

Studies Of Muslims In The West: Prospects and Challenges

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ABSTRACT

Muslim studies aims to study and know in depth about the issues, challenges and future prospects experienced by Muslims in the West, be it from religious, socio-cultural, educational, political and economic aspects. Muslims are Muslims who have indeed settled in the West (native descendants), immigrants and those who work or study in the West. The advancement of modern science and technology entered the Islamic world, especially in the 19th century Islamic history is seen as the beginning of the modern period. Contact with the western world also brought new ideas to the Islamic world such as rationalism, nationalism, democracy and so on. All of this inevitably led to new problems and Islamic leaders began to think about how to deal with them.

Keywords: Muslims, West, prospects, challenges

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1. INTRODUCTION

Research on the study of Muslims in the west has been widely studied, including Mohd. Munzir and Muhammad Aziz concluded in their article that the study of Muslims in the west, especially in the academic field, undergoes three stages, namely the theological stage, the political stage and the scientific stage. This condition can be seen where the development of knowledge is so rife in the western world as a center of Islamic studies such as in Canada, America, the Netherlands, Germany, London and Chicago (Munzir, 2018).

Islamic studies in the west have received special attention because of the dynamics in its development. This was conveyed by Syamsuddin Arif in his article where the role of orientalists is also very influential in Islamic studies in the west. The existence of a critical culture of orientalists became an advantage and gave rise to this dynamic. In fact, this critical culture has long existed in the Muslim intellectual tradition, for example if there is a Muslim figure who writes a book, then there will be a person who lectures, writes comments, explains, elaborates and even provides refutations and criticisms.(Arif, 2019)

M. Rusydi also said that the rapid development of Islamic studies in the West above is certainly a valuable reflection material for the development of Islamic science in our respective places, especially we as Muslims are more intensively "associating" and active with Islam itself. Efforts to make Islam a mercy for the entire universe certainly entrust intensive research with the right tools so as to actualize the cosmopolitic values of Islam.(Rusydi, 2016)

As affirmed by Nur Cholis Madjid in "Islam, Doctrine and Civilization" (1992), Islam is a religion that is revealed to be the "mercy of all nature". The presence of this religion to the world, intended to build a human civilization in accordance with human nature. A civilization oriented towards the belief in the existence of the rule of God Almighty, Justice, human equality and freedom, and respect for scientific values and traditions, the Prophet Muhammad (peace be upon him), succeeded in transforming society due to ignorant, *uncivilized*, and barbaric Arab tribalism, into a progressive, civilized and enlightened spiritual community.

The development of Islam in the Western world is growing very rapidly. According to some studies, in every four Westerners, one of them is Muslim. It is not impossible that the Muslim population will continue to grow and Islam will become the largest religion in the world someday. This continuous increase is not due to the increasing population in the country, but the number of those who embrace Islam is growing every day.

The encounter between Islam and the West, both of which greatly influenced the civilization of the Jewish people. Scholars. Many Jewish philosophers, and theologians, were born from the tutelage of Andalusian Muslim teachers. Among them was Musa ibn Maimun, known in the West as Maimonides, who later made an important contribution to the birth of the Jewish Golden Age in the era of Islamic Spain. Jewish scholars such as Hasdai ibn Siprut, Abraham ibn Ezra, Bachya ibn Pakuda, Judah Halevi and others, were born and raised in this era. Although many Western scientists do not want to admit, the "golden age of Judaism" was actually born during this Islamic Spanish period as well.

This is a very significant phenomenon, even after an attack on *World Trade Center* in New York on September 11, 2001. This attack is strongly condemned by everyone, especially Muslims. But behind all that, the attention of Westerners is actually paying attention to Islam, even in depth they study it. People in the west continue to talk about Islam, what it is, what obligations its adherents must perform, and what the daily way of life is. The existence of this attraction is what drives the *convert* from the West to embrace Islam.

In the study of Muslims in the West, the object of study is Muslims who settled in the West whether they have become native citizens of the country, immigrants, or immigrants from Islamic countries who work or study in the West. The discussion is examined from all aspects of Muslim life in the West, be it religious, socio-cultural, political, economic, opportunities and challenges. Why do we need to discuss this study of Muslims in the West? The urgency of this material is how to make every Muslim have care and attention to the problems facing Muslims in the West.

2. METHODS

The research method used is the library research method, namely a method of collecting data by understanding and studying theories from various literature related to the research. There are four stages of library study in research, namely preparing the necessary equipment, preparing a working bibliography, organizing time and reading or recording research material. This data collection uses the method of searching for sources and constructing them from various sources, for example books, journals and research that has already been carried out. Library materials obtained from various references are analyzed critically and must be in-depth in order to support the propositions and ideas.

