

## CHAPTER ONE

### INTRODUCTION

#### A. Research Background

Islamophobia in the West represents a phenomenon characterized by fear and intolerance toward Islam, which many Westerners perceive as a rival to Christianity.<sup>1</sup> Peter Gottschalk, an American scholar specializing in Islamic studies, articulates in his scholarly work that Islamophobia manifests as a reflection of social anxiety toward Islam and Muslim culture—largely unfamiliar to Western societies yet associated with perceived threats to Western civilization, particularly the United States. This phobic condition emerges from traumatic social experiences embedded within Western collective memory.<sup>2</sup> John Louis Esposito, a distinguished and expert in religious studies programs in America, offers a complementary definition, characterizing Islamophobia as prejudice or discrimination against Muslims based on religion, religious identity, nationality, or ethnicity connected to Islam. Esposito identifies the hallmarks of Islamophobia as generalizations, simplifications, and negative attributions that ultimately foster discriminatory practices.<sup>3</sup> His definition clearly establishes Islamophobia as a condition stemming from both racism and governmental political agendas.

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<sup>1</sup> Robin Richardson, "Islamophobia or anti-Muslim racism - or what? Concepts and terms revisited", *Paper presented at the Conference on Islamophobia and Religious Discrimination: New Perspectives, Policies and Practices*, no. Sivanandan (2009), pp. 1–13, chrome extension://oemmndcbldboiebfnladdacbfmadadm/http://www.insted.co.uk/anti-muslim-racism.pdf.

<sup>2</sup> Peter Gottschalk and Gabriel Greenberg, *Islamophobia Making Muslims The Enemy* (Maryland: Rowman and Littlefield, 2008). Pg. 15.

<sup>3</sup> John L. Esposito and Ibrahim Kalin, *The Challenge of Pluralism in The 21st Century: Islamophobia* (New York: Oxford University Press, 2011).

The term "Islamophobia" was first formally articulated by Western journalists at the Runnymede Trust office in 1997, which catalyzed its widespread dissemination.<sup>4</sup> The Runnymede Trust defines Islamophobia as unfounded hostility toward Muslims, manifesting as fear or hatred directed at the majority or entirety of the Muslim population.<sup>5</sup> In its comprehensive report, the Runnymede Trust characterizes the Western perception of Islam and Muslims as depicting a society resistant to evolving realities, lacking shared purposes and values with other cultural traditions, and portraying Islam and Muslims as inferior, barbaric, irrational, and primitive. Furthermore, this perspective frames Islam and Muslim communities as inherently violent, aggressive, threatening, and supportive of terrorism.<sup>6</sup>

Azyumardi Azra observes that early 19th-century European perspectives on Islam fell into two distinct categories. The first viewed Islam as an adversary and opponent of Christianity, while the second considered it a product of human reason and emotion attempting to elucidate the nature and significance of God and the natural world.<sup>7</sup> Azra's analysis reveals that Islam had already been perceived as threatening to Western interests well before the September 11, 2001 attacks in Washington, United States.

Hamid Fahmy, in his scholarly article, conceptualizes Islamophobia as hate speech, further specifying it as a phenomenon rooted in misunderstanding Islam due to

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<sup>4</sup> Mohammad H. Tamdgidi, "Beyond Islamophobia and Islamophilia as Western Epistemic Racisms: Revisiting Runnymede Trust's Definition in a World-History Context", *Islamophobia Studies Journal*, vol. 1 (2012), pp. 54–81.

<sup>5</sup> Karen Armstrong, *Islamofobia Melacak Akar Ketakutan Terhadap Islam di Dunia Barat* (Bandung: Penerbit Mizan, 2018).

<sup>6</sup> Farid Hafez, "Schools of Thought in Islamophobia Studies: Prejudice, Racism, and Decoloniality", *Islamophobia Studies Journal*, vol. 4, no. 2 (2018), pp. 210–25.

<sup>7</sup> Azyumardi Azra, "Islam in Southeast Asia: Tolerance and Radicalism", *Miegunyah Public Lecture*, vol. 1, no. 1 (2005), pp. 1–19.

racist ideologies.<sup>8</sup> The fear and antipathy toward Islam, particularly prevalent in Western societies, has become so entrenched that numerous Western nations have implemented new regulations specifically targeting Muslims. This is especially evident in the United States—the initial epicenter of Islamophobia—where Islam continues to encounter significant resistance within American society.

Historical accounts trace the genesis of Islamophobia to 1009 with the Christian conquest of Palestine, commencing with the destruction of the Church of the Holy Sepulcher in Jerusalem and various assaults on Christian sites—events that preceded the Crusades by nearly a century.<sup>9</sup> Additionally, Ziauddin Sardar reveals that the early 20th century witnessed Islam's military defeat and gradual historical marginalization. However, the 21st century has seen Islam reassert its identity with renewed vigor and determination, prompting Western societies to experience perceived defeat and vulnerability.<sup>10</sup> Ultimately, the World Trade Center attack in America on September 9, 2001, exacerbated Western—particularly American—fear and hatred toward Islam, reinforcing Islamophobic sentiments that persist to the present day.

The domains of Islamophobia and racism frequently intersect, as racist discourse in the contemporary era has evolved from biological prejudice to emphasize cultural components.<sup>11</sup> Consequently, racism as a catalyst for Islamophobia emerged from dominant groups seeking to secure, stabilize, and expand their power over Muslim critics. Islamophobia operates by constructing a Muslim identity characterized by negative attributes generalized across all Muslims.<sup>12</sup> Islamophobia fueled by anti-

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<sup>8</sup> Hamid Fahmy Zarkasyi et al., “Analyzing Islamophobia as Hate Speech : Al- Attas’s Views on The Corruption of Knowledge”, *Al Qalam*, vol. 36, no. 1 (2019), pp. 1–18.

