Islamophobia in Teaching and Learning Civilization in Malaysia: A Contributory Factors

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Abstract—**Malaysia guarantees freedom of religion even Islam is the main religion of the country. All races with various religions live in peace and harmony. But then, the feeling of dislike with each other (different religions) still exist in the deep of their heart. Islamophobia is a current issue in Malaysia. Contributory factors of islamophobia are different from west, east, north and south. The researchers conduct a survey to get the contributory factors of Islamophobia in Malaysia. Three factors are taken from the the current issues topic in Islamic and Asia Civilization (TITAS) course. Those are *jihad, hudud* and *polygamy*. This paper will answer the null hyphotesis which stated that there is no contribution of *Jihad, hudud and polygamy* towards Islamophobia among non-Muslim in IPG. The respondents for the questionnaire are non-Muslims, undergraduate students, selected from four Teachers' Training Institutions of Malaysia. The samples are 280. While for interviewee only 4, choose one for each IPG who are fluent Malay Language. The interview is conducted informal. In analyzing the questionnaires, the regression is used while the interview data analyzed using ATLAS. ti. As a conclusion, *polygamy* and *hudud* don't contribute to the Islamophobia. While, *Jihad* considered contribute, but the level of contribution is small. The other contributory factors are conversion to Islam and being in group, Muslim dress code, circumcision after converting , the concept of *halal and haram* and about obedient which Muslim must obey all the Islamic teaching without asking the reason especially the things which related to *Samiyyat*.**

Index Terms—**islamophbia, titas, jihad, hudud, poligamy**

I. INTRODUCTION

Malaysia is a multiracial and multicultural country. Consist of three major races with various ethnics, Malay, Chinese and Indian. The population of Muslims is 61 percent. The government promotes the preaching of Islam and declares Malaysia is an Islamic state. The second large of population is Chinese. They practice mix beliefs such as Buddhism, Daoism and Christian. The third major population is Indian. They are Hinduism. The relations between different religious groups are generally tolerant. Christmas, Chinese New Year, and Deepavali have been declared national holidays alongside Islamic holidays.

Malaysia guarantees freedom of religion. In Malaysian Constitution, Article 11 provides that every person has the right to profess and to practice their religion. In Article 3, it says that Islam is the religion of the country but other religions may be practiced in peace and harmony.

Even though all races with various religion live in peace and harmony, normally the feeling of dislike with each other (different religion) still exist in the deep of their heart. According to the history of Malaysia, we saw few controversial issues raised out by non-Muslims such as the declaration of Malaysia as an Islamic State, implementation of Islamic Law and using the word "Allah" among non-Muslims. The uncertain feeling leads to the Islamophobia.

Islamophobia is a current issue in Malaysia. It is a complex phenomenon that involves many different features and expressions. It also has many contributory factors which are very different from west, east, north and south. The researcher conducted a survey to get the contributory factors about the current issue. The researcher took three factors from the current issues topic in Islamic Civilization and Asia Civilization (TITAS) course. The factors are jihad, hudud and polygamy. In short, the objectives of this paper are to analyse does jihad, hudud and polygamy contribute to Islamophobia and how much of the contribution is. Besides that, the paper also explore the other factors contribute to Islamophobia.

II. LITERATURE REVIEW

Islamic Civilization & Southeast Civilization (TITAS) is the compulsory course in many of universities, institutions and collages. It is obligated to all Muslims

and non-Muslims students. In 1995, Khairul Anwar Mastor [1] analysed "Pengajaran Kursus Tamadun Islam kepada pelajar bukan Islam" and the result showed that the respondents have a negative perception towards this course. The area of Khairul's research was more general compare to this paper which focuses on current issues in TITAS those are jihad, hudud and poligamy. Another paper presented by Tan Sri Dr. Awang Had Salleh entitled, "Pendidikan Islam: Antara Matlamat Asal dan Matlamat Gantian" discussed about the method of lecture among the lecturers. That paper didn't touch about the content of the course.

Besides that, the research by Afendi (2001) [2] found that 64.5% of non-Muslims' respondents agreed they got the Islamic knowledge through the Islamic civilization course. 73% understood the content of the course. 84.8% admitted they got moral value from the course. In 2010, The Islamic Civilization Secretariat has done the research on perception, knowledge and attitude towards TITAS. In short, the result shows that they have positive perception, knowledge and attitude towards this course. There is a gap between previous research with this paper which it focus only on current issues related to jihad, hudud and poligamy with the contribution towards Islamophobia.

