



Islamophobia as a Global Narrative A Philosophy of Science Critique of the Production of Religious Knowledge

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ABSTRACT

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Islamophobia has emerged as a global issue shaping public perceptions of Muslim communities through knowledge construction and narrative dominance. This study aims to analyze how Islamophobia is produced as a global narrative through mechanisms of religious knowledge and its epistemological implications. The research employs a qualitative approach with a critical case study design, involving 12-15 informants, including academics, media practitioners, and community leaders. It utilizes in-depth interviews, media and document observation, and archival documentation. Findings indicate that Islamophobia is constructed through selective information, epistemic bias, and the politicization of knowledge; global media emphasizes conflict and extremism, while political and ideological interests influence religious epistemology. The study's novelty lies in applying a philosophy-of-science perspective to examine knowledge production. Practical implications include the need for media literacy, critical education, and intervention strategies to reduce negative stereotypes and strengthen interfaith dialogue.

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INTRODUCTION

Islamophobia has evolved into a global issue that affects various social, political, and cultural dimensions. This phenomenon not only generates discrimination against Muslim individuals but also shapes deeply rooted negative stereotypes within international society. The significance of this study lies in the need to understand how Islamophobic narratives are produced and disseminated through media, education, and public discourse. The increasing prevalence of anti-Muslim sentiment has serious implications for social integration and global security (Ahmad, 2022; Rifqi, 2022; Setiawan, 2023). By analyzing this issue from the perspective of the philosophy of science, this study contributes to a critical understanding of the production of religious knowledge and its implications for public policy, education, and interreligious interactions, thereby enabling society to better address discrimination based on belief (Ritonga, 2019; Salbia, 2022).

At the practical level, Muslim communities face various forms of marginalization as a result of the widespread dissemination of Islamophobic narratives (Kurniawan, 2024). This phenomenon is evident in negative stereotypes portrayed in mass media, cases of discrimination within educational and workplace institutions, and political policies that are exclusionary toward Muslim communities. For instance, the Global Attitudes Survey (2022) indicates that a significant proportion of non-Muslim citizens in Europe and the United States hold misconceptions about Islamic religious practices (Hakim, 2024; Haviz, 2025). Such conditions generate social tension, increase fear and distrust, and hinder cross-cultural dialogue. This problem constitutes an important background for the present study, as without a critical understanding of how religious knowledge is produced and socially constructed, responses to Islamophobia tend to remain partial and reactive rather than strategic and preventive.

A number of studies have examined Islamophobia from sociological, psychological, and media perspectives. Collins et al. (2021) highlight the negative representation of Muslims in international media, while Fahmi et al. (2023) emphasize the role of education in shaping religious stereotypes. Wibiksana (2023) analyzes the social impact of Islamophobia in workplace settings, and Said (2023) dan Beno (2022) link public perceptions to discriminatory political policies. Despite the richness of empirical findings, previous studies tend to focus on social phenomena without critically examining the epistemological foundations underlying the production of religious knowledge itself. This study positions itself within this gap by examining Islamophobia not merely as a social phenomenon, but as an outcome of epistemic construction. Its contribution, through a philosophy of science approach, is to offer a new perspective on how knowledge about Islam is produced, disseminated, and employed in shaping global narratives.

The novelty of this study lies in its epistemological approach to Islamophobia as a global narrative. Unlike previous studies that tend to be empirical or descriptive, this research emphasizes a critical analysis of the methodologies, assumptions, and biases involved in the production of religious knowledge. By employing a philosophy of science perspective, the study explores how power, politics, and social interests shape representations of Islam in the global sphere (Candra, 2024; Rahman, 2024). The significance of this research extends beyond theoretical understanding to practical implications, particularly in generating more equitable epistemic strategies in education, media, and public policy. Accordingly, this study serves as an important instrument for challenging stereotypes, strengthening tolerance, and supporting interreligious dialogue in global society.

The main research question of this study is: how is Islamophobia produced as a global narrative through mechanisms of religious knowledge, and what are its epistemological implications for Muslim societies? This study highlights fundamental problems in the form of epistemic bias, stereotyping, and

information distortion in the construction of Islamic discourse within media, academia, and politics. By understanding these mechanisms, the research seeks to identify the root causes of negative perceptions and epistemic injustice. The focus of the study is not merely on social impacts, but on how religious knowledge itself is formed, controlled, and utilized to reinforce the dominance of particular ideologies. This question is crucial, as effective social solutions and public policies require a deep understanding of the epistemic structures that underlie Islamophobia.