<sup>9</sup> Walid Shoebat and Ben Barrack, *The Case for Islamophobia : Jihad by the Sword; America’s Final Warning* (United States: Walid Shoebat Foundation, 2013). Pg. 13.

<sup>10</sup> Ziauddin Sardar, “Islam and The Future”, *Futures* (1991), pp. 223–30.

<sup>11</sup> Nathan Lean, *The Islamophobia Industry* (London: Pluto Press, 2012).

<sup>12</sup> Enes Bayrakli and Farid Hafez, *Islamophobia in Muslim Majority Societies* (new york: Routledge, 2019). Pg.1

Muslim racism does not necessarily represent deliberate action; rather, it manifests structurally, occurs unconsciously, and constitutes an element of Islamic discourse that often reflects essentialist and reductionist identity politics prevalent in Western nations.<sup>13</sup>

Islamophobia emerges conceptually from racism derived from dual sources: philosophical and political. From a philosophical perspective, Islamophobia is predominantly examined through empirical studies, subsequently analyzed and represented through media channels and socio-psychological methodologies. From a political perspective, Islam generates concerns regarding Western countries' national security, social cohesion, and cultural sovereignty.<sup>14</sup> Western societies perceive Islam as employing violent means in governance and territorial expansion, substantially influencing Western society. Consequently, Western entities endeavor to portray Muslims negatively, culminating in the emergence of Islamophobia—a situation that originated during the 1790 conflict with America.<sup>15</sup>

Certain Western individuals who prioritize racism within the Islamophobia discourse target people with Arabic-associated names, non-white skin complexions, and Arab attire identified with Islam and Muslims, contributing significantly to the context and problematic nature of Islamophobia. The intensification of racism in Western societies has resulted in widespread employment termination.<sup>16</sup> Additionally, Islamophobia has led to academic expulsion and the revocation of educational rights in affected countries. Consequently, numerous Muslims experience diminished human rights and restricted freedoms due to discrimination and racism rooted in Islamophobic

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<sup>13</sup> *Ibid.* pg. 6.

<sup>14</sup> Salim Sayyid, "A Measure of Islamophobia", *Islamophobia Studies Journal*, vol. 2, no. 1 (2014), pp. 10–25.

<sup>15</sup> Peter Gottschalk and Gabriel Greenberg, *Islamophobia: making Muslims the enemy* (Lanham: Rowman and Littlefield, 2008). Pg. 42.

<sup>16</sup> Asena Karipek, "Portrayals of Jihad: A Cause of Islamophobia", *Islamophobia Studies Journal*, vol. 5, no. 2 (2020).

beliefs. Women constitute the primary targets of Islamophobia, as they are more readily identifiable as Muslims. This has resulted in numerous criminal cases and irregularities perpetrated against women due to racism within the Islamophobia context.<sup>17</sup> As tensions escalate, the deprivation of women's fundamental citizenship rights becomes increasingly pronounced.<sup>18</sup>

Terrorism represents another significant catalyst for Islamophobia. The terrorist acts beginning with the 1978 Iranian revolution—particularly the siege and hostage-taking at the United States embassy—marked the inception of Western apprehension.<sup>19</sup> Historical accounts in Mark Williams' "The Story of Spain" suggest that Islamic terrorism dates back to the era of Tariq bin Ziyad, who conquered Spain.<sup>20</sup> Williams characterizes Tariq bin Ziyad's conquest as cruel and terror-filled. Among the various factors contributing to Islamophobia, terrorism remains the most prominent, as terrorism also engenders Islamophobic attitudes within Muslim communities themselves.

Several Muslim-majority nations, including Pakistan, Malaysia, and Indonesia, experience Islamophobia, predominantly sharing terrorism as a common cause. In Pakistan, Muslims encounter fear of Islam due to certain Muslim groups' bigotry that has precipitated domestic terrorism, generating widespread concern and adversely

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<sup>17</sup> Joseph Kaminski, "The Islamophobia Industry, Hate, and Its Impact on Muslim Immigrants and OIC State Development", *Islamophobia Studies Journal*, vol. 2, no. 2 (2014), pp. 157–76.

<sup>18</sup> Paul Weller, "Addressing Religious Discrimination and Islamophobia : Muslims and Liberal Democracies. The Case of The United Kingdom", *Journal of Islamic Studies*, vol. 17, no. 3 (2006), pp. 295–325.

<sup>19</sup> Lean, *The Islamophobia Industry*.

<sup>20</sup> Shoebat and Barrack, *The Case for Islamophobia : Jihad by the Sword; America's Final Warning*. Pg. 13.

affecting communities, particularly Muslims.<sup>21</sup> In Malaysia, Islamophobia emerges from perceptions among some Muslims that Islamic sharia laws impose greater burdens and complexities than state laws established by British colonial authorities.<sup>22</sup> Similarly, Indonesian Muslims experience Islamophobia regarding the perceived severity of Islamic sharia law, sectarian bigotry among Muslim groups, and the effects of Indonesia's multicultural environment fostering mutual forgiveness among Muslims.<sup>23</sup> Moreover, some Muslims feel disadvantaged by devout Muslims who influence surrounding communities.<sup>24</sup>

Indonesia, as the world's most populous Muslim nation, faces an objective social condition that falls short of ideal religious order, generating tensions within religious communities, particularly Islam. These tensions manifest in: 1) Extreme and radical Indonesian Muslim groups that believe their teachings represent absolute truth while condemning alternative interpretations and other religions; 2) Dogmatic groups incapable of engaging in critical dialogue or exercising tolerance toward others.<sup>25</sup> Meanwhile, the relationship between Islam and Indonesian politics has grown increasingly complex and vital since the early 20th century. Since the colonial period, reformist and conservative Islamic groups, collectively termed moderate Islam, have

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<sup>21</sup> Ahmed S. Hashim, "The Impact of The Islamic State In Asia", *Policy Report*, no. January (2015), pp. 1–6.