According to the issue of Islamophobia, there are lots of articles about the misconception towards Islam written by Muslims and non-muslims. The article which attract me to discuss is the article written by Muhammad Qutb (1987) [3] which has been translated by Yusoff Zaky Yacob, entitle "Salah faham terhadap Islam" (Misconcept of Islam). He clarified all the misconceptions about polygamy, hudud and jihad. But, he didn't mention the relationship of those terms with islamophobia. That is the gap with this paper. Meantime, it is also defferent with Pahrol Muhammad Juoi (2011) [4] who wrote about the effects of misunderstood about Islam.

Out of Malaysia, the issue of Islamophobia is quiet famous. For instance, Henk Dekker and Jolanda (2007) [5] entitle "Islamophobia and its origins". Linda Edvardsson (2008) [6] entitle IslamophobiIslamophobia: Strategies of Islamophobia and strategies against it. While in 2010, Zafar Iqbal [7] wrote about Islamophobia or Islamophobias: Towards developing a process model". Zafar introduced a model explaining the process of islamophobia. He also analysed the history of islamophobia happen in US and Europe. For him, this issue became worst because of the exaggeration of media.

Next is the explanation of jihad, hudud and polygamy. Jihad is an Arabic word as well as an Islamic term. This meaning covers inner spiritual and outer physical struggler. Jihad does not means "attacking" or "killing" (Fikri, 2007) [8]. Both are very different from "struggling". The real concept of Jihad has not conveyed precisely. So that non-Muslims always misunderstood with Jihad. They believe Jihad as war and have a military meaning in the large majority of cases (firestone, 1999) [9]. The wars in the history of Islam were merely done for the sake of Islam. But the attacking which done by certain Muslims were in the sake of personal or groups not for Islam.

The research done by Amin Saikal (2004) [10] entitle "Islam and the west: challenges and opportunities" discussed about the jihad during the period of Prophet Muhammad (peace upon Him). All the Meccans population (Muslims and non-Muslims) accepted the concept of Jihad nicely just because they are very clear about this concept. But then, the perception was totally changed during the crusade. The enemy of Islam distorted the meaning and the real concept of jihad. Therefore, some of non-Muslims phobia to jihad.

Hudud is too an Arabic word and Islamic term. Literally it means "limit", or "restriction". It refers to the class of punishments that are fixed by Allah in the Quran and explained in detail by Hadith. The offences that include under hudud are theft (Sariqa), highway robbery (Qat' al-Tariq), illegal sexual intercourse (Zina'), false accusation of zina (Qadhf) and drinking alcohol (Shurb al-Khamr) (Abd al-Qadir Awdah, 1991) [11].

Hudud is the best practice that introduced by Allah to all nations. It is practical, complete and global. Unfortunately some of the Muslims themselves reject, not accept and hate of this term. According to John L. Esposito (2002) [12], he observes that Muslim reformers have argued that "these punishment were appropriate within the historical and social contexts in which they originated but are inappropriate today and that the underlying religious principles and values need to find new expression in modernizing societies".

The Malay book written by M. Hanipa (2003) [13], entitle "Hudud: One comparison, the answers of accusation towards hudud". He questioned in his book why some Muslims themselves deny hudud and some of them put hudud aside. Hudud is the Creator law that symbolizes the power of law and power of belief (aqidah). So, implementation of hudud means show the power of Allah.

The rejection of hudud happens among muslims and moreover among non-Muslims. Ridhuan Tee Abdullah (2011) [14], a lecturer from Malaysia National Defence University, suggested to implement Islamic law (hudud) is 'by force'. For him it is the best way because the people always have million of reasons to avoid from hudud Anyway, one of the state member of religious affairs (Kelantan), Nik Mohd Ammar (2011) [15], using another approach by changing of mindset from viewing Islam as a ritual to reviewing Islam as the way of life. Gradually, the people will be educated and accept Islamic law. From his experience, he believes that non-Muslims are very receptive to the explanations about hudud and Islam. Therefore, the researcher tries to find out any contribution of hudud towards islamophobia. It is because through the survey, majority of non-Muslims dislike the topic of jihad, hudud and polygamy which are under TITAS (Azizah Hussin, 2012) [16].