At the outset, this study argues that Islamophobia is not merely a social phenomenon, but a systematic epistemic construction. The originality of its contribution lies in employing a philosophy of science approach to analyze the production and dissemination of religious knowledge, thereby uncovering the biases, assumptions, and power relations that underlie it. This research provides a new framework for understanding how negative narratives about Islam are constructed and reproduced in the global sphere. Accordingly, its theoretical contribution lies in expanding the discourse of Islamic epistemology, while its practical contribution is to offer a foundation for more inclusive strategies in education, media, and public policy. This study is expected to foster critical awareness within global society regarding religion-based stereotypes and discrimination, while also strengthening equitable cross-cultural dialogue.

METHOD

This study employs a qualitative approach with a critical case study design (Assyakurrohim et al.2022). This design is chosen because the research aims to develop an in-depth understanding of how Islamophobia is produced as a global narrative through the construction of religious knowledge. A critical case study enables the researcher to explore phenomena within real-life contexts, identify epistemic biases, and examine power mechanisms involved in the production of knowledge. This approach is aligned with the philosophy of science perspective, in which data are critically analyzed to uncover patterns, assumptions, and social implications of Islamophobic narratives, while allowing flexibility to integrate multiple data sources such as documents, media, and interviews.

The research is conducted in Indonesia as a national case study, complemented by an analysis of the international academic environment through global documents and media sources. Indonesia is selected due to its status as the country with the largest Muslim population in the world and its significance as an important representation in global Islamic studies. Research informants consist of approximately 12–15 individuals, including academics and researchers in Islamic studies, media practitioners and journalists, as well as religious activists or community leaders who have experienced the impacts of Islamophobia. Informants are selected using purposive sampling, based on criteria such as their ability to provide in-depth information on the construction

of Islamophobic narratives, direct experiences, and critical perspectives on the production of religious knowledge.

Research data are collected through several primary techniques ((Rusandi et al., 2021). First, in-depth interviews are conducted with informants to obtain personal perspectives, lived experiences, and critical viewpoints related to Islamophobia. Second, document and media observation is carried out on representations of Islam in global media, academic articles, and popular publications. Third, digital archive and literature analysis is employed to examine Islamophobic narratives and theories of religious epistemology. Fourth, limited Focus Group Discussions (FGDs) are conducted with academics and media practitioners to validate preliminary findings and to obtain collective insights. This combination of techniques enables data triangulation, allowing the phenomenon to be analyzed holistically.

Data analysis follows an interactive and continuous approach, consisting of four stages (Hadi, 2021). First, data condensation, involving the selection, filtering, and highlighting of essential information from interviews, documents, and media sources. Second, data reduction, which entails organizing data into themes, categories, and patterns relevant to the production of religious knowledge and Islamophobic narratives. Third, data display, presenting data in the form of descriptive narratives, thematic tables, and critical concept maps to facilitate the identification of relationships among concepts. Fourth, data verification, which involves evaluating consistency, relevance, and credibility through triangulation, discussions with informants, and engagement with relevant literature. These stages enable the researcher to interpret the phenomenon critically and systematically in accordance with the philosophy of science perspective.

Data validity and trustworthiness are ensured through several procedures. First, source and method triangulation is applied by comparing information obtained from interviews, documents, and media sources. Second, member checking is conducted by confirming preliminary findings with informants to ensure accurate interpretation. Third, an audit trail is maintained through systematic documentation of all data collection and analysis processes to ensure transparency and verifiability. Fourth, peer debriefing is undertaken through discussions with experts in Islamic studies and qualitative methodology to assess the consistency and accuracy of the analysis. Through these measures, the study is expected to produce credible and valid findings that contribute to the advancement of Islamic studies and the philosophy of science.

RESULT AND DISCUSSION

Result

The findings of this study discuss how Islamophobia is formed through the interaction between the production of religious knowledge, institutional power, media, and global narratives. In addition, the study highlights how stereotypes toward Muslims are systematically reproduced through

international media and how religious epistemology is politicized in the global arena. These findings provide a comprehensive picture of the mechanisms through which negative perceptions of Muslim communities are constructed.

Islamophobia as a Construction of Knowledge and Power

This sub-finding refers to how Islamophobic narratives are formed through the construction of religious knowledge influenced by institutional power, media, and public discourse. Empirically, this phenomenon is observed when information about Islam is presented selectively, emphasizing extreme practices or the behavior of minority groups, thereby creating negative perceptions that are attached to the entire Muslim community. This process of construction is not natural but is guided by specific political, social, and economic interests that exploit public ignorance. In this context, religious knowledge functions not only as an educational tool but also as a means of reinforcing the dominance of particular narratives.