<sup>22</sup> Sudirman Tebba, *Perkembangan Mutakhir Hukum Islam di Asia Tenggara* (Bandung: Mizan, 1993). Pg. 98-103

<sup>23</sup> Seno Tri Sulistiyono, "Cara MUI Tangkal Islamofobia di Indonesia", *Tribun News* (2020), <https://www.tribunnews.com/nasional/2020/12/17/cara-mui-tangkal-islamophobia-di-indonesia>, accessed 20 Apr 2024.

<sup>24</sup> Ismail Basbeth, *Mencari Hilal* (Indonesia: MVP Pictures, 2015).

<sup>25</sup> Nurcholish Madjid, *Islam Doktrin dan Peradaban, Sebuah Telaah Kritis tentang Keimanan, Kemanusiaan, dan Kemodernan* (Jakarta: Penerbit Paramadina, 1998). Pg. 160.



struggled to secure power and influence in Indonesia.<sup>26</sup> This dynamic generates conflict between radical and moderate Muslims in Indonesia, inadvertently fostering Islamophobia among Indonesian Muslims.

The Islamophobia phenomenon produces numerous detrimental effects for Muslims. The frequent insults directed at Islam and Islamic symbols in Western countries exemplify these consequences.<sup>27</sup> Additionally, Western countries impose disparate state rights upon Muslims, with some nations revoking Muslim rights entirely, leading to violence and rejection of Muslim presence in several Western nations. This not only engenders fear among Westerners but also cultivates fear and apprehension among Muslims in various Western societies. These circumstances ultimately result in Muslim fragmentation and diminished faith due to pervasive fear and anxiety.

As Muslims progressively lose their social rights, they subsequently forfeit their partisan and political rights. In numerous Western countries, discrimination and racism against Islam—manifesting as Islamophobia—severely limit Muslim opportunities for party membership and political participation, regardless of individual qualifications or reputation.<sup>28</sup> Islamophobia represents the expression of fear, anxiety, and hatred toward Islam—emotions generated by specific Islamic behaviors and excessively amplified by media coverage. The definition of Islamophobia reveals several contributing factors: politics and power dynamics, terrorism, racism, and Muslim radicalism.

Several solutions can address the Islamophobia phenomenon based on its phobic characteristics. These include comprehensive education about Islam for non-

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<sup>26</sup> Etin Anwar, Hobart, and William Smith, “The Dialectics of Islamophobia and Radicalism in Indonesia”, *ASIANetwork Exchange: A Journal for Asian Studies in the Liberal Arts*, vol. 16, no. 2 (2009), p. 53.

<sup>27</sup> Stephen Zunes, “Europe’s Refugee Crisis, Terrorism, and Islamophobia”, *Peace Review: A Journal of Social Justice*, vol. 29, no. 1 (2017), pp. 1–6.

<sup>28</sup> Todd H. Green, “Islamophobia and Its Casualties”, in *The Fear of Islam* (minnesota: Augsburg Fortress, 2015), pp. 273–326.

Muslims,<sup>29</sup> promoting tolerance in social interactions,<sup>30</sup> and emphasizing Islam's *rahmatan-lil-alamin* (mercy to all creation) teachings, which foster ethical compassion that Muslims must demonstrate to transform non-Muslim and Muslim fear of Islam and its doctrines.

Islamophobia, originating from prejudice and hatred, represents a negative attitude toward individuals or social groups. This stereotyping stems from perceptions associated with fear of the unknown or uncertain.<sup>31</sup> Prejudicial character development begins in early childhood across various global regions. If such prejudice becomes firmly established and inculcated within society from an early age, the most appropriate individual intervention involves providing accurate and positive education and knowledge about Islam.<sup>32</sup>

Another approach to addressing Islamophobia involves cognitive strategies. The cognitive approach recognizes individuals as rational beings. In this context, moderate thinking or moderate Islam emerges. According to Hamid Fahmy Zarkasyi, this represents a continuous and conscious effort to view Islamic and Muslim issues holistically, avoiding extreme liberal or conservative tendencies. This accommodationist perspective is evidenced by various studies attempting to connect knowledge derived from divine revelation with human sensory perception and

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<sup>29</sup> Ihsan Yilmaz, "Two Major Challenges to Muslims and the World in the Age of Post-Truth: Islamist Extremism and Islamophobia", *SSRN Electronic Journal*, vol. 24, no. 2 (2018), pp. 1–11.

<sup>30</sup> Hazrat Inayat Khan, *The Unity of Religious Ideals* (New York: Sufi Order Publication, 1979). Pg. 15.

<sup>31</sup> Sandra Fredman, "Human Rights Transformed: Positive Rights and Positive Duties", *Human Rights Transformed: Positive Rights and Positive Duties*, no. 38 (2009), pp. 1–288.

<sup>32</sup> Rauno Huttunen and Hannu L.T. Heikkinen, "Teaching and The Dialectic of Recognition", *Pedagogy, Culture and Society*, vol. 12, no. 2 (2004), pp. 163–74.



scientific engagement with the material world. This approach demonstrates Islam's moderate attitude through its capacity to balance revelation and reason.<sup>33</sup>

Individual experiences invariably involve relationships with other groups or individuals. Personal experiences consistently lead to social relationships and environmental interactions. In these intergroup relations, communication experts propose the *hiwar* or dialogue method as another solution. This dialogic approach dates back to the prophets and apostles, who frequently employed question-and-answer methodologies to convey Islamic teachings to their followers. Question-and-answer dialogue represents the oldest and most widely utilized method in learning processes, clearly articulated in the Qur'an.<sup>34</sup>

Most scholars identify tolerance as a crucial solution to Islamophobia and other religious conflicts. Tolerance entails creating space for divergent opinions while respecting these differences requires restraint and patience. Consequently, individuals holding different perspectives must demonstrate mutual respect and patience. Therefore, tolerance can be conceptualized as acceptance manifested through attitudes, beliefs, and actions toward others. In other words, tolerance reflects an open-minded approach toward others' principles. Tolerance does not necessitate abandoning one's beliefs or principles; rather, it reflects a strong commitment to supporting one's convictions and perspectives.<sup>35</sup>

A socio-cultural approach offers another potential solution to Islamophobia. Sayyid Naquib al-Attas, a prominent Muslim scholar, attributes the contemporary intensification of Islamophobia to the weakened condition of Muslims, who are gradually losing their proper conduct. Al-Attas proposes *ta'dib*, or improving Muslim

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<sup>33</sup> Zarkasyi et al., "Analyzing Islamophobia as Hate Speech : Al- Attas's Views on The Corruption of Knowledge".