Marriage is a legal arrangement in Islam, lays rights and corresponding responsibilities on each spouse. Allah gives permission to Muslims practice polygamy but it is limited to four if they are affordable and variable. Give permission is not the meaning of compulsory. Prophet Muhammad has forbidden discrimination between the

wives or between their children. Actually, if one husband can practice polygamy wisely it will settle many things in their lives. Upgrade the status of women, decrease the number of unmarried women, who give birth to many sons and daughters that will continue the message of the Prophet as well as helping each other in economics, educations and socials. Anyway, in actual life the researchers estimate no more than 2% of the married Muslims male practice polygamy. Most of them feel that they cannot afford to spend more than one family.

Yvonne (2006) [17] in the book "Muslim women in America, the challenge of Islamic identity today" presents the accusation and wrong perception of non-Muslims towards polygamy. It also has been misunderstood by non-Muslims. Islam is criticized for allowing polygamy. They view polygamy as a relatively backward and impoverished. It is also considered as a license to promiscuity, a violation of women's rights and demeaning to women. Therefore this research analyzes the contribution of polygamy towards Islamophobia among non-Muslim.

In short, this paper will answer the null hypotheses that are:

H01 There is no contribution of *Jihad* towards Islamophobia among non-Muslim in IPG.

H02 There is no contribution of *Hudud* towards Islamophobia among non-Muslim in IPG.

H03 There is no contribution of *Polygamy* towards Islamophobia among non-Muslim in IPG.

III. METHODOLOGY

We are discussing about the respondents, questionnaires, validity and reliability.

A. Respondents and Research Subject

For the questionnaire, the respondents were non-Muslims, undergraduate students, selected from educational institutions of Malaysia. There are twenty seven of educational institutions in Malaysia with various courses offered to the students. Only four institutions involved in this research. The populations are 1080 who come from the first semester 2013. While there 280 samples, the size of sample is based on Sedlack & Stanley (1992) [18] which consider 1/10 from population is acceptable. Hence, 280 samples are more than enough. But then, the questionnaires that had been collected were 233 sets. The total is still relevant according to E. Babbie (2007) [19] that if the questionnaires over 70%, so it is considered as "good" and acceptable to make a generalization. While for interview, the research subject was choose one subject for each IPG. They were selected by their lecturers who know better about their knowledge, their Malay language and their skill of communication. The interview conducted in informal way.

B. Questionaires, Validity and Reliability

The questionnaires consist of 31 items to measure the knowledge and understanding of jihad, hudud and poligamy. 11 items for jihad, 12 item for hudud and 8 item for poligamy. Besides that, there are 15 items to measure the islamophobia. The items of jihad, hudud and poligamy were taken and rearranged from previous researches such as Aminuddin Ruskam (2010) [20] entitle "Sikap masyarakat Malaysia terhadap pelaksanaan undang- undang jenayah Islam: kes rujukan di negeri Johor Darul Takzim. Empirical research of Maziah Mokhtar (2003) [21] entitle "Sikap pelajar terhadap pelaksanaan undang-undang Islam di Malaysia di Universiti Teknologi Malaysia" and the research of Zulkifli bin Mohamad Noh (2002) [22] entitle "Pandangan para pelajar terhadap Kursus Tamadun Islam dan Asia (TITAS) di IPTA: Suatu Kajian Kes di universiti Utara Malaysia. Sintok, Kedah".

All the items selected had been checked and approved by three choosen specialists from other universities. Meantime, the items for islamophobia were taken and rearranged from the researches done by Sherman A. et al. (2009) [23] entitle "The Islamophobia Scale: Instrument Development and Initial Validation", Ngatijam (2003) [24] entitle "Islam pada pandangan pelajar bukan Islam berketurunan Cina di Universiti Malaya". All the items those have been rearranged were shown to the three speacialists from other universities to make a confirmation for the validity. The scale of the items using Likert-type scale, 5 point-scale, from 1 (strongly disagree) to 5 (strongly agree). To measure the reliability of the questionnaires, the researcher used Cronbach Alpha analysis. And the result is shown below (see Table I):

TABLE I. RELIABILITY OF THE ITEMS

Knowledge & Undestanding Of Jihad, Hudud & polygamy	N of items	Cronbach Alpha
Jihad	11	0.94
Hudud	12	0.98
Poligamy	8	0.92
Islamophobia	15	0.90
Total	46	0.94

Alpha can take values between 0 and 1. The closer to 1, the more reliable the scale of our variable. Most researchers agree 0.7 is acceptable (M. Rafi, 2011) [25]. According to Table I, the alpha of this research for the variables is very reliable.