3. FINDINGS AND DISCUSSION

A. The Entry of Islam / Muslims in the Western World

Humayun Ansari, Professor of Islam and Cultural Diversity from Royal Holloway University of London in his book *Islam in the West* concluded that Muslims have flourished in the populations of most Western countries. But contrary to popular perception, the presence of Islam in Europe goes back about 1,400 years, and it is claimed that Muslims were among the earliest visitors to North America, accompanying Spanish explorers. In Europe the main difference today is between the Balkan Muslims (at the time of the Ottoman conquest) and migrating from the fourteenth century, and those who have migrated to Western Europe. In the United States there is growing evidence of African Muslims that they were taken there as slaves, while in the twentieth century many African Americans converted to Islam. Much smaller numbers arrived in Australia and New Zealand, mostly for economic reasons from the 1850s onwards. (Ansari, 2011)

Humayun also stated that: *"These substantial Muslim populations have significant implications for the societies in which they live. Their distinct religious and cultural practices fuel an array of reactions, but responses to their presence in general betray little awareness that Islam has long been part of European history, just as Judaism and, more emphatically, Christianity have been. Instead of 'Christian Europe', the continent could be viewed as having been fashioned by these three world faiths with common origins in the Middle East. Islam, thus, is no more a usurper of Christian Europe than Christianity was of Judaic and 'pagan' traditions previously. All, it could be argued, are equally entitled to be recognised as part of the European or Western heritage, and not simply as the 'Other'."*

From Humayun Ansari's explanation above, it can be understood that this substantial Muslim population has significant implications for the society in which they live. Their different religious and cultural practices provoked a variety of reactions, but the response to their presence in general betrayed little awareness that Islam had long been a part of European history, just like Judaism and, more emphatically, Christianity. Instead of being called 'Christian Europe', the continent is seen as having been shaped by all three world religions with common origins in the

Middle East. Islam, thus, was no more a usurper of Christian Europe than Christianity of earlier Jewish and 'pagan' traditions. All of them are debatable, equally entitled to be recognised as part of European or Western heritage, and not just as 'the other'.

The entry of Islam into the Western world is inseparable from historical records that began in the middle period (1250-1800 AD). This period was a period when Islamic civilization stagnated, while Western civilization experienced a very rapid development from science to technology. Although it is undeniable that the development was heavily influenced by Islamic science. Supriyadi explained that:

"Historically, the spread of Muslim immigrants in Europe now reflects. The area of influence of colonization in the past. Most immigrants who settled in France were Moroccans, Algerians, and a number of African Muslims from the South Sahara. They were all originally colonized by France. Most people Indonesia occupies the Netherlands, Britain is home to immigrants from the Indian subcontinent, Malaysia, and a number of Yemenis, Somalis, and North Africans. While Germany is somewhat different, the immigrants there are mostly Turks, Moroccans and others have nothing to do with German influence. Even if they are Muslims, their lifestyles are in accordance with the customs and attitudes of life brought from their home country."Dedi. Supriyadi, *Sejarah Peradaban Islam* (Bandung: Pustaka Setia, 2008), 308.

The history that has been inscribed during the Abbasid Dynasty became the beginning of the entry of Islam in the Western world, where Andalusia (Spain) at that time became one of the main places for Europe in absorbing Islamic civilization both in the form of political, social and economic relations and civilization between countries. Sulasman and Suparman explain that over seven centuries of Islamic rule in Spain, Muslims have achieved their glory there. Many achievements they obtained, even their influence brought Europe and the world to more complex progress. Sulasman dan Suparman, *Sejarah Islam Di Asia Dan Eropa* (Bandung: Pustaka Setia, 2013), 256. Another example is the thought of Ibn Rushd who released the shackles of taklid and advocated freedom of thought.

It was through Ibn Rushd's thought that Western interests were also interested in learning. Many young European Christians studied at Islamic universities in Andalusia, such as the University of Cordova founded by 'Abd. Al Rahman III. These young Christians were very active in translating books by Muslim scholars, and the translation center was in Toledo. After they returned to their respective countries, they established several schools and universities, and by 1231 AD, the first university had been established in Europe. Muhammad Iqbal wrote that:

"One of the most Muslim philosophers The influential was Ibn Rushd, his thought being *Mainstream* in the West, even among Western scholars was born the Avveorism movement. The movement flourished over 400 years (1250-1650 A.D.). Unfortunately this movement clashed with the church and eventually gave birth to the separation between religion and science, and more broadly, the separation of worldly life from religious life (Asari, 2006).

Muhammad Iqbal also adds that the first to openly support Ibn Rushd was Johannes Jandun (d. 1328), followed by Urban of Bologna (d. 1334) and Paul of Venice (d. 1429)(Asari, 2006).

The development of Islamic studies in the West is due to the large number of European students who come to the Arabian Peninsula to study. Their success in translating the works of Muslim scholars into Latin and other subjects also encouraged the development of Islamic studies in the West. This period eventually led to the Enlightenment and Industrial Revolution, and finally caused Europe to advance and develop rapidly.

According to Doren as quoted by Asari explained that the Renaissance period It was very important in European history, because it indirectly ignited two revolutions: the Industrial Revolution and the French Revolution. The Industrial Revolution was a symbol of the transition of European (especially British) society from an agricultural society to an industrial society. This revolution opened a new era in European economic life (Asari, 2007).