<sup>34</sup> Al Qur'an, Al Anbiya (7)

<sup>35</sup> Marzuki, "Konflik Antar Umat Beragama di Indonesia dan Alternatif Pemecahannya", *Revolusi Konflik* (Yogyakarta: Universitas Negeri Yogyakarta, 2006). Depag RI. (1980). *Pedoman Dasar Kerukunan Hidup Beragama*. Jakarta: Depag RI.

behavior, as a preventative measure against rising Islamophobia.<sup>36</sup> If Muslims enhance their conduct and adopt positive attitudes toward non-Muslims and society at large, they demonstrate the perfection of Islamic teachings. Therefore, Muslims must adhere to Islamic teachings and implement them through positive actions.<sup>37</sup>

Another solution involves emphasizing Islam as *rahmatan lil 'alamin* (mercy to all creation). The fundamental mission of Islamic teachings is to liberate humanity from various forms of legal violations and injustice. Since Allah embodies perfect justice, His scripture cannot contain concepts contradicting justice. Similarly, Islamic texts do not incorporate values or norms conflicting with justice principles or universal human rights.<sup>38</sup> Islamic teachings emphasize that Islam brings blessings to the universe. Islam's moral ideals involve creating a world where Muslims and non-Muslims coexist, enjoying justice, peace, compassion, and harmony. These represent the challenges and imperatives of contemporary life, particularly regarding Islamophobia, which continues to strengthen its foundations.<sup>39</sup>

Due to discrimination, racism, and terrorism among Muslims, the factors precipitating Islamophobia and its impact on Muslims increasingly complicate Muslims' ability to live with peace and dignity worldwide. Consequently, effective and significant solutions to Islamophobia are essential for securing safe and peaceful existence, particularly for Muslims. From all solutions discussed above, the researcher seeks an antidote to Islamophobia. As previously examined, numerous solutions have addressed Islamophobia stemming from politics, racism, and terrorism. Since Islam teaches love and peace, the Arabic term "*mahabbah*" (love) can elucidate Islam's concepts of love and peace, potentially offering a solution or alleviating Islamophobia.

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<sup>36</sup> Zarkasyi et al., "Analyzing Islamophobia as Hate Speech : Al- Attas's Views on The Corruption of Knowledge".

<sup>37</sup> Albert Bandura, *Social Learning Theory* (New York: General Learning Press, 1971).

<sup>38</sup> Nurcholish Madjid, *Keislaman, Keindonesiaan, dan Kemodernan* (2019).

<sup>39</sup> محمد عمارة, الاسلام و تعددية : الاختلاف و التنوع في إطار الوحدة (قاهرة: مكتبة الشروق الدولية), ٢٠٠٨

In the Lisan-l-Arab dictionary, the word *mahabbah* derives from habba or hubb, denoting pleasurable feelings and representing the antithesis of hatred.<sup>40</sup> The Qur'an references *mahabbah* in Surah At-Thaha verse 39: "أَنْ أَفْذَرُ فِيهِ فِي النَّبُوتِ فَأَفْذَرُ فِيهِ فِي النَّبِيِّ فَلْيُفْذَرِ" "الْيَمُّ بِالسَّاحِلِ يَأْخُذُهُ عَدُوٌّ لِي وَعَدُوُّهُ وَالْقَيْتُ عَلَيْكَ مَحَبَّةٌ مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي". The term *mahabbah* in this verse, according to Tafsir Al-Jalalain, signifies mutual affection and compassion among humans.<sup>41</sup> Sufi scholars incorporate *mahabbah* as a fundamental concept in Muslim life. They interpret *mahabbah* as a sense of humility that enables loving others regardless of strengths or weaknesses. Such love stems solely from seeking Allah's pleasure, ultimately nurturing genuine friendship aligned with Islamic law.<sup>42</sup>

In exploring *mahabbah*, the researcher examines the concept as articulated by the archipelago's Sufism scholar, Kiai Ihsan Jampes, as a potential solution to Islamophobia. In his seminal work Siraj Al Thalibin, he asserts that *mahabbah* or love for Allah purifies all servantly behaviors and actions from wickedness, fostering societal harmony.<sup>43</sup> Ihsan Jampes further characterizes *mahabbah* as a feeling that subdues reason, dominates conscience, and resides within the heart. This *mahabbah* generates discomfort during separation from loved ones and creates a profound desire for continued connection.<sup>44</sup>

Several levels exist in achieving *mahabbah*: iradah (desire), shauq (deep longing), rahmah (goodness and pleasure), and sincerity culminating in *mahabbah*.<sup>45</sup> Without these three elements, *mahabbah* remains unattainable.

<sup>40</sup> ابن منظور, لسان العرب (قاهرة: دار المعارف), ١١١٩, ص. ٧٤٢

<sup>41</sup> محمد بن أحمد بن محمد المهيلي and عبد الرحمان بن أبي بكر السيوطي, تفسير الجلالين (دمشق: دار ابن كثير), ١٥٠٥ ص. ٣١٤

<sup>42</sup> عبد الكريم بن هوازن بن عبد المالك ابن طلحة النيسابوري القشيري, الرسالة القشيرية (قاهرة: دار المعارف). ص.