The operationalization of this sub-finding is based on in-depth interviews with key informants, through which the researcher identifies recurring patterns of narrative formation, epistemic bias, and the influence of power in the production of Islamophobic discourse. In the first interview, an Islamic studies academic stated, "Many publications and media reports emphasize extreme cases without adequate context, leading the public to generalize the entire Muslim community." A second informant, a media practitioner, added, "The narratives circulating are often constructed by institutions with political interests, resulting in biased information that fosters fear toward Islam."

The researcher's interpretation of these data indicates that Islamophobia is constructed through imbalanced information selection, where minority cases are presented as representative of the majority, thereby reinforcing negative stereotypes. Institutional and media power plays a central role in determining what is considered legitimate discourse in the public sphere, resulting in epistemic bias when society uncritically accepts manipulated knowledge without contextual evaluation.

An interview with a community leader revealed, "When I attempt to explain moderate Islamic practices, the general response is skepticism or even rejection, because certain narratives have already been established through media and political discourse." Another informant, an international academic, emphasized, "Several global educational materials adopt Western perspectives that highlight conflict and terrorism, embedding bias against Islam from the outset." The researcher interprets these findings as evidence of the internalization of dominant narratives by the public, in which power structures and mechanisms of knowledge dissemination systematically shape societal understanding of Islam. This process demonstrates a close interaction between knowledge production, discursive dominance, and stereotyping, ultimately forming Islamophobia as both a social and epistemic phenomenon.

Observations of online media and academic publications reveal consistent

patterns in the representation of Islam. For example, news articles frequently highlight extreme cases without presenting moderate practices, while international research reports tend to emphasize conflict or security issues. The researcher interprets these findings as evidence that Islamophobic narratives are constructed through systematic information selection. Restating the data, both media and academic publications tend to foreground elements that trigger fear or stereotypes, while the everyday realities of Muslim communities are largely ignored. This pattern illustrates the presence of epistemic power mechanisms, whereby certain actors control what is regarded as “legitimate knowledge” and accepted by the broader public.

Synthesizing interview and observational data, a clear pattern emerges: Islamophobia is formed through the selection and manipulation of information by institutions that possess power. Media organizations, educational institutions, and international publications often portray extreme cases or conflicts as representative of Islam, leading society to accept negative stereotypes without adequate context. Interviews demonstrate that internalized epistemic bias reinforces these narratives, as the knowledge received by the public has already been constructed. Observational data further confirm that institutional power plays a crucial role in filtering and legitimizing dominant discourses. Overall, this pattern indicates that Islamophobia is not merely a social phenomenon but a systematic epistemic construction, in which knowledge and power interact to shape global perceptions of Muslim communities.

Global Narratives and the Formation of Stereotypes about Muslims

This sub-finding refers to how media, publications, and global discourse shape perceptions and stereotypes of Muslims. Empirically, this phenomenon is evident when information presented in international mass media or academic publications emphasizes conflict, extremism, or terrorism as representations of Islam, while moderate practices and the everyday lives of Muslim communities are rarely highlighted. The operationalization of this sub-finding is conducted through content observation of online media, international articles, and academic publications to identify recurring narrative patterns. The focus of the analysis is on identifying indicators of stereotyping, such as news framing, word choice, and visual imagery, which reveal how negative perceptions of Muslims are constructed and systematically reproduced in the global sphere.

Table 1 : Observation and Indicators

Observation	Indicator
International news emphasizes acts of violence committed by extremist Muslim groups	Representation of extremism as the majority of Islam
Academic articles highlight religious conflicts in specific regions	Focus on negative issues and conflict-oriented narratives
Global social media disseminates memes or illustrations stereotyping Muslims	Visual representations that trigger fear and bias
International publications rarely present moderate Muslim practices	Imbalance in positive representation
Media coverage highlights Islamic symbols (e.g., hijab,	Symbolic framing that generates stigma

Based on the table above, it is evident that global media and publications tend to emphasize negative narratives and conflict-oriented representations of Muslims. The researcher interprets that the selection of focus, visual illustrations, and symbolic framing contributes to the formation of stereotypes that become attached to Muslim communities at a global level. A restatement of the data indicates that extreme actions or specific symbols are presented as representative of the majority, while moderate practices are largely invisible. These observations reinforce the understanding that public perceptions of Muslims are systematically shaped through selective content, resulting in global narratives that consistently reproduce negative stereotypes. In other words, these stereotypes are not random phenomena but the outcome of structured and repetitive communication patterns.