Asari explains that, "there are roughly two lines of contact between the European world and the Muslim intellectual treasures. *First* European students studying at Islamic educational institutions in Spain, Sicily, and Southern Italy. *Second*, direct contact of Latin European scholars with the original works of Muslims which was later translated into Latin and other European languages (Asari, 2008).

This translation cannot be underestimated, because this study was very seriously pursued by Western students which continued in the 6th to 7th centuries. This activity decreases somewhat in lower intensity in later periods. It is estimated that in the 8th century the number of works of this translation reached 1200-1500 titles. As Islamic civilization collapsed in Europe, European students studying in Islamic educational institutions naturally ceased, but this translation activity continued for a long time.

In addition to Spain, Islamic civilization also entered through Sicily, the conquest of Sicily by the Arabs occurred during the late Aghalibah dynasty in Africa (now Tunisia and Algeria) in the Abbasid era around the middle of the 3rd/10th century AD and after the Romans invaded Islamic areas. With the arrival of Arabs to Spain and Sicily, slowly Islamic civilization entered Europe.

The next entry of Islam into the West was the Crusades around the 11th century. Watt explains that as a manifestation of Western influence on Islamic civilization was the arrival of the Crusaders in the Islamic East, which although this presence was not a matter of importance demanded massive reaction except from the Muslim region itself. The invasions of Spain and Sicily meant that Islam was present on the outskirts of Latin Christianity at a time, which in turn led to the barrenness of the Crusades. This can be considered a great reaction against the presence of Islam, but its center is precisely in the northern part of France, which has far direct contact in Islamic countries (Watt, 1997). Watt also added that the exchange of trade between East and West was also a way for Islam to enter the West. Some say this event occurred

since the arrival of the Fatimids in Egypt and made Egypt a center of politics, trade and culture. Therefore, the Mongol invasion of Iraq made Egypt the center of Islamic civilization in the era of the Mamalik dynasty as Ibn Khaldun said that the emergence of civilization in Egypt with the return of Islamic civilization since thousands of years ago. Thus emerged in Egypt a movement of science and art that made the claimants of knowledge come from East to West(Watt, 1997).

B. Objectives of the Study of Muslims in the West

As in the West, the Islamic world also gave rise to ideas and movements to adapt Islamic religious understandings, with new developments brought about by the progress of modern science and technology. In such ways, modern Islamic leaders hope to release Muslims from the atmosphere of decline and then bring progress.

For a long time the orientalists have been mStand up the study of Muslims. The results of the research were initially broadcast in the form of articles in scientific magazines (Nasution, 1975). The results of these Orientalist investigations spilled over into the Islamic world. Islamic scholars began to focus on the modern development of Islam and the word *Modernism* It also began to be translated into languages used in Islam such as *Al-Tajdid* in Arabic and renewal in Indonesian.

The contribution of Islamic civilization is so significant to the presence and development of Western civilization to this day. even social scientists such as Edward Said, an intellectual of Palestinian descent in his work "Orientalism" who criticized a number of Western social studies that concealed facts related to the contribution of Islam. The West views the East, including especially Islamic civilization, as highly contributive to the presence and growth of Western civilization clouded by the interests of Orientalist scholars.

C. Muslim Problems in the West

Muslim communities in the West, such as those in Germany, Britain, and France, have not fared too badly. However, confrontations between Muslim minority communities and the government, as well as social interactions with majority communities have always existed. In Germany, Muslims who have been around for decades, live peacefully and prosperously economically. However, they always fail to enter the secular education. In Denmark, although adherents of Islam have existed since a hundred years ago, and their adherents continue to grow, they have difficulty establishing mosque.(Kudri, 2020) Education, nutrition and health, holiday celebrations, or Islamic products are issues that Muslims in the West continue to study. Here are some of the problems experienced by Muslims in the West from religious, social cultural, political and economic aspects. Another problem that is no less important is the prejudice against Islam and Secularism that exists in the West.

1). Religious Aspects

In contemporary times, the religious problems experienced by Muslims in the West refer more to matters of worship. Although there are sometimes

misunderstandings between Muslims and Christians in the West. The development of Islam was also reflected in the development of dialogue between new religions. The dialogues began with the assertion that the three monotheistic religions (Islam, Judaism, and Christianity) have traces of the same beginning and could have met at one common point.

Such dialogues have been very successful in producing important relationships, especially between Christians and Muslims. In the Qur'an, Allah (swt) tells us that Muslims invite the People of the Book (Christians and Jews) to unite on one mutually agreed footing (See Q. S. *Ali 'Imran* [3] : 64.). Precisely these three religions are on the same footsteps, they should work together to eliminate hostility, violence, war and suffering caused by anti-religious ideologies.