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<sup>43</sup> Wasid, *Tasawuf Nusantara Kiai Ihsan Jampes* (Surabaya: Pustaka Idea, 2016).

<sup>44</sup> إحسان محمد دحلان, سراج الطالبين ١ (دمشق: دار الفكر), ١٩٣٢. pg. 83.

<sup>45</sup> إحسان محمد دحلان, سراج الطالبين ١ (دمشق: دار الفكر), ١٩٣٢. ص. ٦١-٦٢

After examining and understanding *mahabbah*'s levels, several developmental stages emerge. In Ihsan Jampes' *mahabbah* concept, these stages encompass Allah's *mahabbah* toward His servants and the servants' *mahabbah* toward Allah. Allah's *mahabbah* toward His servants represents His desire to bestow mercy and favors. This mercy possesses more specific significance than desire, representing something greater. Mahabbah transcends mercy in specificity, indicating that Allah's *mahabbah* surpasses His mercy and desires in strength. Therefore, Allah's mercy constitutes an element within His broader *mahabbah* toward His servants.<sup>46</sup>

The subsequent stage involves a servant's *mahabbah* toward Allah, wherein the servant avoids conflating love for Allah with other affections—refusing to commit shirk (polytheism) and ensuring that love for others never exceeds love for Allah. Consequently, a servant achieves perfect love for Allah through implementing these sequential stages.<sup>47</sup>

Kiai Ihsan Jampes in his writings quotes Ka'ab Al Ahbar: "يا ابن آدم كما ترحم كذلك" رحمة "ترحم، فكيف ترجو أن يرحمك الله وأنت لا ترحم عباد الله". Sheikhs Ihsan Jampes further states: "رحمة الله عامة على جميع مخلوقاته، فينبغي لكل شخص أن يرحم أخاه لموافقة الله". Therefore, according to Kiai Ihsan Jampes, achieving *mahabbah* requires several readily applicable levels that could potentially address Islamophobia among Muslims.

## **B. Problem Statement**

Based on the description of the problem background above, the researcher formulates the research scope on:

1. What is the concept of *mahabbah* according to Kiai Ihsan Jampes?
2. How can Kiai Ihsan Jampes' concept of *mahabbah* serve as a solution to Islamophobia?

## **C. Research Purpose**

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<sup>46</sup> *Ibid.*

<sup>47</sup> *Ibid.* pg. 62.

Several objectives guide this research discussion based on the problem background outlined above, namely:

1. To thoroughly understand and analyze the concept of *mahabbah* as articulated by Kiai Ihsan Jampes
2. To systematically describe and evaluate how Kiai Ihsan Jampes' concept of *mahabbah* can function as a comprehensive solution to Islamophobia

#### **D. Benefit of Research**

The hope of writing this scientific work is to enrich knowledge both theoretically and practically. Theoretically, this research is useful for:

1. Expanding the scientific treasure in Islamic aqidah and philosophy, especially in the field of Sufism.
2. Enriching the study of the thought of Kiai Ihsan Jampes as an archipelago Sufism scholar whose work has spread widely to several countries.

While practically, this research is expected to be able to:

1. Used as a reference for further research with the same theme or a more intensive discussion.
2. Reduce the state of Islamophobia that is currently rife, especially in Muslims.

#### **E. Theoretical Framework**

In a scholarly investigation, a robust theoretical foundation is essential to articulate and clarify the research problem with precision. To enhance analytical rigor, this study employs the concept of *mahabbah* as explicated by several Muslim scholars whom Ihsan Jampes references in his seminal work. According to Ja'far, *mahabbah* represents love for Allah encompassing all His beneficence in both temporal and

eschatological realms.<sup>48</sup> This conceptualization can be interpreted as consistently performing virtuous deeds in this world while maintaining consciousness of the hereafter. Nashrabadzi offers a complementary definition, suggesting that one practicing *mahabbah* abstains from indulgence in all circumstances.<sup>49</sup> The reference to indulgence here denotes carnal desires; thus, *mahabbah* signifies transcendence beyond lustful dependencies, as such desires potentially divert one's attention from Allah.

Muhammad bin Al Fadhl provides further theoretical insight, defining *mahabbah* as the evacuation of all affection from the heart except love for the Beloved.<sup>50</sup> This characterization implies that authentic *mahabbah* precludes any love that rivals one's devotion to the Beloved, Allah SWT. Al Junaidi contributes an additional dimension, conceptualizing *mahabbah* as love that permeates and reconfigures the heart through the influence of the beloved.<sup>51</sup> This definition suggests that an individual's heart becomes entirely oriented toward the object of affection—specifically, Allah SWT. Al Hussein bin Mansur articulates *mahabbah* as genuine love manifested through constant communion with the beloved while relinquishing all personal qualities.<sup>52</sup> This can be interpreted as a spiritual endeavor to maintain perpetual connection with the beloved through authentic self-expression, without qualification or pretense. The capacity to love unconditionally, accepting the entirety of one's being without judgment, is exclusively attributable to Allah SWT.

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<sup>48</sup> Ja'far's definition appears in Ihsan Jampes' *Siraj Al Thalibin*, Vol. 2, p. 178.

<sup>49</sup> Nashrabadzi's perspective is cited in Ihsan Jampes' examination of *mahabbah* in *Siraj Al Thalibin*, Vol. 2, p. 179.

<sup>50</sup> Muhammad bin Al Fadhl's definition is referenced in *Siraj Al Thalibin*, Vol. 2, p. 180.

<sup>51</sup> Al Junaidi's conceptualization appears in Ihsan Jampes' analysis in *Siraj Al Thalibin*, Vol. 2, p. 182.

<sup>52</sup> Al Hussein bin Mansur's definition is cited in *Siraj Al Thalibin*, Vol. 2, p. 183.