The patterns emerging from the observational data indicate that global media and publications play a central role in shaping public perceptions of Muslims. The emphasis on conflict, extremist actions, and specific symbols serves as key indicators of stereotyping, while the everyday practices and moderation of Muslim communities are rarely represented. Visual imagery and symbolic framing further intensify fear and bias, leading to the widespread acceptance of negative stereotypes. Overall, the data reveal a systematic pattern in which global narratives employ selective content and specific framing strategies to reinforce negative images of Islam. This pattern confirms that stereotypes are not merely public perceptions but the result of deliberate and consistent information reproduction in the international sphere.

The Politicization of Religious Epistemology in the International Sphere

This sub-finding refers to how religious knowledge is influenced and politicized by global actors through policies, diplomacy, and international practices. Empirically, this phenomenon is observed when political decisions, the agendas of international institutions, and global campaigns shape narratives, educational materials, and publications concerning Islam. The operationalization of this sub-finding is conducted through documentary evidence, including photographs of activities, policy archives, records of international conferences, and reports from media campaigns, which demonstrate that religious epistemology is not neutral but embedded within specific political and social interests. This sub-finding emphasizes that the politicization of Islamic epistemology is not merely theoretical but is manifested in concrete actions and visually verifiable documentation.

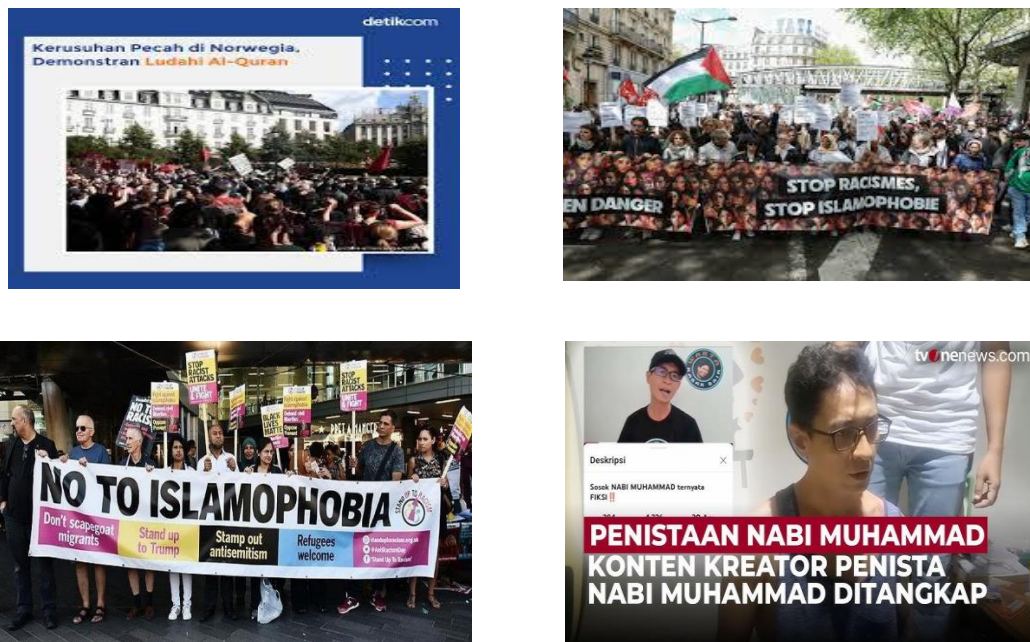


Figure 1. Islam and the Construction of Negative Perceptions in the International Arena

Based on the documentation, it is evident that global politics and international policies influence the ways in which religious knowledge is produced and received by the public. The researcher interprets these practices as shaping narratives that are already biased against Islam, in which published content, organized seminars, and formulated policies tend to emphasize conflict and risk rather than moderation and everyday religious practices. Visual observations from conferences, campaigns, and official documents reveal a pattern indicating that global actors play a significant role in shaping religious epistemology, which is then widely represented through media and publications. A restatement of the data demonstrates that the politicization of religious epistemology is not abstract but is recorded in concrete actions, such as conferences, policies, publications, and media campaigns that privilege particular perspectives. The researcher's interpretation reinforces the view that global narratives about Islam are often controlled by political, security, or ideological interests. This documentary pattern reveals a direct relationship between global power structures and the production of religious knowledge, thereby shaping public perceptions of Islam through power-laden information structures.

The patterns identified in the documentation indicate that religious knowledge is politicized through agenda control, framing, and selective information practices. International conferences, institutional policies, and media campaigns frequently emphasize negative issues or conflict, while moderate practices and the everyday lives of Muslim communities remain largely invisible. Visual materials and archival records reinforce pre-existing narratives, leading

the public to internalize particular perspectives without access to a comprehensive context. Overall, these patterns demonstrate that religious epistemology in the international arena is not neutral but functions as a political instrument that systematically shapes global perceptions of Islam.