The problem of Muslims in the West is the problem of Muslims in the West who are pe. The first of these aspects of religion has long emerged since the time of the Ottoman dynasty, against the background of territorial expansion towards religious matters. Starting from the leadership of Sultan Murad I (1359-1389) (Mughni, Syafiq, 1997). Sultan Bayazid, Sulatan Murad II, and Sultan Muhammad Alfatih. During this time there was a major war between Ottoman forces and European allies. Bayazid was undaunted by the Allied forces under the advice of the Pope at the time and he even crushed the Crusaders in 1396.

The Crusades are one of the problems in the field of religion that is behind the dark history of the relationship between the Christian West and the Islamic East to the present day. Asari explained that one of the things behind the Crusades was the desire of Christians to make a pilgrimage to the holy city of Jerusalem which had been under Muslim rule since the time of 'Umar bin Khattab. These intertwined aspects were the main impetus for the outbreak of the first wave of the Crusades (492/1099-539/1144). Asari, *Menguak Sejarah Mencari 'Ibrah*, 256.

The aftermath of this first wave resulted in a considerable loss of territory on the Muslim side. The Crusaders swept the Mediterranean coast from Antioch to Gaza, and the Crusaders made the cities of Edessa, Antioch, Tripoli and Jerusalem the center of their religious social activities. These waves continued to flow from Europe throughout the 5th/11th, 6th/12th, and 7th/13th centuries.

Crusader interaction and Muslim armies also provided valuable lessons for the West. The image of Muslims as enemies, anti-christs, violent, savages, devil worshippers and so on, more or less changed as they came into intensive contact after the defeat of the crusades. The defeat of the crusaders against the teachings of Islam which highly respected the ethics of war. As Karen Armstrong also notes, "The Holy War, from the Crusades to the Gulf Wars" (2002), Saladin also treated his great enemy, by visiting the ailing Crusader leader Richard the Lion-Heart, until he was cured.

Thus, in the era of the Crusades, when the peaceful times of return emerged, European views, scholarly traditions, and progress began again. The European Renaissance emerged as a cultural movement in Italy around the 14th to 16th centuries, transforming Europe which had experienced the "dark ages" for centuries

(*The Dark Age*). With the advent of the Renaissance, the Western world had a "mediation" or bridge to the "age of enlightenment" (*the age of enlightenment*). It was during this time that Western Christianity came to such names as Giovanni Pico della Mirandela, Nicolaus Copernicus, Leonardo da Vinci, and others, whose thought developed due to the influence of Islam. They were also called "the Great Renaissance Men" who had a major influence on the birth of the European Renaissance movement.

Until now, the 'spirit' of the Crusades is still deeply embedded in the minds of Westerners, which then transformed into 'prejudice' against the teachings of Islam and Muslims. The tendency to generalize Islam without seeing the reality has become one of the strongest trends in the Western media. From time to time, such prejudices always arise and resurface.

From the explanation above, it can be concluded that conflict between religions is a phenomenon as old as the religions themselves. However, the ideal of religious harmony has never been dashed, because for many people the salvation of mankind lies in the unity of religious people in solving fundamental problems stemming from materialism and indiversity. Above all, religious harmony is not an impossible utopia, no matter how difficult.

2). Socio-Cultural Aspects

The relationship between Islam and the West does not always run smoothly, because the differences from social aspects, especially cultural aspects, are certainly a problem for Muslims in the West. Although many Muslims have lived for generations and have become citizens in the West, still relations between Islam and the West have not fully improved. This can happen because there are different cultures and customs between Muslims living in the West and local communities. A Muslim who comes to the West, for example, must be able to adapt to the surrounding environment with secular Western customs, so tolerance must be applied between the two sides.

Asari has explained that when he studied at the Institute of Islamic Studies McGill University in Canada. When they (Muslim students from some Islamic countries) applied to the university to give them a place and time to perform Friday prayers. The university gave permission to allow a place and time for Muslim students to perform Friday prayers, despite using basketball courts.

Shihab explains in his book *Inclusive Islam* that the main challenge facing Muslims in the Western world, especially in North America, is the issue of identity. Muslims in the Western world agree in identifying themselves among the plurality of other religious communities, by making the Qur'an and Sunnah as a guide to life. Alwi. Shihab, *Islam Inklusif: Menuju Sikap Terbuka Dalam Beragama*, V (Bandung: Mizan, 1999), 296.

The West feels there is an urgent need to protect their identity, outlook on life and culture from this Islamic cultural attack. Unfortunately, protection against their culture overload is not uncommon leads to an unreasonable attitude of hatred and

fear of Islam. The arrival of Muslims in Western countries was then considered a threat to the existence of Western values and culture.

Finally with the reality that I Given this challenge, Muslims are aware that to *survive* And maintaining their identity in this multicultural and religious society, they must be prepared to make efforts to actualize consistency, peace and harmony with other communities within a social and cultural framework.

Shihab also explained that what is happening on the ground in the American Muslim community has not yet reached the point of encouraging. There are still many small pebbles that are obstacles to achieving this constructive effort. Internal conflicts between sects imported from outside America still tarnish the integrity of Muslim society in America, which in turn reinforces assumptions of Muslim exclusivism and sectarianism (Shihab, 1999).