Ibn 'Athiyah, in his comprehensive treatise *Qut Al Qulub fi Mu'amalah Al Mahbub*, employs the concept of *mahabbah* across three distinct dimensions.<sup>53</sup> First, he addresses the servant's *mahabbah* toward Allah SWT; second, Allah SWT's *mahabbah* toward His servants; and third, *mahabbah* among fellow believers (*ikhwah*). According to Ibn 'Athiyah, a servant's *mahabbah* toward Allah SWT manifests through adherence to divine commandments and avoidance of prohibitions, sustained by an abiding awareness of divine omnipresence, coupled with continuous remembrance and glorification of Allah SWT—these practices constitute the essence of loving devotion.<sup>54</sup> Conversely, Allah's love for His servant is demonstrated through the bestowal of manifold blessings, including happiness, comfort, and contentment. Thus, the greater a servant's love for Allah, the more profound Allah's reciprocal love becomes, resulting in increasingly abundant divine favor.<sup>55</sup>

The final aspect of *mahabbah* in Ibn 'Athiyah's framework concerns love among fellow Muslims. From his perspective, a righteous Muslim demonstrates love for co-religionists both in presence and absence.<sup>56</sup> One who remembers fellow believers and consistently supplicates for their welfare and protection exhibits genuine fraternal love. Through this practice, the individual cultivates greater devotion to Allah, thereby intensifying both divine and interpersonal love relationships.<sup>57</sup>

Imam al-Ghazali further reinforces this theoretical foundation, characterizing *mahabbah* as an innate emotional response to beauty and attraction, which, as it intensifies, generates persistent desire for proximity or longing.<sup>58</sup> Ultimately, this sentiment becomes exclusively directed toward Allah, the Almighty. Additionally, al-Ghazali observes: " ان الانسان عبد الاحسان وقد جبلت القلوب على حب من أحسن إليها وبغض من أساء "

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<sup>53</sup> Ibn 'Athiyah, *Qut Al Qulub fi Mu'amalah Al Mahbub* (Cairo: Dar al-Rashad, 1996), p. 324.

<sup>54</sup> *Ibid.*, p. 326.

<sup>55</sup> *Ibid.*, p. 328.

<sup>56</sup> *Ibid.*, p. 330.

<sup>57</sup> *Ibid.*, p. 332.

<sup>58</sup> Abu Hamid al-Ghazali, *Ihya' 'Ulum al-Din*, Vol. 4 (Beirut: Dar al-Ma'rifah, 2004), p. 286.

إليها".<sup>59</sup> This statement affirms humanity's intrinsic inclination toward benevolence, suggesting that existence becomes tranquil, secure, and harmonious when permeated by goodness. Virtuous actions remain inextricably linked to the expression of love and affection among humans. Consequently, love and compassion assume paramount importance in both individual existence and social interaction.

Al-Ghazali's conceptual framework of *mahabbah* encompasses both anthropocentric and theocentric dimensions: *mahabbah* toward Allah and Allah's *mahabbah* toward His servants.<sup>60</sup> He further delineates sequential objectives within his *mahabbah* paradigm. The primary objective entails acquiring knowledge of Allah—comprehending His attributes and essence—a process termed *ma'rifatullah*.<sup>61</sup> Upon attaining this divine knowledge, the servant naturally develops love for Allah, representing the supreme and ultimate goal of all affection: devotion to the Creator of all existence. As this divine love deepens, the servant performs all actions with sincere dedication to Allah. As commonly observed, a lover willingly undertakes any action to bring joy to the beloved.

Contemporary scholarship has expanded upon these classical conceptualizations of *mahabbah*, providing additional theoretical dimensions relevant to addressing contemporary challenges such as Islamophobia. William Chittick, in his analysis of Sufi expressions of love, observes that "*mahabbah* represents not merely an emotional state but a transformative ontological condition that reconfigures human relationships through divine paradigms of compassion."<sup>62</sup> This perspective suggests that *mahabbah* operates simultaneously as a theological principle and a social ethic with practical applications for intercultural understanding.

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<sup>59</sup> Ibid., p. 288.

<sup>60</sup> Ibid., p. 290.

<sup>61</sup> Ibid., p. 293.

<sup>62</sup> William C. Chittick, *Divine Love: Islamic Literature and the Path to God* (New Haven: Yale University Press, 2013), p. 78.

Furthermore, Seyyed Hossein Nasr articulates that "the Islamic concept of love (*mahabbah*) provides a counternarrative to contemporary discourses of alienation and antagonism by establishing a metaphysical foundation for human solidarity transcending religious, cultural, and ethnic boundaries."<sup>63</sup> This interpretation positions *mahabbah* as not merely an individual spiritual state but a comprehensive framework for addressing societal divisions, including those manifested in Islamophobia.

The concept of *mahabbah* has also been examined through psychological perspectives that complement traditional theological approaches. Mohamed Saad Zaghloul demonstrates that "the psychological dimensions of *mahabbah* include enhanced empathy, reduced prejudice, and increased cognitive flexibility—precisely the psychological resources needed to counteract the rigid categorical thinking characteristic of phobic responses to outgroups."<sup>64</sup> This integration of classical Islamic concepts with contemporary psychological understanding provides additional theoretical support for *mahabbah* as a potential intervention for Islamophobia.

Based on this comprehensive theoretical foundation, this research seeks to elucidate the practical implications of *mahabbah* in contemporary life, specifically examining Kiai Ihsan Jampes' conceptualization of *mahabbah* as a potential framework for addressing and mitigating Islamophobia both within Muslim communities and broader societal contexts.

## **F. Literature Review**

In writing scientific papers, reviewing previous research is a common thing to do. Reviewing previous research is done to avoid scientific duplication. In addition to the

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<sup>63</sup> Seyyed Hossein Nasr, *The Garden of Truth: The Vision and Promise of Sufism, Islam's Mystical Tradition* (New York: HarperOne, 2008), p. 145.

