamamad Subhi, "Doktrin Manusia Universal Dalam Antropologi Metafisis Seyyed Hossein Nasr," Jurnal Universitas Paramadina 11, no. 3 (2014): 1128–1145.

[73] Nurul Anam, "Instructional Of Character Education In The Context Of Irfani-Akhlaqi Tasawuf," In International Conference On Education, 2016, 668–678.

[74] Abdul Kadir Riyadi, "The Concept Of Man In Ahmad Asrori's Anthropology Of Tasawuf," Journal of Indonesian Islam 11, no. 1 (2017): 223–246.

[75] Wahyudi Setiawan, "The Spiritual Education Toward Insan Kamil In The Education Of Modern Humankind," in International Seminar On Education (Education Trends for Future Society, 2016), 478–483.

[76] Andi Fariana, "Teori Kebenaran Menurut Al-Ghazali Dan Ibnu Khaldun Dalam Pespektif Filsafat Ilmu Dakwah," Komunike 6, no. 1 (2014): 1–15.

[77] Lian G. Otaya, "Pendidikan Karakter Berbasis Nilai," Nadwa 8, no. 1 (2014): 75 - 92.

[78] Cinar Karya, "Rumi from the Viewpoint of Spiritual Psychology and Counseling," Spiritual Psychology and Counseling 1, no. 1 (2016): 5–21.

[79] Judith A. Neal, "Spirituality in Management Education: A Guide to Resources," Journal of Management Education 21, no. 1 (1997): 121–139.

[80] Ernita Dewi, "Konsep Manusia Ideal Dalam Persepektif Suhrawardi Al-Maqtul," Substantia: Jurnal Ilmu-Ilmu Ushuluddin 17, no. 1 (2015): 41–54.

descendants, and self-esteem, including *amar ma'ruf* and *nahi munkar.* They became the spirit of the Islamic life pattern.[81]

With the intention of *Ma'rifatullah*, education will be able to manage his mind and heart always to be subject to God's rule.[82] So the creation of a great Islamic civilization.[83] Thus, it can be said that careful education from an Islamic perspective can be an alternative solution to realizing a nationalist and spiritual stance of a nation. Because of it, the human being will be aware of his status as '*Abd* – the c*aliph*, and the purpose of his life to serve God.[84] Worship is not only limited to rituals but also establishing a harmonious communication with each other. Allah is social worship that must always be considered in creating world peace. With the social resilience, the attitude and nationalist attitudes will be realized in daily life as a bumper to the country to create a country that "*Baldatun thaiyyibatun wa Rabbun ghafur.*" The nationalist stance is one of the suggested attitudes in Islamic teachings due to the perduring spiritual value in the self.

EDUCATION STRATEGY IN STRENGTHENING NATIONALISM AND NATIONAL SPIRITUALITY

As a Muslim, strengthening nationalism and spirituality is a necessity. Nationalism is often interpreted as a love for the homeland,[85] with the equality of membership and citizenship of all ethnic, racial, and cultural groups to maintain and devote each other's identity, integrity, prosperity, and strength.[86] With the attitude of nationalism, this resilience of the state will stand firmly in creating a feeling of peace.

In the meantime, spirituality comes from the fundamental word spirit, which means to form the breath of life. The human Spirit generally relates to the strength

---

[81] Rahimah Embong, Syed Mohd Hafiz Syed Omar, and Fadzli Adam, "The Concept of Ma'rifah in Arabic Grammar in Al-Qushayri's Naḥw Al-Qulūb Al-Kabīr," Man in India, 2017, 1–10.

[82] Sukarman Sukarman, "Urgensi Pendidikan Holistik Dalam Membentuk Insan Kamil," Tarbawi: Jurnal Pendidikan Islam 11, no. 2 (2014): 34–43.

[83] Tatang Hidayat, Ahmad Syamsu Rizal, and Fahrudin Fahrudin, "Pendidikan Dalam Perspektif Islam Dan Peranannya Dalam Membina Kepribadian Islami," Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam 8, no. 2 (2018): 218–244.

[84] Andewi Suhartini et al., "Proceedings of the International Conference on Islamic Education," in Proceedings of the International Conference on Islamic Education(Atlantis Press, 2018), 129–135.

[85] Reza Fahmi Haji Abdurrachim, "Islamic Fundamentalist And Nationalism (Study At Darul Ma'rifat Islamic Boarding School, Kediri - East Java)," Islam Realitas: Journal of Islamic and Social Studies 2, no. 1 (2016): 34–44.