To stick to Islamic traditions in the midst of this multi-social and cultural Western society, Muslims in the West, especially America, who generally come from India, Pakistan and Bangladesh, emphasize religious conservatives to show their Islamic identity. The group argues that in the face of a culture of modernity where religious commitment can fade, a Muslim should exhibit a positive character expressed through a consistent, steadfast, and conscientious attitude toward the teachings of his religion. Shihab said that:

"Behind this conservative attitude is implied a serious effort to maintain the integrity of tradition Islam that is to be passed on to future generations of Muslims. Attitude This naturally deserves appreciation and praise. This conservatism, which is seen as an authentic Islamic practice by its perpetrators, radiates in various forms, including hijab clothing, greetings in lieu of handshakes with nonmuhrim, prayers at the beginning of time, even in a state of travel (traveler) and refusal to pray *jama'* much less *Qashar* (subtraction rakaat)" (Shihab, 1999).

3). Political and Economic Aspects

John L. Esposito in his book *Islam The Straight Path* explain that:

"In the 21st century, Islam is still the second largest religion and the fastest growing religion in the world. As in the past, so it is today, the creed and practice of Islam animate more than 1.3 billion Muslims and have a significant impact on Muslim society and world politics. Yet the fight for Islam exists throughout the Muslim world between The majority of the Ummah with extremists who, though small, are dangerous and deadly" (Esposito, 2004).

Some of the problems experienced by the Islamic community in history in the political field and related to the West, one of which is Hulagu Khan's attack on the capital Baghdad (656/1258) and the assassination of the Abbasid Caliph Baghdad, the latter of which is considered a symbolic event of the decline of Islam in the political field. The originally large Islamic Caliphate, in later times became hostile to each other. Its combination with fanaticism, religious or regional beliefs further accelerated this process of decline. *Social fabric* The civilization of the Muslims was destroyed to a stage

that was not easy to restore. The Islamic dynasty in Spain also experienced the same and its destruction was pushed faster by the waves *Reconquista* which Christian forces continue to unleash there (Asari, 2007a).

In terms of history, economic problems in Islamic civilization one of them also occurred during the Ottoman Turkish Dynasty. The emergence of problems in the economic field was caused by the increasing population, and at the same time, the kingdom also faced internal problems as a result of trade and economic growth. Domestic needs began to weaken in the 16th century and at the same time Europeans had developed economic and financial power structures for their own interests.

The 16th century was preoccupied with wars for control of the new world economy. The Ottomans and French fought over the Habsburgs in Italy, Eastern Europe and the Mediterranean region, and the Ottomans fought against the Portuguese in the Indian Ocean. At the end of the 16th century the Ottomans strengthened their position in the Balkans and North Africa, but the Spanish empire relinquished part of its territory. Lapidus explain that:

"The destruction of Spain has destroyed the trading and banking centers of Italy, Germany and Castile. Their destruction paved the way for a new era of fighting for world economic domination. Several new smaller countries took part. By the end of the century the Netherlands, England, France had emerged as the dominant powers in the world of commerce" (Lapidus, Ira, 1999).

D. Western Prejudice Against Muslims in the West

The West has its own views on Islam and Muslims in general. Some get an impression of Islam through direct contact with Muslims living in Europe, or perhaps only through the mass media. But *Image* What has been created about Islam through the tragedy of September 11, 2001 in the United States, for example, has created a negative impression of Islam. Unfortunately, it is not the actual Islam that they understand, but rather the behavior of Muslims who are portrayed as acting "in the name of Islam", even though it does not represent the majority of Muslims in the world at all.

But it is also undeniable that not a few from the West, both from ordinary people and intellectuals who took the shahada after the incident (Sahrodi, 2008).

The intensity of this fear and hatred increased after the terrorist attacks on several European and American countries. Even if the perpetrators of this terror are among the Islamic minority, Western societies easily consider these acts of terror part of the Islamic mainstream. They then label Islam as a religion of terror and radicalism.

Terrorist perpetrators portrayed by the Western media as fanatical Muslims, Jihad, and these radicals increasingly affirm Islam as a threat and source of fear to Western views of life and values. On the contrary, the attitude of Western societies would be different if the perpetrators of violence and terror were Christian or Jewish fundamentalists. They do not necessarily associate it with the mainstream Christian and Jewish currents. For example, the assassination of Israeli Prime Minister Yitzak

Rabin by Jewish fundamentalists a few years ago is not necessarily associated with the Jewish mainstream as a whole.

Nikolaos Van Dam, a Dutch Ambassador to Indonesia once delivered a speech: "Islam among the general population in Europe, and the West in general, is now more often shaped by events happening near home or neighbors, than by the development of faraway Muslim countries. In Europe the view of Muslims and Islam in the past was very influenced by sticky thoughts extracted from the conflict of Christian and Islamic rulers in the Middle Ages. But today's situation in the West has developed far and away from very different. Although some rigid and biased traditional thinking still arises, there are still many new elements at play. New conflicts have arisen many times, although they have nothing to do with Islam, but their strong reflection refers to the relationship between the West and the Islamic world and Muslims in general."

