

# Islamic Fashion versus Islamophobia in the Western World: Dawah Perspectives

*Исламская мода против исламофобии в западном мире: Перспективы даваха*

*Busana Islam versus Islamofobia di Dunia Barat: Perspektif Dawah*

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## ABSTRACT

**Purpose:** This article examines Islamophobia in the Western world and efforts to rectify this view through dawah, as well as its relation to shar'i clothing which is considered a terrorist symbol. **Methods:** This study used the literature method by tabulating articles and books on related topics. We reviewed 40 readings to establish the main arguments. **Findings:** Religions are predominantly peacemakers, not violent. All forms of violence and discrimination are not the reason for the existence of religion. Islam has never taught violence. However, Muslim fashion such as the veil, beard and short trousers are often associated with terrorist symbols, even though they are only following the sunnah of the Prophet Muhammad. This area has moved to a gentle pattern of da'wah without forcing people to follow. **Implications:** Islamophobia is a bias of fear towards the development of Islam in the West. This article rectifies this misconception about Islam. Linking shar'i clothing with terrorism is an unfair accusation and should be rectified through peaceful dawah. **Originality:** Islamophobia is no longer a new topic in cultural studies. However, explaining it from a dawah perspective is considered relevant and finds its context.

**Keywords:** Female imams; Mosque; Amina Wadud; Hermeneutics.

## АБСТРАКТНЫЙ

**Цель:** В статье рассматривается исламофобия в западном мире и попытки исправить это мнение с помощью даваха, а также ее отношение к одежде шархи, которая считается символом терроризма. **Методы:** В данном исследовании использовался литературный метод, заключающийся в сборе статей и книг по соответствующей тематике. Мы проанализировали 40 статей, чтобы определить основные аргументы. **Выводы:** Религии преимущественно миротворческие, а не насильственные. Любые формы насилия и дискриминации не являются причиной существования религии. Ислам никогда не учил насилию. Однако мусульманская мода, такая как чадра, борода и короткие брюки, часто ассоциируется с символами терроризма, хотя они всего лишь следуют сунне пророка Мухаммеда. Эта область перешла к мягкой модели да'ва, не принуждая людей следовать ей. **Последствия:** Исламофобия – это предвзятое отношение к развитию ислама на Западе. Данная статья исправляет это неверное представление об исламе. Связывание одежды шар'и с терроризмом – несправедливое обвинение, и его следует исправить с помощью мирного даваха. **Оригинальность:** Исламофобия – уже не новая тема в культурологии. Однако объяснение ее с точки зрения даваха представляется актуальным и находит свой контекст.

**Ключевые слова:** Давах; исламская мода; исламофобия; западный мир.

## ABSTRAK

**Tujuan:** Artikel ini mengkaji Islamofobia di dunia Barat dan upaya-upaya untuk meluruskan pandangan tersebut melalui dakwah, serta kaitannya dengan pakaian *syar'i* yang dianggap sebagai simbol teroris. **Metode:** Penelitian ini menggunakan metode literatur dengan membuat tabulasi artikel dan buku-buku yang berkaitan dengan topik terkait. Kami meninjau 40 bacaan untuk menetapkan argumen utama. **Temuan:** Agama pada dasarnya adalah pembawa damai, bukan kekerasan. Segala bentuk kekerasan dan diskriminasi bukanlah alasan keberadaan agama. Islam tidak pernah mengajarkan kekerasan. Namun, busana muslim seperti cadar, jenggot dan celana cingkrang sering diasosiasikan sebagai simbol teroris, padahal itu hanya mengikuti sunnah Nabi Muhammad. Area ini telah beralih ke pola dakwah yang lembut tanpa memaksa orang untuk mengikutinya. **Implikasi:** Islamofobia adalah bias ketakutan terhadap perkembangan Islam di Barat. Artikel ini meluruskan kesalahpahaman tentang Islam. Mengaitkan pakaian *syar'i* dengan terorisme adalah tuduhan yang tidak adil dan harus diluruskan melalui dakwah yang damai. **Orisinalitas:** Islamofobia bukan lagi topik baru dalam kajian budaya. Namun, menjelaskannya dari perspektif dakwah dianggap relevan dan menemukan konteksnya.