[86] M. Husin Affan and Hafidh Maksum, "Membangun Kembali Sikap Nasionalisme Bangsa Indonesia Dalam Menangkal Budaya Asing Di Era Globalisasi," Pesona Dasar 3, no. 4 (2016): 65–72.

or encouragement of life.[87] Other experts say that spirituality as a way of being and experiencing something gained through the dimensions of consciousness[88] is transcendent.[89] It is characterized by particular values concerning self, others, nature, life, and something seen as the Lord (The ultimate).[90] Commensurate with it, Pierre[91] says that spirituality can help someone discover the meaning of his life, always encouraging to think and do well, encourage to establish harmony with God, nature, society, including finding peace between mind and heart. Thus, in general, spirituality can be understood as a reaction of consciousness about purpose, value, and meaning or the most profound meaning of life[92] in the context of self, humanity, nature, and Tuhan.[93]

One's spirituality will experience growth and development, not static but dynamic.[94] Spirituality is a crucial foundation in cultivating nationalism. Spirituality and nationalism need to be grown in Islamic teachings to build a dignified generation of Indonesian education, undoubtedly aware of the nature of human creation. Human status as '*Abd*, the role of his function as Caliph whose aim to serve God. He/she carry out the vision and mission in the world of education to develop God's whole potential.

The particular strategy that can be applied in the educational world to re-establish the attitude of nationalism and spirituality is to implement three fundamental principles as Rasheed said that the three principles are (1) The principle of *ukhuwah Islamiyyah*, namely have a principle of brotherhood that develops based on religious spirit, (2) The principle of *ukhuwah wathaniyah*, which is a brotherhood that grows based on national spirit, and (3) The principle of *ukhuwah basyariyah* is a brotherhood that grows above the spirit of humanity.[95]

---

[87] Martin Albrow et al., "The Impact of Globalization on Sociological Concepts: Community, Culture and Milieu," Innovation: The European Journal of Social Science Research 7, no. 4 (1994): 371–389

[88] Len Tischler, Jerry Biberman, and Robert Mckeage, "Linking Emotional Intelligence, Spirituality and Workplace Performance:Definitions, Models and Ideas for Research," Journal of Managerial Psychology 17, no. 3 (2002): 203–218

[89] Danah Zohar and Ian Marshall, "Kecerdasan Spiritual," Blomsbury, Britain, 2000, 3–16.

[90] Kenneth I. Pargament, "Target Article: The Bitter and the Sweet: An Evaluation of the Costs and Benefits of Religiousness," Psychological Inquiry 13, no. 3 (2002): 168–181.

[91] James M. Nelson, "Phenomenological Approaches to Religion and Spirituality," Psychology, Religion, and Spirituality 23, no. 4 (2009): 103–42.

[92] Subhan Ajrin Sudirman, "Pengaruh Spiritualitas Terhadap Servant Leadership Dan Kinerja Pimpinan," Jurnal Psikologi Islam 8, no. 2 (2017): 134–153.

[93] Syamsuddin Syamsuddin and Azlinda Azman, "Memahami Dimensi Spiritualitas Dalam Praktek Pekerjaan Sosial," Sosio Informa 17, no. 2 (2012): 111–119,

[94] John D. Mayer, "Spiritual Intelligence or Spiritual Consciousness?," The International Journal for the Psychology of Religion 10, no. 1 (2010): 47–56.

[95] Rasyid, "Islam Rahmatan Lil Alamin Perspektif Kh. Hasyim Muzadi."