There has always been a psychological barrier among Western societies to accept Muslims as an integral part of Western society and culture. This psychological barrier has recently often appeared in attitudes *Islamophobia* among Western societies against Islam. Academically, *Islamophobia* means unreasonable hatred and fear of Islam. It is not uncommon for this term to refer to intolerance (*prejudice*) and *stereotypes* which is excessive towards Islam and Muslims. Term *Islamophobia* It has often graced the news in a number of media outlets in the past decade. It is not clear when and who first introduced this term, especially in the discourse of Islamic and Western relations.

Muslims are particularly concerned about the potential for more misinformation and the spread of prejudice as Internet use accelerates. More and more schoolchildren and teenagers are able to access the Internet for school project reports and other projects, and much of the information they find is propaganda promoting a negative image of Islam. Other anti-Islamic prejudices can be expressed more informally, but that does not mean they are ineffective, if one enters the space *Chat* on the Internet.

There are several ways to reduce Western prejudice against Islam, much effort has been made to ensure that information about Islam is in textbooks and materials Teaching in schools is accurate and unbiased. One way Muslims in the West have done this is by forming organizations specifically aimed at identifying and combating anti-Muslim prejudice.

4. Western Secularism Affecting Muslims in the West

Secularism in contemporary usage is broadly an ideology that states that an institution must stand apart from religion or belief. Secularism can promote freedom of religion and freedom from coercion of belief by providing a neutral framework in matters of belief and not delegating a particular religion. Secularism also refers to the assumption that human activity and determination, especially political ones, must be based on what is considered concrete evidence and facts, not on religious influences.

The goals and arguments in favor of secularism are diverse. In European Laicism, it is proposed that secularism is a movement towards modernization and away from traditional religious values. This type of secularism, at the social and philosophical level, often occurs while maintaining an official state church, or other state support for religion.

This is what causes Muslims in the West to have The tendency of its own problems causes Muslims to look for alternatives in carrying out their daily activities in the West. I am reminded of a film that tells the story of the life of Hanum Salsabila Rais, daughter of Amien Rais who accompanied her husband Mahendra to take a doctorate in philosophy in Austria. The film is based on a novel *best seller* Hanum's own writing that tells the story of his life while in Europe, this film is titled "99 Lights in the European Sky". In a *scene*, there was a dilemma where Mahendra had to take an exam with a Professor who set his exam time on Friday, just in time for Friday prayers. In the midst of his turmoil, Mahendra who kept begging for leniency from his lecturer to be able to schedule an exam time on another day, because he had to do worship. But the Professor did not was able to grant permission, and finally Mahendra chose not to take the exam. This story is certainly very much related to secularism adopted in the West, which separates between religious institutions and values. Prof. Hasan Asari said that if a Muslim studies or studies in the West, he should be able to choose and decide for himself whether he will carry out his religious obligations or abandon it altogether. So do not be surprised if even in the library can be used as a place to pray (Delivered when explaining material on "*Study of Muslims in the West*", Thursday, December 17, 2014, at 3:10 p.m.).

But on the other hand, secularism has not always been a rock mountain for Muslims in the West, this is evident from a story I heard through audio-visual media. There is an interesting television show, telling the story of Muslim women who live life in the West with all its problems. The event is titled Muslimah Daily Journal, which airs every Sunday at 12:30 WIB on Rajawali Televisi (RTV). In one episode, there is a mother named Lusi who tells how she first adjusted to life in the West because she had to 'follow her husband' because she got a job in France as a consultant.

All his life changed due to the different socio-cultural climate from his native Indonesia. But over time, over time Lusi can adjusting himself to life in the West. She is also very grateful that the non-Muslim community near her home is very tolerant of her hijab, this is also what she feels in her children's school environment. The school does not prohibit her children from wearing hijab and more interestingly, both children are trusted to be class leaders and are always given time to perform congregational prayers in class for Muslim students.

The problem of Muslims in the West continues to grow with the increasing number of Muslims in the West. Muslims in the West, especially in America, for example, feel a certain responsibility to carry out da'wah. Muslims who actively spread Islam in the West make da'wah part of an effort to make Islam better understood, to do *Lobby* concerning political and other types of rights for Muslims,

and to offer an Islamic lifestyle as a viable alternative to secular life in the West (Smith, 2005).

5. The prospects of Islam in the West

Following Ibn Khaldun's theory, a civilization is bound to experience periods of growth, consolidation, gold, decay and then collapse. If one day the West ceases to be a mecca for universal academic traditions, and is replaced by a new civilization, then Islam should see this opportunity. The West today is a reference to history only, meaning that as an entity Western civilization will also undergo processes of natural selection. In the midst of such a situation, the desire to achieve the independence of Muslims to achieve independence in the intellectual, social, political and economic fields will give birth to new opportunities.

