



DYNAMICS OF MUSLIM MINORITIES IN CONTEMPORARY FRANCE 2020-2025

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Abstract

Penelitian ini menganalisis dinamika komunitas Muslim di Prancis antara tahun 2020 hingga 2025, saat isu keagamaan kembali mendominasi perhatian publik akibat semakin ketat penerapan kebijakan sekularisme oleh negara. Tujuan dari penelitian ini adalah untuk menggambarkan keadaan sosial, politik, dan keagamaan yang berpengaruh pada kehidupan masyarakat Muslim serta berbagai tantangan yang mereka hadapi dalam konteks Prancis modern. Metode yang dipakai adalah kajian pustaka dengan pendekatan sejarah sosial, melalui analisis dokumen resmi pemerintah, laporan lembaga hak asasi manusia, artikel dari media internasional, serta penelitian akademis yang relevan. Temuan penelitian menunjukkan bahwa komunitas Muslim menghadapi peningkatan pengawasan dari negara, terutama setelah diterapkannya Undang-Undang Separatisme pada tahun 2021, pembatasan simbol-simbol keagamaan di tempat umum, serta penguatan diskursus keamanan. Selain itu, adanya sentimen Islamofobia di kalangan masyarakat juga menambah kerumitan dalam kehidupan sehari-hari Muslim. Kendati demikian, komunitas Muslim menunjukkan kemampuan beradaptasi melalui pengembangan organisasi keagamaan, partisipasi dalam aktivitas sosial, dan peran generasi muda dalam menciptakan narasi Islam yang lebih terbuka. Penelitian ini menegaskan bahwa periode 2020 hingga 2025 adalah fase krusial dalam sejarah komunitas Muslim di Prancis, dengan dinamika yang mencerminkan perdebatan tentang identitas, integrasi, dan kebijakan negara terhadap masalah agama.

Keywords: Muslim Prancis; Minoritas; Sekularisme; Islamofobia; Sejarah modern.

Abstrak

This study analyzes the dynamics of the Muslim community in France between 2020 and 2025, a period when religious issues once again dominated public attention due to the increasingly strict implementation of state secularism policies. The aim of this research is to describe the social, political, and religious conditions that influence the lives of Muslim populations, as well as the various challenges they face in the context of modern France. The method used is a literature review with a social-historical approach, drawing on analyses of official government documents, human rights organization reports, international media articles, and relevant academic studies. The findings indicate that the Muslim community has faced heightened state surveillance, particularly following the enactment of the 2021 Separatism Law, restrictions on religious symbols in public spaces, and the strengthening of security-oriented discourse. Additionally, the presence of Islamophobic sentiment among segments of the population further complicates the everyday lives of Muslims. Nevertheless, the Muslim community has demonstrated resilience through the development of religious organizations, participation in social activities, and the role of younger generations in shaping a more open narrative of Islam. This study affirms that the period from 2020 to 2025 represents a crucial phase in the history of the Muslim community in France, marked by dynamics that reflect ongoing debates about identity, integration, and state policies concerning religious matters.

Kata Kunci: French muslims; Minority; Secularism; Islamophobia; Modern history.

INTRODUCTION

The Muslim minority in France is one of the largest religious groups in Western Europe and plays a significant role in the country's social fabric. The presence of Muslims in France is inextricably linked to France's colonial history in North Africa, particularly in Algeria, Morocco, and Tunisia,

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as well as to the large waves of migration that occurred throughout the 20th century. This migration process was initially driven by the need for labor after the war, but over time, it gave rise to a settled Muslim community that has become an integral part of contemporary French society.

In the context of a country that values the principle of *laïcité*, the presence of Muslims often presents a complex situation. The principle of secularism in France is interpreted not only as a separation of religion and state but also as a normative guideline governing how religious identity can be displayed in public spaces. In this regard, Islam is often the focus of attention because it is seen as having visible symbols and practices such as dress, rituals, and religious institutions. This situation makes the Muslim community an object of ongoing debate in public discussions in France¹.

The period 2020–2025 marks an increasingly complex phase in this dynamic. National events, security policies, and new regulations targeting religious practices indicate increasing tensions between the state and the Muslim community². Issues such as anti-separatism policies, the ban on religious symbols in schools, and the rise of Islamophobic discourse indicate that the relationship between the state and the Muslim minority continues to undergo complex changes³. This situation demonstrates that the Muslim issue in France is not only related to social integration, but also to identity politics and managing diversity in a modern secular state Minoritas Muslim dalam Kontestasi Identitas di Eropa.