With these three principles, some educational approaches should be applied. For example, Moordiningsih's research use six particular approaches to ward off Islamophobia: (1) establishing and demonstrating a friendly and peaceful image of Islam, especially in the learning process. (2) Eliciting a sense of empathy, with many roles in helping social problems. (3) To improve the understanding of Islam, with many more profound Islamic studies. (4) Facilitate access to Islamic learning, with many activities presenting Islamic nuance. (5) To transmit the experience and understanding "delight" of Islam by presenting examples in learning interactions. (6) Eliminating the stigma of radical Islam on the Islamic attributes used by certain groups by providing insight extensively relating to various contemporary issues. (7) Formulating the meaning of jihad, jihad in information technology, politics, economics, education, and socio-cultural.[96] With such approaches, education is expected to be the leading solution to ward off Islamophobia viruses. The author presents the following chart:
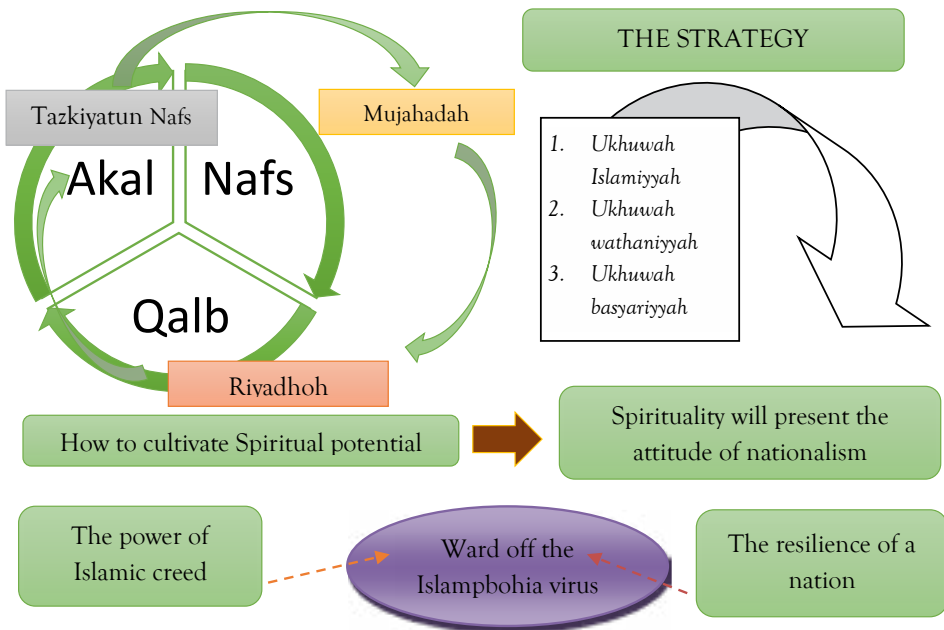

Chart 1. Education strategy in strengthening nationalism and national spirituality

Thus, the chart above emphasizes that wholehearted education is an alternative solution to create a nation's nationalism and spirituality. Because of education, a human being is conscious of his/her status as '*Abd*. It becomes a caliph and the

---

[96] Ibda, "Strategi Membendung Islamofobia Melalui Penguatan Kurikulum Perguruan Tinggi Berwawasan Islam Aswaja Annahdliyah."

purpose of his life to serving God. Through this realization, human beings will always establish harmonious communication with the people of God to create a peaceful, safe and prosperous life. So, it is free from various misunderstandings such as racism, radicalism, secularism, liberalism, and excessive anarchist action, which is the cause of the Islamophobia virus. Wholehearted education teaches people to love one another, respect, and sustain each other to create world peace. By having the social resilience, the attitude, and nationalistic attitudes, it will be able to be realized in daily life as a bumper to the country to create a country that " *Baldatun thaiyyibatun wa Rabbun ghafur*" because nationalist attitude is one of the attitudes recommended in Islamic teachings, as a result of the perduring spiritual value in human beings.

CONCLUSION

Islamophobia is one of the most contemporary issues in Indonesia; it is an attitude that shows intolerance to religion in general and an excessive fear of Islam. There needs to be an attempt to ward off Islamophobia viruses that can weaken the image of a friendly Islam. Through careful education, Islamic teachings were developed to reinforce a nation's nationalism and spirituality. Education of Sufism is an alternative solution to produce a human figure conscious of its status as *'Abdun*, his role as a caliphate, and the purpose of his life to worship God. Through this realization, human beings will always establish harmonious communication with the people of God to create a peaceful, safe and prosperous life. Thus, it is free from various understand-like racism, radicalism, secularism, liberalism, anarchist action, and excessive discrimination, which is the cause of Islamophobia. The wholehearted education teaches us to love, respect, and sustain each other to create a peaceful world. It is based on the principle of *ukhuwah Islamiyyah, ukhuwah wathaniyyah* dan *ukhuwah basyariyyah.* Nationalist attitudes will be able to be manifested in daily life as the government to the country to create a country that "*Baldatun thaiyyibatun wa Rabbun ghafur.*" The nationalist attitude is one of the recommended in Islamic teachings, as a result of the perduring spiritual value in man to obey God's order.