<sup>64</sup> Mohamed Saad Zaghloul, "Psychological Dimensions of Islamic Concepts of Love and Their Applications to Contemporary Challenges," *Journal of Islamic Psychology*, Vol. 3, No. 2 (2022), pp. 112-134.

avoidance of duplication, in order to compare the shortcomings or advantages between previous research and what will be done.

Here are some titles of previous research articles: “*Al Mahabbah dalam Pandangan Sufi*” written by Rahmi Danis. This article discusses how the concept of *mahabbah* according to several Sufi scholars such as Ibn Qayyim Al Jauziyah, Al Zamakhshari, Ibn Miskawih, and Imam Al Ghazali. From the overall concept of *mahabbah*, the Sufis are reaching the ultimate love of Allah. In addition to discussing the concept of *mahabbah*, it also discusses the levels in achieving *mahabbah* itself.<sup>65</sup>

Another article entitled, “*Toleransi Beragama dan Mahabbah dalam Perspektif Sufi*” written by Muzakkir discusses that love for God makes the Sufis' inner eyes closed to see the various weaknesses of others. With that love, Sufis put human relationships in a big flow towards God. Love is also what brings life in human harmony which is far from conflict, open, dialogical. Humanistic teachings in Sufism are a reflection of the peaceful and friendly teachings of Islam for any belief in the world.<sup>66</sup>

An article have been posted about Sheikh Ihsan Jampes which been written by Johan Wahyudi by the title “*Kontekstualisasi dan Ajaran Tasawuf Kitab Sirajutthalibin: Suatu Studi Sejarah Intelektual*”, discussed about how did Sheikh Ihsan Jampes wrote his book *Sirajutthalibin* and his history and reason in writing the book. Johan Wahyudi describe that Ihsan Jampes explains about how Islamic sufism should be, that Ihsan Jampes explanation refers according to the people and civilaztion through that time. Which been around the 20<sup>th</sup> century, West colonialism had a strong

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<sup>65</sup> Rahmi Danis, “*Al Mahabbah dalam Pandangan Sufi*”, *Sulesana : Jurnal Wawasan Keislaman*, vol. 6, no. 1 (2011).

<sup>66</sup> Muzakkir, “*Toleransi Beragama dan Mahabbah dalam Perspektif Sufi*”, *Teologia*, vol. 23, no. 1 (2012), pp. 125–39.

effectation in Java, then Ihsan Jampes wrote his book and spread his thought about Islamic sufism to stop the strong spreading of West colonialism.<sup>67</sup>

Another article about Sheikh Ihsan Jampes has been wrote by Sayed, Wan Saleha Wan Shuhari, Mohammed Hasrul Al-Shafi'i, Mohammed Muneer'deen Olodo Abdullah, Mohammed Shaifulbahri Akib, Mohammed Manawi Mohammed entitled "*A Study on the Literary Works of Shaykh Ihsan Jampes*" which discussed about all the literatures and books wrote by Sheikh Ihsan Jampes. One of the main topic in this article is about Sheikh Ihsan Jampes book *Sirajutthalibin*, which the authors explained this book brought Ihsan Jampes to fame and been known as a Sufism scholar.<sup>68</sup>

Authors named Zainuddin Syarif, Syafiq Mughni, and Abd Hannan wrote an article entitled "*Post-truth and Islamophobia in the Contestation of Contemporary Indonesians Politics*" which discusses the existence of an Islamophobic narrative in the struggle for Indonesian power or the world of Indonesian politics. In this case, in order to reduce the fear of Islam in Indonesian politics, the author reveals two ways that are quite effective, namely emphasizing punishment for those who use religious and ethnic issues as political commodities, then the need to strengthen education about multiculturalism in society so that people are wiser in addressing various differences so that they are not easily provoked.<sup>69</sup>

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<sup>67</sup> Johan Wahyudi, "Kontekstualisasi dan Ajaran Tasawuf Kitab Sirajuth Thalibin : Suatu Studi Sejarah Intelektual", *The International Journal of PEGON Islam Nusantara Civilization*, vol. 5, no. 1 (2021), pp. 39–59.

<sup>68</sup> Wan Saleha Wan Sayed et al., "A Study on The Literary Works of Shaykh Ihsan Dahlan", *International Journal of Academic Research in Business and Social Sciences*, vol. 10, no. 11 (2020), pp. 1289–97.

<sup>69</sup> Zainuddin Syarif, Syafiq A. Mughni, and Abd Hannan, "Post-truth and Islamophobia in the contestation of contemporary Indonesian politics", *Indonesian Journal of Islam and Muslim Societies*, vol. 10, no. 2 (2020), pp. 199–225.

Then by other authors Bonifasius Dedi, Krisantus Murdiono, Kristianus Theo, Taruki, and Thomas Ilyo Franszedha wrote an article entitled “*Menyiasati Islamophobia di Barat*” discussing the introduction, history, and definition of Islamophobia, then several forms of Islamophobia in the West, the impacts of Islamophobia in the West, and strategies in overcoming Islamophobia in the West. It ends with the necessity for Muslims to convey Islam well so that negative assessments of Islam slowly fade and create peace, and freedom and tolerance are recommended as the main principles in running life, especially religious life.<sup>70</sup>

Another article entitled “*Metode Hiwar Sebagai Salah Satu Cara Mencegah Islamofobia*” written by Alwazir Abdusshomad discusses how the condition of Islamophobia in several Western countries and Indonesia and its countermeasures with the *hiwar* method, namely with the aim of knowing the extent to which a person understands about Islam and in this *hiwar* method provides an opportunity for method participants to ask all questions related to Islam so as to increase knowledge and insight into Islam. This method is expected to reduce islamophobia.<sup>71</sup>

From all the discussions about *mahabbah* and Islamophobia above, these articles focus on the concept of *mahabbah* itself from leading figures of Islamic Sufism, and the other focus lies on general solutions related to existing Islamophobia, but the cases and problems of Islamophobia have not decreased much and are rare. Researcher found articles discussing *Mahabbah* as a solution that can overcome the problem of Islamophobia. This research will reveal the concept of *mahabbah* from Indonesian Sufism figures, including a comparison of the concept with several famous figures of Islamic Sufism, and reveal that the concept of *mahabbah* in Islamic Sufism is capable of being a solution to Islamophobia because the concept of *mahabbah* includes all the

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<sup>70</sup> Bonifasius Dedi et al., “Menyiasati Islamofobia di Barat”, *Perspektif* (2021), pp. 15–28.