C. Analyse

The regression has been used to anlyse the data through SPSS Programme. The researcher uses the standard multiple regression which all the predictors entered simultineous in the predictor's box. Then the result of regression equation will be shown. All the assumptions of regression like linearity, multicolinearity, singularity and outlier have been checked. While the interview transcripts have been analyzed using ATLAS. ti.

IV. RESULTS

Table II shows that only one predictor include into regression equation that is jihad. While Table III shows the predictors excluded from the regression equation those are hudud and poligamy. Both are not significant where the values show that the significance is more than 0.05 (0.420 and 0.574).

TABLE II.   PREDICTOR ENTER INTO REGRESSION EQUATION

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	Mean PK Jihad		Stepwise (Criteria: Probability-of-F-to-enter <= .050, Probability-of-F-to-remove >= .100).

a.   Dependent Variable: Islamophobia

TABLE III.   PREDICTOR EXCLUDED FROM REGRESSION EQUATION

Excluded Variables

Model	Beta In	T	Sig.	Partial Correlation	Co linearity Statistics Tolerance
meanPK Hudud	-.061[a]	-.807	.420	-.053	.749
meanPK Poligami	-.041[a]	-.563	.574	-.037	.814

a.   Predictors in the Model: (Constant), meanPK Jihad
b.   Dependent Variable: Islamophobia

TABLE IV.   MODEL SUMMARY

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.191[a]	.037	.032	.68128

a.   Predictors: (Constant), mean PK Jihad,
b.   b. Dependent Variable: Islamophobia

Summary models in Table IV tell about the variance on dependent variables or it is to determine how far this model explains the role of predictor towards islamophobia. R shows the correlation between predictor and dependent variable (Bhasah, 2007) [26]. The value of R is 0.191. The relation is very weak. But then, it is not the serious case if the purpose of research is just to predict (Sekaran. U, 2013) [27], R square or known as coefficient of determination tells how much of the variance in the dependent variables is explained by the model. And the result shows that 0.037. Express in percentage, only 3.7% variance of jihad contribute to the variance of islamophobia. It means that, the rest of 96.3% are contributed by other factors. And those factors will be found out next time through interviews.

TABLE V.   ANOVA

ANOVA[b]

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	4.041	1	4.041	8.706	.004[a]
Residual	106.288	229	.464		
Total	110.328	230			

a.   Predictors: (Constant), meanPKJ2,
b.   Dependent Variable: Islamophobia

This table shows the statistical significance of the model that we built (Bhasah, 2007). The value, F (1, 23) = 8.706, and the significance p<0.005 (Pallant, J., 2005).

It means that the model we built reaches statistical significance.

TABLE VI.   COEFFICIENTS

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	2.945	.278		10.584	.000
meanPKJ2	-.225	.076	-.191	-2.951	.004

a.   Dependent Variable: Islamophobia

Table VI also shows the significance of the predictor to the dependent variable. The sig. shows the value 0.004 < .05. So we can conclude that the predictor making a significant contribution to the dependent variable. The beta value can be used to compare which variables is the most contribution. But in this table only one variable entered in the model, so we cannot do the comparison among the predictors. But then, we can still know the level of contribution by looking at the Beta. The value is very low that is -0.191. It means that Jihad contribute very low level to the Islamophobia in Malaysia. And as I said before, the other contributions are come from other factors.

As a conclusion, Ho1 "There is no contribution of jihad towards Islamophobia among non-Muslim in IPG" is refused while Ho2 "There is no contribution of hudud towards Islamophobia among non-Muslim in IPG" and Ho3 "There is no contribution of polygamy towards Islamophobia among non-Muslim in IPG" is accepted. And the results for interview are shown as below:

TABLE VII.   THE ISLAMOPHOBIA FACTORS AMONG NON-MUSLIMS

Faktor/ Example	Research Subject (RS)				Total
	RS1	RS2	RS3	RS4	
Religion:					
Convert to Islam	/	/	/	/	4
Social:					
Dress code/Cover the aurah	/		/	/	3
Being in the group (muslims)	/	/	/	/	4
Obedient/Just follow cannot ask			/		1
Circumcision (*bersunat*)	/	/			2
Muamalah					
Forbidden food	/			/	2
Economy					
Cannot take more profit	/	/			2

The highest factor of Islamophobia is conversion to Islam and being in the group which means does not socialize with others especially non-Muslims. The second highest is about dress code which ask Muslim to cover the aurah. Next is about circumcision after convert to

Islam, restrict certain food and drink (halal and haram) and others. The fewer phobias are about the obedient which Muslim must obey all the Islamic teaching and cannot ask the reason especially the things which related to Samiyyat. As a conclusion, this interview result supports the questionnaire result.