REFERENCES

'Ulyan, Mohammad, Nurti Budiyanti, and Shepta Adi Nugraha. "Islamic Education Based on Arabic Pegon Letters in Madrasah Diniyah Al Barokah Watuagung Tambak Banyumas." *Jurnal Iqra' : Kajian Ilmu Pendidikan* 5, no. 1 (2020): 133–144.

Abdel, H. Z. *Islamophobia...A Threat....A Challenge! Published Paper on "International Conference On Muslim and Islam in 21st Century: Image and Reality.* Kualalumpur: International Islamic University of Malaysia., 2004.

Abdurrachim, Reza Fahmi Haji. "Islamic Fundamentalist And Nationalism (Study At Darul Ma'rifat Islamic Boarding School, Kediri - East Java)." *Islam Realitas: Journal of Islamic and Social Studies* 2, no. 1 (2016): 34–44. https://doi.org/http://dx.doi.org/10.30983/islam_realitas.v2i1.113.

Adnan, Nur Dina, Nur Anis Abdullah, Rahimah Embong, Ridhuan Tee Abdullah, Mohd Taufiq Abdul Talib, Azhar Yaacob, and Fatimah Zaharah Ismail. "Personality Enhancement Programme of Khalifah Ulul Albab for Muslim Secondary Students in Malaysia." *International Journal of Academic Research in Business and Social Sciences* 7, no. 10 (2017): 592–602.

Affan, M. Husin, and Hafidh Maksum. "Membangun Kembali Sikap Nasionalisme Bangsa Indonesia Dalam Menangkal Budaya Asing Di Era Globalisasi." *Pesona Dasar* 3, no. 4 (2016): 65–72.

Akmaliah, Wahyudi. "No Title." *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020): 1–24.

Albrow, Martin, John Eade, Neil Washbourne, and Jorg Durrschmidt. "The Impact of Globalization on Sociological Concepts: Community, Culture and Milieu." *Innovation: The European Journal of Social Science Research* 7, no. 4 (1994): 371–89.

Amal, M Khusna. "Anti-Shia Mass Mobilization in Indonesia's Democracy: Godly Alliance, Militant Groups and the Politics of Exclusion." *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020): 25–48.

Amalia, Asrinda, and Aidil Haris. "Wacana Islamophobia Di Media Massa." *Jurnal Medium* 7, no. 1 (2019): 71–81.

Anam, Nurul. "Instructional of Character Education in the Context of Irfani-Akhlaqi Tasawuf." In *International Conference On Education*, 668–78, 2016.

Anwar, Etin, Hobart, and William Smith Colleges. "The Dialectics of Islamophobia and Radicalism in Indonesia." *Spring* XVI, no. 2 (2009): 53–67.

Ays'ari, Musa. *Dialektika Agama Untuk Pembebasan Spiritual*. Yogyakarta: LESFI, 2002.

Aziz, Abdul. "Menangkal Islamofobia Melalui Re-Interpretasi Alqur'an." *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 13, no. 1 (2916): 65–82.

Barker, Martin. *The New Racism: Conservatives and the Ideology of the Tribe*. London: Junction Books, 1981.

Budiyanti, Nurti, Ahmad Syamsu Rizal, and Elan Sumarna. "Implikasi Konsep Ūlūl 'Ilmi Dalam Al-Qur`ān Terhadap Teori Pendidikan Islam (Studi Analisis Terhadap Sepuluh Tafsīr Mu'Tabarah)." *TARBAWY : Indonesian Journal of Islamic Education*, 2016.

Burhani, Ahmad Najib. "Al-Tawassut Wa-l I'tidāl: The NU and Moderatism in Indonesian Islam." *Asian Journal of Social Science* 40, no. 5-6 (2012): 564–581.

Clarke, Steve, Russell Powell, and Ulian Savulescu. *Religion, Intolerance, and Conflict: A Scientific and Conceptual Investigation*. Inggris: Oxford University press, 2013.

Dewi, Ernita. "Konsep Manusia Ideal Dalam Persepektif Suhrawardi Al-Maqtul." *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (2015): 41–54.

Dzuhayatin, Siti Ruhaini. "Islamism and Nationalism among Niqabis Women in Egypt and Indonesia." *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020): 49–77.

El-Aswad, El-Sayed. *Combatting Jihadist Terrorism through Nation-Building: A Quality-of- Life Perspective*. Springer International Publishing, 2019.