Several previous studies have attempted to explain the relationship between Islam and the French state. Bowen notes that discussions about Islam in France often center on how the state interprets and implements secularism in dealing with Muslim religious expression. He argues that Islam in France is not separate from the republican framework but is continually negotiated through pragmatic approaches between the Muslim community and the government⁴. Fernando, on the other hand, points out that the Muslim experience in France is not solely determined by formal government regulations but also through the negotiation of identity in everyday life, where Muslims often find themselves in an ambiguous position between the demands of citizenship and religious identity⁵.

However, most of this research focuses on the period before 2020. Studies specifically examining the conditions of the Muslim minority between 2020 and 2025 are still quite rare, even though this period was marked by significant policy changes and increased public discourse on Islam and security. Therefore, there is a gap in research that needs to be filled, particularly regarding how current socio-political dynamics influence the position of Muslims as a minority group in France.

Against this backdrop, this research is crucial for understanding the relationship between the French state and the Muslim minority in the current context. This study is expected to contribute to the study of religious minorities, secularism, and identity dynamics in the modern

¹ Hannah Davis Taïeb, "The Republic Unsettled: Muslim French and the Contradictions of Secularism," *The Journal of North African Studies* 23, no. 4 (August 8, 2018): 716–20, <https://doi.org/10.1080/13629387.2017.1354747>.

² Mubasirun, "Pesoalan Dilematis Muslim Minoritas Dan Persoalannya," *Epistémé* 10, no. 1 (2015).

³ Zunly Nadia, "Minoritas Muslim Dalam Kontestasi Identitas Di Eropa: Pemikiran Thariq Ramadhan Dalam Meneguhkan Identitas Muslim Bercita Rasa Erop," *Borneo: Journal of Islamic Studies* 2, no. 1 (2021).

⁴ John R. Bowen, *Can Islam Be French?: Pluralism and Pragmatism in a Secularist State* (Princeton: Princeton University Press, 2010), 3–5; Per-Erik Nilsson, "John Bowen: Can Islam Be French? Pluralism and Pragmatism in a Secularist State.," *Temenos - Nordic Journal of Comparative Religion* 47, no. 2 (September 1, 2011), <https://doi.org/10.33356/temenos.5156>.

⁵ Mayanthi L. Fernando, *The Republic Unsettled: Muslim French and the Contradictions of Secularism* (Durham: Duke University Press, 2014).

state. It uses a qualitative approach with historical-comparative analysis to trace the development of discourse, policies, and social reactions toward the Muslim community in France during the period 2020–2025.

RESEARCH METHOD

This study employed a qualitative method with a literature review approach. This method was chosen because it does not rely solely on field data collection but instead focuses on critical analysis of various written sources relevant to the topic. These sources include books, scientific journal articles, research reports, and official documents related to the history of the Muslim minority community in France in the modern era⁶. After completing the reference collection, this study employed a historical writing method to process and analyze the information obtained. This historical method was carried out through several structured steps. The first step is heuristics, which involves finding and collecting relevant historical sources, such as books, scientific articles, and other supporting documents. The second step is verification, which involves critiquing sources, including external and internal criticism to assess their authenticity, reliability, and relevance. The next step is interpretation, which involves interpreting verified historical facts to gain a comprehensive and logical understanding. At this stage, the researcher links the information obtained to the social, political, and religious contexts related to the existence of the Muslim minority community in France. The final stage is historiography, which involves compiling the research results into a structured, organized, and scientifically accountable historical text⁷. Using qualitative methods based on literature review and a historical research approach, this study is expected to provide an in-depth analysis of the dynamics of the lives of minority Muslim communities in France in the modern period, particularly between 2020 and 2025.

RESULT AND DISCUSSION

Condition of Muslim Minority in France

The Muslim community in France is one of the largest minority groups in Western Europe. However, they remain in a complex social position within a state system founded on the principle of secularism. Between 2020 and 2025, the existence of Muslims as a minority received increasing attention due to the affirmation of state policies related to secularism, national security, and social integration programs. This phase was marked by the introduction of various regulations and policies that directly and indirectly impacted Muslim religious life, both in public spaces, educational institutions, and religious social organizations.