Muslims are the second largest community on earth. Of course, it is a huge potential if this can be worked on properly, in terms of quality and quantity. The opening of horizons of thought among some Muslim intellectuals, one of which is marked by the increasing number of Muslim students / scholars studying in the West, is a breath of fresh air for efforts to find the lost glory of the past.

There are two very strategic aspects that can expose Muslims to hope and progress in the West: education and sports. First, from the aspect of education that there have been many Muslim scientists flying in the West, from Indonesia for example, Nur Kholis Madjid and Ahmad Syafi'i Ma'arif have been lecturers at the Institute of Islamic Studies McGill University.

It is undeniable that today many universities in the West offer Islamic study programs. Call it for example, Bonn University, McGill University, University of Laiden, Chicago University, Melbourne University and Hamburg University. So droves of Muslim scholars from Indonesia 'recited' to the West. When Munawir Sadzali became Minister of Religious Affairs, there was a program to send IAIN scholars and lecturers to study Islam to the West. This policy was later continued by his successor Tarmizi Taher. Both have sent about 200 IAIN scholars to universities in the West. By the end of Pelita, Indonesia is expected to have 34 doctors and 88 masters in religion. The financial support and academic facilities offered by the West have increased this wave of arrivals of our Muslim scholars.

The participation of Muslim scientists also contributes to the development of Islamic studies education in the West, either as permanent staff or guest lecturers. In this case Fadhil explained as quoted by Sahrodi that:

"Almost all conferences and seminars relevant to Islam and Muslim countries would not be complete without Muslim scholars. For example last year, Dr. M. Atho' Mudzhar was invited by Stanford University to attend symposiums and give lectures and give points of view Islamic law in the forum "Law ang Society", and UCLA has also invited him to deliver a paper on the development of Islamic education in Indonesia. Minister of Religious Affairs Dr. Tarmizi Taher during a visit to UCLA last year had been requested by the department chair *Islamic Studies* to give A short lecture

on Islam and the role of the Ministry of Religious Affairs in Indonesia in front of several professors, although the event was not originally planned due to the crowding of his event so it had to be done over coffee after lunch. Dr. Nurkholis Majid also had to sacrifice "He is busy in his homeland to lecture at McGill University several semester" (Sahrodi, 2008).

In the sports aspect, Muslims are able to penetrate international achievements. Let's just name a few names such as Zinedine Yazid Zidane and Mesut Ozil in the field of world football, Sabina Altynbekova a member of the Kazakhstan women's national volleyball team who is successful on the international scene, Russian Muslim tennis player Marrat Saffin, British boxer of Yemeni descent Naseem Hamed and a series of other names have entered a special space in the West.

Not only that, in the political field there have been opportunities for Muslims in the West to sit in parliament, this is evidenced by the involvement of Muslims in parties in the West. But there are still challenges faced Muslims in the West like the economic problems and humanitarian problems brought about by tragedies that trigger conflicts between Muslims and the West.

Although it is denied by some Western countries that Islam is the root of the progress of European countries today. But history has already inked the gold ink of Islam, and it is inevitable that after the arrival of Islam, the horizons of thinking and dynamism in building civilizations have penetrated Western thought so that they have developed rapidly until today. The West feels that the civilization they have achieved today is a legacy of the thinking of their ancestors, the Greeks and Romans.

Regarding the prospects of Islam in the West, the author strongly feels that Islamic civilization with all its progress still remains in Europe. Islamic civilization once emerged as a pioneer in science. History also records that Muslim scientists at that time successfully led to the birth of a higher education institution called *Jami'ah* (university). Islamic civilization gave birth to Al-Qarawiyyin University in the city of Fez, Morocco which was founded in 859 A.D. Then another university that is no less is Al-Azhar University which was built in the Fatimid dynasty. Established since 969 AD, this university building is associated with the Al-Azhar Mosque in the Cairo area.

For example, some of these universities still tend to be Western, so that Islamic civilization has lost its model and has almost no alternative but to adopt modern Western educational systems and institutions. This situation was due to the collapse of classical Islam that had begun to emerge in the 13th/19th century, at this time Western educational systems and institutions were objectively superior to the educational systems and institutions of Muslims. Asari explained that:

"It doesn't take too long to realize the many problems that the Western education system brings to the body of Muslims. It was soon realized that the university grew out of Western civilization and therefore brought with it Western values and ideals, wherever it was founded. The university's product turns out (at least according to a growing group of scientists) not reflects the ideal human figure according to the Islamic perspective. The

disciplines imported with the university are located in condition. It both reflects Western ideals and is incompatible with Islam. Imitation carried out enthusiastically in a relatively long time eventually results in disappointment" (Asari, 2013).