Embong, Rahimah, Syed Mohd Hafiz Syed Omar, and Fadzli Adam. "The Concept of Ma'rifah in Arabic Grammar in Al-Qushayri's Naḥw Al-Qulūb Al-Kabīr." *Man in India*, 2017, 1–10.

Erik, B. "Defining and Researching Islamophobia." *Middle East Studies Association of North America (MESA) Is Collaborating with JSTOR to Digitize, Preserve and Extend Access to Review of Middle East Studies* 46, no. 2 (2012): 180–189.

Fariana, Andi. "Teori Kebenaran Menurut Al-Ghazali Dan Ibnu Khaldun Dalam Pespektif Filsafat Ilmu Dakwah." *Komunike* 6, no. 1 (2014): 1–15.

Fauzi, Ahmad. "Konstruksi Pendidikan Islam Berbasis Rahmatan Lil'alamin; Suatu Telaah Diskursif." *At- Ta'lim : Jurnal Pendidikan* 4, no. 2 (2018): 122–139..

Geisser, V. *La Nouvelle Islamophobie.* Paris: La Découver, 2003.

Górak-Sosnowska, and Katarzyna. "Deconstructing Islamophobia in Poland: Story of an Internet Group." *Journal of Religion, Media, and Digital Culture* 5, no. 1 (2016): 190–204.

Gottschalk, Peter, and Gabriel Greenberg. *Islamophobia : Making Muslims the Enemy.* Lanham: Rowman & Littlefie, 2008.

Harahap, Musaddad, and Lina Mayasari Siregar. "Konsep Pendidikan Islam Dalam Membentuk Manusia Paripurna." *Jurnal Pendidikan Agama Islam Al-Thariqah* 2, no. 2 (2017).

Hidayat, Tatang, Ahmad Syamsu Rizal, and Fahrudin Fahrudin. "Pendidikan Dalam Perspektif Islam Dan Peranannya Dalam Membina Kepribadian Islami." *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 8, no. 2 (2018): 218–244.

Ibda, Hamidulloh. "Strategi Membendung Islamofobia Melalui Penguatan Kurikulum Perguruan Tinggi Berwawasan Islam Aswaja Annahdliyah." *Analisis Jurnal Studi Keislaman* 18, no. 2 (2019): 121–146.

Ismail, Ahmad Munawar. "Aqidah as a Basis of Social Tolerance: The Malaysian Experience." *International Journal of Islamic Thought* 1, no. 1 (2012): 1–7.

Ismatulloh, A M. "Metode Dakwah Dalam Al-Qur'an (Studi Penafsiran Hamka Terhadap QS. An-Nahl: 125)." *Lentera* IXX, no. 2 (2015): 155–169.

Jauharoti, Alfin, Achmad Muhibbin Zuhri, and Zudan Rosyidi. "Islam Indonesia Melalui Studi Bahasa Di Kalangan Mahasiswa Polandia."*Jurnal MIQOT* XLII, no. 1 (2018): 207–219.

Kartika, Ajeng Dianing. "Islamphobia Dan Antisemitisme Modern Pada Media Online Jerman." *Paramasastra* 5, no. 2 (2018): 142–154.

Kartikasari, Devfy. "Pemikiran Pendidikan Fazlur Rahmandan Relevansinya Dengan Pendidikan Islam Modern." *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 2 (2019): 253–267.

Karya, Cinar. "Rumi from the Viewpoint of Spiritual Psychology and Counseling." *Spiritual Psychology and Counseling* 1, no. 1 (2016): 5–21.

Kuswaya, Adang. *MELAWAN ISLAMOPHOBIA Penerapan Tema Qurani Tentang Wasathiyyah Kasus Di Maroko Dan Indonesia.* Sukoharjo: Kekata Group, 2020.

López, Fernando Bravo. "Towards a Definition of Islamophobia: Approximations of the Early Twentieth Century." *Ethnic and Racial Studies* 34, no. 4 (2011): 556–573.

Mahamdallie, H. *Islamophobia: The Othering of Europe's Muslims.*, 2015.

Marranci, Gabriele. "Multiculturalism, Islam and the Clash of Civilisations Theory: Rethinking Islamophobia." *Culture and Religion* 5, no. 1 (2004): 105–117.

Masduqi, Irwan. "Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren." *Jurnal Pendidikan Islam* 2, no. 1 (2013): 1–20.

Mayer, John D. "Spiritual Intelligence or Spiritual Consciousness?" *The International Journal for the Psychology of Religion* 10, no. 1 (2010): 47–56.