One key characteristic of the Muslim minority situation during this period was the increasing role of the state in regulating and monitoring religious expression. The French government reaffirmed the principle of secularism through policies restricting the use of certain religious symbols, particularly those related to Islam. This policy was normatively presented as an effort to maintain public neutrality and protect republican values. However, in practice, this policy often created tensions between the state and the Muslim community, particularly regarding the limitations on religious freedom and civil rights. In this situation, Muslims were often forced into

⁶ Wahyudin Darmalaksana, “Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan” (UIN Sunan Gunung Djati Bandung, 2020), 3–4.

⁷ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Tiara Wacana, 2018).

a defensive position, where they were expected to continue to demonstrate loyalty to the French national identity⁸.

Furthermore, the situation of Muslim minorities is also influenced by public discourse and social constructs prevalent in Western societies. Islam and its adherents are often perceived as "the other," a group perceived as having different values, culture, and social practices from the majority. This process of depiction does not occur in isolation but rather coexists with media narratives, political discussions, and security issues that link Islam to radicalization and threats to social order. In this context, Islamophobia functions not only as individual prejudice but also as an institutionalized social mechanism that influences state policies and attitudes toward Muslim communities.

The impact of this situation is felt in the daily lives of Muslims in France. Restrictions on religious symbols, increased surveillance of mosques and Islamic organizations, and problematic public rhetoric contribute to feelings of marginalization among Muslims. Many face a dilemma between maintaining their religious identity and adapting to the demands of assimilation from the secular state. This dilemma demonstrates that the problems faced by Muslim minorities are not solely religious but also concern issues of citizenship, equal rights, and social recognition within the context of the modern state.

Furthermore, the conditions of Muslim society in the period 2020–2025 also reflect historical continuity with the previous phase in the relationship between the French state and the Muslim community. Since the early 20th century, this relationship has been influenced by the dynamics of colonialism, migration, and the state's efforts to manage diversity. However, during this period, the intensity of this management has increased alongside the strengthening of discourses related to national security and identity. Islamophobia has shifted from being a mere social attitude to becoming part of the regulatory mechanism for minority groups through policies, discourses, and social practices that are legitimized by the state.

Therefore, it is important to understand the situation of the Muslim minority in France during the period 2020–2025 to see how the modern secular state addresses the challenges of religious diversity. The status of Muslims as a minority group not only reflects issues of tolerance and diversity but also reveals limitations on religious freedom, social acceptance, and the concept of citizenship in the context of the contemporary nation-state. This discussion also lays the foundation for understanding the phenomenon of Islamophobia and the responses of the Muslim community, which will be discussed in the next section. Muslims are not only associated with religion but also closely related to issues of citizenship, human rights, and social position in the modern state⁹.

In a broader context, the situation of the Muslim minority in France during the period 2020–2025 reflects continuity with previous patterns, but at a higher level of intensity. Islamophobia has transformed from a mere social attitude into a mechanism for managing groups through policies, discourse, and social practices. Therefore, it is crucial to understand the situation of the Muslim minority during this period to understand how the modern secular state manages diversity and its impact on the lives of minority groups.

⁸ Aprillia Firmonasari, Wening Udasmoro, and Roberta Salzano, "Hybrid Perspectives: Muslim and Secular Discourses in French Politics," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 299–325, <https://doi.org/10.18326/ijims.v11i2.299-325>.

⁹ Ahmad Muhamad Mustain Nasoha et al., "Kewarganegaraan Dan Perlindungan Hukum Terhadap Minoritas," *Aliansi: Jurnal Hukum, Pendidikan Dan Sosial Humaniora* 2, no. 1 (November 21, 2024): 12–27, <https://doi.org/10.62383/aliansi.v2i1.626>.