V. DISCUSSION

From the result of the research, we know that the only jihad contribute to the Islamophobhia compare to hudud and polygamy, even the percent is very low. From the researcher's view, it might be because the effect of jihad is more dangerous which involve communities and territories. While hudud and poligamy involve individual and family. Besides that, our society especially non-Muslims were not be exposed to the real concept of jihad. They received jihad as "attack", war and violent. It is proofed by the research done by Amnah Saayah et al. (2011) [28] which stated that the word jihad always used and accepted in negative aspects. They considered Islam as a threated religion on this world.

Dr. Karen Armstrong (2007) [29], the former priest from England said that Islam is always not accurately described, even it is wrongly conveyed, inaccurately explained and it is manipulated. This situation becomes worst and worst after the event of 11th September. Murad Ali Obaid Abdullah, (2008) [30] studied to examine and analyze on how Islam and Muslims are portrayed and represented in the discourses reported in the New York Times (NYT) newspaper after the 11th September 2001 until 2003. And the result showed that most of the themes which dominate the representational discourse of Islam and Muslims are violence, turmoil, threat, jihad and evilness of Islam and Muslims.

According to the percent of contribution which is very low, the researcher can say that the majority of non-Muslims in Malaysia especially educated groups accepted that jihad has very wide definition and consist of several types. In the syllabus of education, the definition of jihad and its' types has been taught since they are in secondary school. They learned through the subject of "Tasawwur Islam". This subject is an elective subject to muslims and non-Muslims in the form five certificate "Sijil Pelajaran Malaysia" (SPM). The students accepted that jihad is not attacking enemies but it is more to defense. They understood that struggle to achieve a good result also considered as jihad. In short, Haykal (1996) [31] explained that jihad is also exist in economy, politics, social as well as in education.

Regarding to the hudud and polygamy, both issues are not contribute to the Islamophobia among non-Muslims. Again, the researcher believes that they understand the basic concept of hudud and poligamy. But then, we must remember, this does not mean that they agree or support with the implementation of hudud and polygamy. Even Muslims themselves understand hudud and polygamy very well. They still disagree with the implementation of them. Understanding is one part and supporting is another part. However, we believe that good understanding will bring the good support. For example, Brunei Darussalam

is implementing hudud. The population of non-Muslims is around one-third of Brunei's 440,000 people, mostly Christian or Buddhist. We can say that they are not phobia towards hudud when they accept the implementation of hudud without any demonstration or riot.

In Malaysia, the Chief of Political Cluster, Security and International Affairs, Prof. Datuk Dr. Mohamed Mustafa suggest to spread the briefing about hudud to all Muslims and non-Muslims in order to avoid the misconcept in accordance to maintain the harmony and peaceful (M. Hafiz, 2014) [32]. Besides that, Pahrol (2011) suggested 2 methods in order to avoid the misunderstood towards Islam. First, by knowledge (theory) and second by practicle. Convey the knowledge about certain issues effectively and then practice systematically and consistently.

And lastly, about polygamy. Again this issue does not contribute to Islamophobia among non-Muslims. It might be because this issue is more personal or local issue compare to the jihad and hudud which can be considered as global issues. The effect of the polygamy is to the individual and family. Differently from the effects of jihad which involve communities and territories. Personally, most of the woman dislikes polygamy but in religious aspect it was practiced before Islam. It means that polygamy is a common word among them. It is not a strange word because it is exist in certain Holy Books. And the most important is some of their religions didn't forbid polygamy at all, as there is no single word banning polygamy in their scripts.

Will Durant (1950) [33] in his book entitle "The age of faith" stress on that poligamy is a customer of primitive society before Islam. It was very famous in the civilization of China, Japan, Rome, Arabs (jahiliyyah) and Europe. The coming of Prophet Muhammad rearrange the system of jahiliyyah poligamy into Islamic way. The new system upgrades the morality and the status of women. Therefore, polygamy is not contributed to the Islamophobia among non-Muslims.

The result from the interview, support the result from the questionnaire. The other factors which have been given by the research subject give clearer answers to the research question. As a conclusion, the researcher sure that there are other stronger factors affect or contribute to Islamophobia.

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