Modood, T. *'"Difference"', Cultural Racism and Anti-Racism', in P. Werbner and T. Modood (Eds), Debating Cultural Hybridity: Multi-Cultural Identities and the Politics of Anti-Racism, London and Atlantic Highlands.* NJ: Zed Books, 1997.

Montgomery, W. *Watt, Islamic Political Thought.* Edinburgh: Edinburgh University Press, 1968.

Moordiningsih. "Islamophobia Dan Strategi Mengatasinya." *Buletin Psikologi* 12, no. 2 (2015): 73–84.

Mucharomah, Miftah. "Guru Di Era Milenial Dalam Bingkai Rahmatan Lil Alamin." *Edukasia Islamika* 2, no. 2 (2017): 172.

Nasuha, Chozin. "Konsep Islam Dalam Pemikiran ISIF." *Jurnal Islam Indonesia* 1, no. 1 (2009): 1–8.

Neal, Judith A. "Spirituality in Management Education: A Guide to Resources." *Journal of Management Education* 21, no. 1 (1997): 121–139.

Nelson, James M. "Phenomenological Approaches to Religion and Spirituality." *Psychology, Religion, and Spirituality* 23, no. 4 (2009): 103–142.

Otaya, Lian G. "Pendidikan Karakter Berbasis Nilai." *Nadwa* 8, no. 1 (2014): 75.

Pargament, Kenneth I. "TARGET ARTICLE: The Bitter and the Sweet: An Evaluation of the Costs and Benefits of Religiousness." *Psychological Inquiry* 13, no. 3 (2002): 168–181

Parhan, Muhamad, Aiman Faiz, Abdul Karim, Risris Hari Nugraha, Ganjar Eka Subakti, Mohammad Rindu Fajar Islamy, Nurti Budiyanti, Ahmad Fuadin, and Yusuf Ali Tantowi. "Internalization Values of Islamic Education at University." *International Journal of Psychosocial Rehabilitation* 24, no. 8 (2020): 14778–91.

Parhan, Muhamad, Mohammad Rindu Fajar Islamy, Nurti Budiyanti, Risris Hari Nugraha, and Pandu Hyangsewu. "Responding to Islamophobia by Internalizing the Value of Islam Rahmatan Lil Alamin through Using the Media." *Islam Realitas: Journal of Islamic and Social Studies* 6, no. 2 (2020): 137–149.

Pradipta, C, P. "Pengaruh Islamophobia Terhadap Peningkatan Kekerasan Muslim Di Perancis." *Global & Policy* 4, no. 2 (2016): 101–14.

Rachman, Rio Febriannur. "Perspektif Karen Armstrong Tentang Islamofobia Di Media Barat."*Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 4, no. 2 (2018).

Rana, Junaid. "The Story of Islamophobia." *Souls* 9, no. 2 (2007): 148–161.

Rasyid, Muhammad Makmun. "Islam Rahmatan Lil Alamin Perspektif Kh. Hasyim Muzadi." *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 11, no. 1 (2016): 93–116.

Riyadi, Abdul Kadir. "The Concept Of Man In Ahmad Asrori's Anthropology Of Tasawuf." *Journal of Indonesian Islam* 11, no. 1 (2017): 223–246.

Rizal, Ahmad Syamsu. "Filsafat Pendidikan Islam Sebagai Landasan Mmebangun Sistem Pendidikan Islami." *Taklim: Urnal Pendidikan Agama Islam* 12, no. 1 (2014): 1–18.

Rofii, M. Sya'roni. "Dampak Islamophobia Dan Turkhophobia Terhadap Pencalonan Turki Sebagai Kandidat Anggota Uni Eropa: Isu Lama Tetap Relevan." *Jurnal Hubungan Internasional* 1, no. 2 (2013): 124–139.

Runnymede, T . "Islamophobia: A Challenge for Us All. London United Kingdom." *British Library Document Supply Centre*, 1997.

Ruthven, M. "Islam in the Media. In Interpreting Islam." *Sage: In Interpreting Islam*, 2012, 51–75.

Salih-Ud-din, Hafiz, and *Saeedul Haq Jadoon. "Co-Curricular Activities and Its Importance in the Prophet's (PBUH) Era: A Critical Review." *Pakistan Journal of Islamic Research* 12 (2013): 67–71.