French Government Policies and Their Impact on Muslim Minorities

The modern period shows that secularism in France is increasingly restricting the lives of the Muslim minority. Initially designed to separate state from religion, secularism has now evolved into a tool for the state to control the expression of certain religious identities. In this situation, the Muslim community is the most affected group. The way the French public shapes discourse shows that Muslim identity, particularly as it is expressed through dress, is often raised as a political issue, rather than simply as a form of religious expression. The Muslim female body has become a frequently debated symbol in political discussions, the media, and government policy. Accoroni states that the way Muslim women are portrayed in French media often stems from an Orientalist perspective, which views the Muslim world as foreign, unmodern, and contrary to European values. This view makes the Muslim female body an easily politicized object. Every manifestation of identity through dress is considered to have a specific ideological meaning, creating tension between individual freedom and the state's understanding of secularism. This phenomenon further demonstrates that secularism in France has lost its neutrality and is biased against certain minority groups.

In recent years, the French government has implemented various policies that increasingly regulate the wearing of religious symbols, including in educational institutions. One of the most striking examples is the ban on abayas in state schools, which came into effect in 2023. Although officially stated as an effort to maintain neutrality in the educational space, many argue that the regulation is inextricably linked to negative sentiments against the Muslim community. This ban reinforces Accoroni's view that state policies tend to restrict some religious expressions more than others. Thus, the abaya ban is not simply a regulation of dress but also a symbol of state control over Islamic identity. For example, regulations on Muslim women's dress represent a concrete manifestation of state control over the expression of religious identity. Such policies demonstrate how Muslim women's bodies are considered a "political arena" in debates about secularism and integration. The impact is not only symbolic but also structural: many Muslim women experience denial of access to education or social pressure, simply because their clothing is perceived as contrary to the dominant interpretation of secularism.

These policies place particular pressure on Muslim women who choose to express their religious identity without fear. Many female students face difficulties in accessing education because their choice of dress is considered to conflict with state-mandated secular standards.¹ This situation often creates a conflict between the right to worship and the obligation to comply with school regulations. Often, Muslim women are placed in a position of having to make complete adjustments, even if this contradicts their beliefs. As a result, experiences of discrimination occur not only in public places but also in educational institutions that are supposed to be open and inclusive. Beyond the legal aspects, prevailing media narratives further exacerbate public perceptions of Muslims in France. Accoroni asserts that media reports often portray Muslim women as oppressed or deprived of their freedom, creating the perception that religious dress is a form of gender inequality. This narrative reinforces negative perceptions and undermines Muslim women's efforts to demonstrate that their clothing choices are expressions of independence and personal identity. As a result, society tends to accept existing stereotypes, furthering discrimination against the Muslim community in everyday life.

The impact of these negative policies and narratives has further shaped an unbalanced pattern of social interaction between the secular majority and the Muslim minority. Muslim communities often feel their existence is constantly being monitored, judged, and questioned within the framework of French nationalism. Accoroni explains that this situation creates an "identity tension," where minority groups are required to continually prove they can be part of

French society while maintaining their religious identity. This tension is felt not only in public places but also in everyday social interactions and access to economic and educational opportunities. Furthermore, these measures reflect a political approach that prioritizes assimilation over integration. Muslim communities are expected to adapt to prevailing secular norms in France, while the government does not provide sufficient opportunities for the expression of distinct religious identities. As a result, many Muslims feel as if they are not fully accepted as equal citizens, despite having lived in France for generations. This reinforces feelings of alienation and fuels narratives of systemic marginalization of Muslim communities¹⁰.

Therefore, the period 2020–2025 demonstrates that French secularism, which should be neutral, has instead become a tool for controlling the expression of Islam. Clothing policies, biased media, and the resulting social pressures place Muslim women in a particularly vulnerable position. This situation supports Accoroni's analysis, which states that the relationship between France and Islam is a constantly contested and tense one¹¹. Government policies, rather than creating equality, widen the gap between majority and minority groups and result in repeated experiences of discrimination.

Islamophobia & Social Challenges

Islamophobia is one of the most significant social problems facing the Muslim community in France between 2020 and 2025. This phenomenon can be seen not only as individual prejudice or social intolerance, but also as a process related to government policies, political discourse, and the way national identity is constructed. In France, Islamophobia has grown alongside the increasingly stringent application of the principle of *laïcité* to Muslim religious expression, particularly in public spaces and state institutions.

The principle of *laïcité* originally aimed to ensure the state's neutrality towards religion and protect individuals' rights to practice their beliefs. However, in modern practice, the meaning of this principle has changed. From 2004 until after 2020, many public policies have severely restricted Muslim religious expression. The ban on the hijab, niqab, and abaya in public schools demonstrates that secularism policies are not being applied fairly but rather have a disproportionate impact on the Muslim community.