Furthermore, not only in the field of education and science, the legacy of Islam in the West that still has prospects for the future and stands firmly today is the Mosque. As is well known, mosques in pre-modern times had varied functions. Apart from being a place of worship, the mosque is also a place of social and political activities of Muslims. Asari also explained that:

"The practice of the Prophet (peace be upon him) set a precedent for the Muslim caliphs and rulers thereafter, and its construction was carried out not only by the ruler officially, but also by nobles, wealthy and by self-help of society in general. The number of mosques grew in line with the expansion and advancement of Islamic civilization. It is not surprising that in the 3rd/9th century, according to al- Ya'qubi, city Baghdad alone has no less 3.000 mosques. On the other hand, the famous traveler Ibn Zubayr (d. 614/1217) predicted that the city Alexandria (al-Alexandria) has about 12,000 mosques. Al-Nu'aymi, a Damascus scholar who lived in the 10th/16th century, in one of his books lists more than 500 mosques he knew of in Damascus."

From the explanation above, it shows how many mosques were built in classical Islam. However, there are also several mosques in the West and are historical heritage buildings of Islamic civilization, so with this historical evidence, of course, the prospects of Islam in the West are still taken into account. As for the mosques which became a symbol of Islamic civilization in the West such as Shah Jahan Mosque, Mahmood Mosque, Eyup Sultan Mosque, Edinburgh Central Mosque, Baitul Futuh, and The Blue Mosque.

6. The Challenges of Muslims in the West

The challenges of Muslims in the future are universal because they involve all aspects of life. The problem with Muslims in the West is that there are often identical symbols of Islam with violence. So it is not surprising that images or symbols often appear against Islam that intend to slander and even insult Islam. It is a challenge for Muslims in the West to improve their image as a religion of peace and no longer link Islam with the terrors that have occurred in some Western countries recently.

Another challenge is internally Muslim in the West itself: the lack of unity. The existence of prejudiced tendencies from the West may be due to the emergence of weakness in the Muslim body itself. This is due to a lack of affection among Muslims and has begun to distance themselves from the pure teachings of Islam i.e., the Qur'an and Hadith. Although still read and studied, we do not fully understand and even succeed in applying these spiritual messages in everyday life.

To answer all these challenges, Muslims should strengthen Friendly relations, both with fellow Muslims and Westerners. Daring to learn through the West is one way that can reinvigorate all forms of prejudice so that the stability and prospects of Muslims in the future can be taken into account. The contribution of the Muslim nation today also deserves respect by the international community, because it is undeniable and many have predicted that Islam will bring progress in Western countries. This is evidenced by the growing growth of Muslims in the West which of course will also affect the human resources needed in the West.

This challenge can also be answered through educational channels. As is known, education is believed to be one of the agents of social change. On one hand, education is seen as a variable of modernization or development. Without adequate education, it will be difficult for any society to achieve progress. Therefore, many education experts are of the view that "education is the key that opens the door to modernization". But on the other hand, education is often considered as an object of modernization or development. In this context, education in countries that have implemented modernization programs is generally seen as underdeveloped in many ways, and therefore difficult to expect to meet and support development programs. Therefore the educational program must be renewed, rebuilt or modernized so that it can meet the expectations and functions imposed on it (Azra, 1996).

Learning about Islam from Westerners has been done in the past. Some professors at Al-Azhar University itself, for example, studied in the West, and among them there are those who tend to justify the opinions of the West as shown by Ali Abd. Al-Raziq and Taha Hussein. Others study in the West, but they do not become Western understandings and try to criticize and point out the weaknesses of the West. They include Muhammad Abduh, Ahmad Syalabi, Mahmud Qombar, Zaglul al-Najjar, and many more (Nata, 2011).

Excessive and unrealistic anti-Western attitudes have led to a decline in Islamic education. Attitude This is implemented into the rejection of secular ideas that are allegedly a product of the West, so this is where the brain base of the dichotomy arises. Stemming from this dichotomy, the problem continues to roll like a 'snowball' that is getting bigger and bigger. For this reason, Muslims should not be pessimistic about all the challenges in the West, but with all their best efforts should always feel optimistic and make every opportunity a positive thing for the prospects of the Muslim world in the future.

4. CONCLUSION

The encounter between Islam and the West, both of which influenced the civilization of the Jewish people. Many Jewish scholars, philosophers, and theologians were born from the tutelage of Andalusian Muslim teachers. In the study of Muslims in the West, the object of study is Muslims who settled in the West, whether they have become native citizens of the country, immigrants, or immigrants from Islamic

countries who work or study in the West. The discussion is examined from all aspects of life in terms of religion, social and culture, economy, politics, opportunities and challenges of Muslims in the West.

Islam/Muslims entered the Western world through Andalusian influence, Ibn Rushd's loose tackling ideas, through Sicily, the Crusades and the exchange of business between East and West. The study of Muslims aims to study and know in depth about the issues, challenges and prospects of Muslims in the West. The targets are Muslims who have settled in the West, immigrants and Muslims who study in the West.

The problem of Muslims in the West concerns social matters and cultural adjustments, prejudices, and Western secular principles that affect the opportunities of Muslims in the West.

There are two very strategic areas in the West for Muslims: education and sports. All the challenges faced by Muslims in the West today must be seen as positive things that can open opportunities for Muslims in the future, so that prejudice against Islam can be controlled by establishing harmonious relations with Western societies.

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