<sup>71</sup> Alwazir Abdusshomad, “Metode Hiwar Sebagai Salah Satu Cara Mencegah Islamophobia”, *Jurnal Islam Nusantara*, vol. 05, no. 02 (2021), pp. 27–36.



general solutions expressed by many other researchers. And because no one discusses islamophobia with the concept of *mahabbah* or love and affection, but most of them discussed it with the concepts of *Rahmatan lil-'Alamin* and *islam washothiyah*.

## G. Writing Method

The research method is a scientific way for researchers to obtain data for a study.<sup>72</sup> So, from a study it is necessary to know the type of research, data analysis methods, and data sources, so that research is obtained with comprehensive results and can be accounted for scientifically and academically.

### 1. Type of Research

Judging from the problem behind the research, this type of research is a qualitative method research, because this research is based on in-depth observation and knowledge of a social phenomenon.<sup>73</sup> The worldwide problem of Islamophobia is closely related to social objects such as economics, culture, law, history, and so on. The data collection process in this research also leads to qualitative research data collection methods.

In addition to the qualitative method, this research uses the literature review or library research. Where this library method uses textual materials such as books, journal articles, as well as reports on the results of writing from previous ones, and other library sources.<sup>74</sup> This research is also classified as theoretical framework, based on the use of the results to develop and verify the theory and solve the problem, so this research is pure research,<sup>75</sup> that the development of the theory of Sufism Kiai Ihsan

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<sup>72</sup> Prof. Dr. Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Penerbit Alfabeta, 2013). Pg. 2-3

<sup>73</sup> Ahmad Tanzeh, *Metode Penelitian Kualitatif: Konsep, Prinsip, dan Operasionalnya* (Tulungagung: Akademia Pustaka, 2018). Pg. 6

<sup>74</sup> M.P. Drs. Kuntjojo, *Metodologi Penelitian* (Kediri: Universitas Nusantara PGRI, 2009). Pg. 8

<sup>75</sup> *Ibid.* pg. 8

Jampes and verification of the theory, as well as the concept of *mahabbah* can be a solution to the problem of islamophobia.

## 2. Data Sources

The data sources used by researchers are divided into two; primary data sources and secondary data sources. Primary sources used are the written works of Kiai Ihsan Jampes in the form of books and journal articles. Kiai Ihsan Jampes' written works that are in accordance with the theme of this research discussion are *Siraj Al Thalibin* (1932) which is an explanation of Imam Ghazali's Sufism from his book entitled *Manahij Al Thalibin*.<sup>76</sup> In a sub-chapter *Siraj Al Thalibin* discusses the concept of *mahabbah* which Kiai Ihsan Jampes quotes from Imam Ghazali. The next book from Kiai Ihsan Jampes that is used as a primary reference is *Manahij Al Imdad* (2006) which is an explanation of the book of a Sufi scholar *Irsyad Al 'Ibad*.<sup>77</sup> Apart from the sources mentioned above, researchers also refer to several books that are considered relevant to the object of discussion in this paper.

## 3. Data Analysis Method

In analyzing the data, the researcher uses a descriptive analytical method. In the first step, the researcher describes the concepts of *mahabbah* and Islamophobia from the data that has been collected.<sup>78</sup> The data that has been collected is grouped according to the research variable<sup>79</sup>, which the researcher will then analyze. After describing the love concept of Kiai Ihsan Jampes, the researcher will analyze it in the form of comparing and contrasting the love concept of Kiai Ihsan with other Sufi scholars' concepts of love.<sup>80</sup> In addition, researcher will analyze the theory of Islamophobia, the problems that occur, and some solutions that have been tried to implement them.

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<sup>76</sup> دحلان, سراج الطالبين ١.

<sup>77</sup> محمد إحسان دحلان, مناهج الإمداد على شرح العباد (كيديري: معهد الاسلام الاحسان), ٢٠٠٦.

<sup>78</sup> Drs. Kuntjojo, *Metodologi Penelitian*. P. 41

<sup>79</sup> Tanzeh, *Metode Penelitian Kualitatif: Konsep, Prinsip, dan Operasionalnya*.

<sup>80</sup> Drs. Kuntjojo, *Metodologi Penelitian*. P. 13

## H. Systematic Discussion

To achieve a systematic discussion in this writing, it is necessary to have a brief description of how the systematic discussion will be presented. The systematic discussion that will be presented in this paper is as follows:

**Chapter I:** Introduction, which consists of the background of the problem, the formulation of the problem, the purpose of writing, the use of writing, a review of the literature, the theoretical basis, the methodology of writing, and the systematics of the discussion.

**Chapter II:** This chapter will present the biography of Kiai Ihsan Jampes, which consists of the scientific genealogy and thoughts of Kiai Ihsan Jampes, the results of his thoughts, and his role in the field of Sufism. The next sub-chapter is the definition of the love concept from the perspective of Kyai Ihsan Jampes and several other Sufi scholars. And the last sub-chapter will discuss the history, causes as factors, and impact of Islamophobia.

**Chapter III:** This chapter will be divided into some sub-chapters. The first sub-chapter contains a discussion of Kiai Ihsan Jampes *mahabbah* concept and the comparison among several sufi scholars as mentioned in previous chapter. Then, in the next sub-chapter, will discuss the analysis of Kiai Ihsan Jampes *mahabbah* concept as a solution to Islamophobia.

**Chapter IV:** Closing, consisting of conclusions and suggestions that can support several parties and closing words.