This situation is further exacerbated by the escalating discourse on national security following terrorist attacks, particularly the murder of teacher Samuel Paty in 2020. In this context, Islam is often portrayed in public discourse as a threat to republican values. Consequently, Muslims are often perceived as a group worthy of surveillance, regulation, and conformity to a uniform standard of national identity. This situation reinforces the stigma against the Muslim community and leads to increased cases of discrimination and religious-based violence.

In Western countries, including France, Islamophobia has become a systematic practice. It is no longer merely visible in the form of hate speech or direct discrimination, but has also manifested itself in government policies, administrative practices, and media narratives. In this context, Muslims are often viewed as subjects who need to be "regulated" through policies that appear neutral but actually create social exclusion. This approach demonstrates how the state contributes to the reproduction of injustice against minority groups.

¹⁰ Rafika Dewi Septia et al., "Problematika Kehidupan Muslim Minoritas Di Asia Tenggara (Muslim Melayu Pattani, Muslim Moro, Dan Muslim Rohingya)," *GHAITSA : Islamic Education Journal* 5, no. 1 (February 9, 2024): 60–69, <https://doi.org/10.62159/ghaitsa.v5i1.1153>.

¹¹ Dafne Accoroni, "France and Islam: A Contested Relationship," *Insaniyat* 96 (2022): 21–38, <https://doi.org/10.4000/insaniyat.26849>.

In everyday life, the impact of Islamophobia is strongly felt in the various experiences of discrimination experienced by Muslims, especially women. Muslim women who wear religious symbols such as the hijab or abaya are the group most exposed to discriminatory acts, both in education, employment, and in public spaces. Restrictions on religious attire not only diminish religious freedom but also affect the social and economic access of Muslim communities. This demonstrates that Islamophobia operates simultaneously at both structural and cultural levels¹².

The role of the media and identity politics also contribute to this social challenge. The media often portrays Islam in a narrow and problematic perspective, particularly by associating it with extremism and an inability to integrate. This image shapes negative public views of Muslims and legitimizes discriminatory policies. On the other hand, some political groups use the issues of Islam and secularism as a means to mobilize political support, particularly in the context of elections and debates over national identity. As a result, Islamophobia becomes part of an ongoing political strategy.

The long-term impact of this situation is reduced social integration and a growing distance between the state and the Muslim community. When public policies are perceived as exclusionary, public trust in the state can diminish, and feelings of social alienation can intensify. This has the potential to cause prolonged social tensions and hinder the development of an inclusive, multicultural society. Therefore, the main challenge for France in the 2020–2025 period lies not only in managing security issues, but also in ensuring that the principle of secularism does not conflict with the values of social justice and human rights.

Therefore, Islamophobia in France cannot be separated from the relationship between government policy, public discourse, and the formation of national identity. A more inclusive and reflective approach to the principle of *laïcité* is crucial so that secularism can again function as a protector of religious freedom, rather than as an instrument of social exclusion against minority Muslim communities.

Muslim Community Response

The Muslim community in France has demonstrated diverse responses to the socio-political changes that occurred between 2020 and 2025. These reactions do not exhibit a single pattern, but rather reflect various strategies of adjustment, identity negotiation, and efforts to maintain religious continuity within the context of a secular state. The increasingly stringent implementation of the principle of *laïcité*, particularly following a series of terrorist incidents and the enactment of the Anti-Separatism Law, has prompted the Muslim community to respond through formal, social, and cultural channels.

One obvious way is through dialogue and collaboration with the government. Various Muslim organizations, such as the French Muslim Council and the leaders of major mosques, have sought to affirm their commitment to the values of the French Republic. They assert that Islam in France is a religion of peace, moderation, and in line with civic values. This effort is evident in the willingness of some Muslim figures to engage in discussions on public policy, including on the topics of imam training and transparency in mosque funding. These actions reflect an accommodating approach to avoid the radical stereotype often attached to the Muslim community.