Discussion

The discussion of the research findings demonstrates that Islamophobia is formed through the interaction between the production of religious knowledge and institutional power, media, and public discourse. These findings align with existing literature that emphasizes the role of media and institutions in shaping public perceptions; however, they differ in their epistemological focus. Previous studies have largely concentrated on social impacts or discrimination, whereas these findings highlight how epistemic bias and systematic information manipulation create stereotypes that become embedded within Muslim communities (Candra, 2024; P. A. Setiawan, 2025). This indicates that Islamophobia is not merely a social phenomenon but also the result of knowledge construction influenced by power relations, thus requiring a critical understanding of the sources and circulation of information. From a practical perspective, these findings underscore the importance of critical education and media literacy in reducing the internalization of negative stereotypes.

The second sub-finding highlights the role of global narratives in shaping stereotypes about Muslims through media, publications, and international discourse. Observations indicate that disseminated content tends to emphasize conflict, extremism, or particular symbols, while moderate practices are rarely represented. This finding is consistent with literature identifying media framing as a key factor in stereotyping; however, this study provides concrete evidence of systematic and consistent content selection patterns (Dzuriyatun et al., 2022; Maryam, 2025). The theoretical implication is the need to understand stereotypes as the outcome of deliberate information production rather than spontaneous public perceptions (Mastori et al., 2025). Practically, this finding suggests that interventions aimed at improving public perceptions must focus on correcting framing and representation in global media, rather than relying solely on localized outreach efforts.

The third sub-finding indicates that religious epistemology is politicized in the international sphere through conferences, policies, media campaigns, and academic publications. This finding emphasizes that knowledge about Islam is often shaped by political and ideological interests, differing from earlier literature that tends to focus on political actions or policies without examining their epistemological consequences. The theoretical implication is an expanded understanding within the philosophy of science that the production of religious knowledge may be influenced by global power structures rather than being a purely academic process (Amananti, 2024; Sain, 2025). Practically, this underscores the need for vigilance toward global narratives and the importance of educational strategies and critical literacy capable of distinguishing between

factual knowledge and political constructions.

These three sub-findings are interrelated, forming a pattern that demonstrates Islamophobia as a structured and systematic phenomenon rather than a random perception or individual bias. Information selection, symbolic framing, and the politicization of epistemology reinforce one another in shaping negative narratives that gain widespread acceptance. The distinction from previous literature lies in the emphasis on the interaction between knowledge, power, and global narratives, rather than solely on social or psychological impacts. The theoretical implication is the conceptualization of Islamophobia as an epistemic construction involving multiple actors and mechanisms of power. Practically, these findings highlight the importance of multilayered intervention strategies encompassing media, education, and public policy.

Overall, this study contributes to the development of philosophy of science and religious studies by emphasizing that public perceptions of Islam are shaped by the interaction between information, global narratives, and institutional power. The findings broaden understanding of how epistemic bias and the politicization of knowledge can influence society at large. The practical implications include the need for critical education, media literacy, and evidence-based policies to minimize negative stereotypes and Islamophobia. These findings also provide a foundation for future research to examine mitigation strategies for negative narratives through the reformulation of religious epistemology and the dissemination of fair and accurate information.

CONCLUSION

This study asserts that Islamophobia is an epistemic construction formed through a complex interaction between the production of religious knowledge, institutional power, media, and global narratives. The findings indicate that information selection, symbolic framing, and the politicization of knowledge generate negative stereotypes that become attached to Muslim communities across different parts of the world. The key insight derived from this study is the understanding that Islamophobia is not merely a social bias or a random perception, but rather the result of systematic epistemic manipulation.

The practical implication of this finding is the importance of critical education, media literacy, and vigilance toward global narratives so that society is able to evaluate information objectively, reduce the internalization of stereotypes, and foster more inclusive interfaith dialogue. This study emphasizes that a critical understanding of the production of religious knowledge is essential in countering religion-based discrimination.

The strength of this research lies in its philosophy of science approach to analyzing the production and dissemination of religious knowledge, thereby making a significant contribution to the development of Islamic epistemology and global Islamophobia studies. The study successfully identifies patterns of interaction between power, media, and global narratives in shaping public

perceptions, while also demonstrating how epistemic bias influences societal understandings of Islam.

However, this research has several limitations, including a limited number of informants drawn primarily from academics, media practitioners, and community leaders, as well as a case-study focus predominantly centered on Indonesia. Future research is recommended to expand the geographical scope, involve cross-cultural actors, and empirically examine mechanisms for mitigating negative narratives, so that strategies for strengthening epistemic literacy and reducing stereotypes can be developed more effectively.

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