Salsabilah, Iis. "Pendidikan Karakter Islami Berbasis Nilai-Nilai Kearifan Lokal (Penelitian Di SDN 12 Ciseureuh Kahuripan Pajajaran Purwakarta)." *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 2 (2019): 169–284.

Setiawan, Wahyudi. "The Spiritual Education Toward Insan Kamil In The Education Of Modern Humankind." In *International Seminar On Education*, 478–483. Education Trends for Future Society, 2016.

Sponsel, Leslie E. "Religion, Nature and Environmentalism." The Encyclopedia of Earth, 2007.

Stolzjörg. "Explaining Islamophobia. A Test of Four Theories Based on the Case of a Swiss City." *Swiss Journal of Sociology* 31, no. 3 (2005): 547–661.

Subhi, Mohamamad. "Doktrin Manusia Universal Dalam Antropologi Metafisis Seyyed Hossein Nasr." *Jurnal Universitas Paramadina* 11, no. 3 (2014): 1128–45.

Sudirman, Subhan Ajrin. "Pengaruh Spiritualitas Terhadap Servant Leadership Dan Kinerja Pimpinan." *Jurnal Psikologi Islam* 8, no. 2 (2017): 134–153.

Suhartini, Andewi, Jaja Jahari, Asep Nursobah, and Hasan Basri. "Proceedings of the International Conference on Islamic Education." In *Proceedings of the International Conference on Islamic Education*, 129–35. Atlantis Press, 2018.

Sukarman, Sukarman. "Urgensi Pendidikan Holistik Dalam Membentuk Insan Kamil."*Tarbawi: Jurnal Pendidikan Islam* 11, no. 2 (2014): 34–43.

Sukino. "Konsep Sabar Dalam Al-Quran Dan Kontekstualisasinya Dalam Tujuan Hidup Manusia Melalui Pendidikan." *Ruhama* 1, no. 1 (2018): 63–77.

Syakur, Amin. "The Social Consequence of Tasawuf." *International Journal Ihya' Ulum Al-Din* 1, no. 1 (1999).

Syamsuddin, Syamsuddin, and Azlinda Azman. "Memahami Dimensi Spiritualitas Dalam Praktek Pekerjaan Sosial." *Sosio Informa* 17, no. 2 (2012): 111–119.

Tischler, Len, Jerry Biberman, and Robert Mckeage. "Linking Emotional Intelligence, Spirituality and Workplace Performance:Definitions, Models and Ideas for Research." *Journal of Managerial Psychology* 17, no. 3 (2002): 203–218.

Turmudi, Muhammad. "Produksi Dalam Perspektif Ekonomi Islam." *ISLAMADINA* XVI (2017): 37–56.

Wijaya, Sri Herwindya Baskara. "Media Dan Terorisme (Stereotype Pemberitaan Media Barat Dalam Propaganda Anti-Terorisme Oleh Pemerintah Amerika Serikat Di Indonesia Tahun 2002)." *Jurnal The Messenger* 2, no. 1 (2010): 27–41.

Wildan, Muhamad. "Perkembangan Islam Di Tengah Fenomena Islamofobia Di Jerman." *Pembangunan Sosial* 2, no. 2 (2019): 244–271.

Wirawan Fadly, Fatkul Jannah, Omnia S. Ahmed, Diah susanti. "Diagnostic Skill of Internalization-Interconnection Qur'ani With Science in Three Levels of Madrasah." *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*18, no. 2 (2020): 267–289.

Yusuf, S Maryam. "Inter-Subjectivity of Khalwat (Suluk) Members in the Tarekat Naqsyabandiyah Khalidiyah Ponorogo." *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020): 103–126.

Zainudin. "Kajian Tentang Toleransi Beragama Dalam Surat Al-Kafirun." *Jurnal Dakwah* X, no. 1 (2009): 19–31.

Zohar, Danah, and Ian Marshall. "Kecerdasan Spiritual." *Blomsbury, Britain*, 2000, 3–16.

Zuhdi, Muhammad Harfin. "Visi Islam Rahmatan Lil 'Alamin: Dialektika Islam Dan Peradaban." *Akademika Jurnal Pemikiran Islam,* 53, no. 9 (2017): 149–170.

Zulkifli. "Education, Identity, and Recognition: E Shi'i Islamic Education in Indonesia." *Studia Islamika* 21, no. 1 (2014): 77–108.

Zúquete, José Pedro. "The European Extreme-Right and Islam: New Directions?" *Journal of Political Ideologies* 13, no. 3 (2008): 321–344.