In addition to formal channels, social and cultural responses also play a significant role in the dynamics of the Muslim community. Pressure to strictly assimilate often creates identity

¹² Nurus Shalihin, M Yusuf, and Hulwati Hulwati, "Social Cohesivity of The Indonesian Muslim Community During the Ramadan," *Islam Realitas: Journal of Islamic and Social Studies* 9, no. 1 (July 27, 2023): 12, https://doi.org/10.30983/islam_realitas.v9i1.6169.

tensions, particularly among younger generations of Muslims in France. Faced with this situation, some communities choose to negotiate their identity by maintaining religious practices in private while adjusting how they express their identity in public. This pattern demonstrates selective adjustment, where they accept the state's secular framework while maintaining Islamic values as part of their individual and community identity¹³.

On the other hand, there are also critical responses to state policies deemed unfair. Some Muslim communities and human rights activists argue that *laïcité*-based policies have transformed from a neutral principle of the state into a tool to control certain religious expressions. This criticism is expressed through the media, civil society organizations, and legal advocacy actions, calling for the protection of religious rights and equality as citizens. These critical responses do not always result in open conflict, but are often expressed through democratic means and academic discussions¹⁴.

The response of the Muslim community in France is also influenced by the context of limited multiculturalism. Compared with countries more open to pluralism, France tends to place a greater emphasis on assimilation into a single national identity. This situation motivates the Muslim community to continue to seek safe ways to express their identity without being perceived as contradictory to republican values. In this regard, the Muslim community's response can be understood as a form of ongoing social struggle for recognition and equal treatment in a modern secular society¹⁵.

Overall, the response of the Muslim community in France from 2020 to 2025 demonstrates that they are not passive in the face of state policies and narratives. On the contrary, the Muslim community actively responds through dialogue, identity adjustment, and constructive criticism of secular practices deemed unjust. This dynamic reflects the complexity of the relationship between the Muslim minority and the French state, which continues to evolve in line with social and political evolution.

CONCLUSION

The situation of the Muslim minority in France between 2020 and 2025 demonstrates the increasingly complex relationship between the secular state and religious groups. The principle of *laïcité*, the foundation of the French Republic, has undergone a shift in meaning in its implementation, from merely a separation of religion and state to a tool for regulating religious expression in the public sphere. In this regard, the Muslim community has been the most affected, particularly through policies restricting religious symbols, intensifying discussions about security, and increasing Islamophobic attitudes within society. French government policies, particularly following the implementation of the Anti-Separatism Law, demonstrate a tendency for the state to associate Islam with issues of security and national integration. The impact of these policies is not only normative but also directly felt in the social lives of Muslims, particularly Muslim women who face restrictions on education, access to public spaces, and social opportunities due to the disclosure of their religious identity. Islamophobia during this period not only emerged as

¹³ Muhammad Ridha Basri, "Dilema Negara Sekuler Prancis: Di Antara Tarikan Islamofobia Dan Fundamentalisme Agama," *Zawiyah: Jurnal Pemikiran Islam* 8, no. 1 (July 31, 2022): 143–46, <https://doi.org/10.31332/zjpi.v8i1.3127>.

¹⁴ Khoirani Febry Dalimunthe and Sabarita Br Tarigan, "Pengalaman Multikulturalisme Di Negara Minoritas Muslim: Prancis Dan Amerika Serikat," *Al-Muhajirin: Jurnal Pendidikan Islam* 2, no. 2 (October 19, 2025), <https://doi.org/10.63911/qk24qd17>.

¹⁵ Khoirani Febry Dalimunthe and Br Tarigan, 9–11.

individual prejudice but also developed into a structured phenomenon legitimized through public policy and discourse.

Amidst the pressure, the Muslim community in France did not remain silent. Their various responses are evident through dialogue with the government, selective adjustments to their identities, and constructive criticism of secular practices deemed unjust. These responses reflect the Muslim community's efforts to maintain their religious identity while asserting their position as legitimate and equal French citizens. This dynamic demonstrates that the relationship between the state and the Muslim minority remains a process of ongoing negotiation. Thus, the period from 2020 to 2025 can be understood as a significant stage in the history of the Muslim minority in France, reflecting the tensions between the principles of secularism, freedom of worship, and the management of diversity within a modern state. This research emphasizes the need for a more inclusive approach to understanding secularism, so that this principle does not function as a tool for social exclusion, but rather as a foundation for ensuring justice, equality, and social cohesion in a multicultural society.

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