**Kata kunci:** Dakwah; Busana Islam; Islamofobia; Dunia Barat.

## A. INTRODUCTION

Western hatred of Islam or Muslims dates back to the 8th century with the crusades. However, beginning in the United States with the tragedy of 11 Sep 2001, this hatred became uncontrollable. In the West. The collapse of the *WTC* is a major event that is hard to forget for Western society. This attack and the desecration of Muslim identity was recognised by Al-Qaeda. Thus, movements that are considered as Muslim bases such as Afghanistan and the Taliban emerged. Therefore, the policies and worldview of contemporary Taliban are considered more extreme than previous Islamic movements (Fitri, 2023).

Fears about Muslims and their extremist elements are not new in France. French society feared the threat of Islamic radicalism after the 1995 *Paris Metro* bombings (Boukhars, 2009). This was exacerbated by the tragedy that occurred in 2015, more precisely the 13 November attacks in Paris, which ISIS believed and planned to harm and create chaos to kill people. Parisian President Hollande took decisive action on the immigrant issue. Not only that, other governments are also firm in this action so that similar things do not happen again.

National Front leader Marine Le Pen has emphasised that France must regain control of its borders and root out Islamic fundamentalism. In an interview with a TV station, she said that France should ban Islamic groups, close radical mosques, prevent preachers from spreading hate, and expel illegal immigrants. Marine Le Pen has become more active in expanding her influence and continued to deliver her message after the Paris attacks that killed hundreds of people. In a speech the day after the attacks, she declared that "France and the French people are no longer safe" and demanded decisive action against radical Islamic groups in the country. Immigrants from the Middle East coming in large numbers to Germany to seek refuge from ongoing conflicts raised concerns that Islamisation could take place and change Western cultural values. This fuelled Islamophobia in Germany. Discrimination against hijab-wearing Fashion women as well as the idea that the *hijab* is synonymous with terrorism is one type of Islamophobia that has emerged in Germany.

Islamophobia is increasingly common, especially in countries with fewer Muslims, such as Western countries. Just as Islamophobia in France is caused by a societal trait that rejects differences, this also applies to cultural differences, encouraging racist actions and refraining from integrating with communities that are not of Western origin. Charlie Hebdo, one of the anti-Islamic satirical platforms in France, repeatedly published cartoons of the Prophet Muhammad under the pretext of freedom of expression (Apriliani & Rosyad, 2021).

Islam is one of the most comprehensive religions that governs all human life. Islam brings truth and progressive values. The Islamic faith is not only organised around worship and sharia, but is organised in wisdom. Islamic rules promote the benefits and division of worldly and Christian life, ritual and social, as well as individual and congregational life. It is said that Islam was revealed to uphold the commandments or rules of Allah and the Messenger of Allah or good for all mankind, nature, and the environment, which brings positive, inclusive, comprehensive, and holistic impacts on the lives of humanity. None of these ideas are weak or lacking. Even so, the Qur'an and hadith complement each

other because they are sourced from divine revelation. It is always relevant throughout time and everywhere (*salih li kulli zaman wamakan*). It is manifested in attitudes and behaviours based on Islamic values to direct the basic potential (*fitrah*) of humans in achieving happiness in this world and the hereafter.

Education is a strategic tool for Muslims to spread and emphasise the good values at the core of the teachings of the Qur'an and Hadith. Only technological developments and globalisation have brought about a paradigm shift in education. However, the concepts, systems and teaching materials are still one-sided and easily rejected by Islamic values. If this is allowed to happen, many people will object and view Islam in the wrong way. This can lead to hatred and fear that is not based on Islam (*Islamophobia*), leading to racism and discrimination against Muslims. Except in my country, Indonesia, this situation is increasingly evident and increasing all over the world.

## B. METHODS

This study belongs to the literature research type. We surfed the internet to find relevant readings. We found 40 articles and books that discuss Islamophobia. The research method involved reading, reviewing and analysing the available literature, including the Qur'an, Hadith, books and research results. This scientific study is a series of scientific activities carried out to solve a problem. The purpose of the research is not to directly answer the problem at hand. This study is part of a larger effort to solve the problem. The task of research is to find explanations and solutions to problems, and to offer alternatives (Anwar, 2001). This Scientific Study System is to obtain data and sources to be specific. What is meant by scientific method is a scientific approach used to collect data with specific purposes. The rationale for this research is that research uses by collecting all data that is meaningful and not as a result of mediation. The empirical approach is that this research must be seen by the five human senses so that every observer can understand the methods applied (Mahmud, 2011).

## C. RESULTS AND DISCUSSION

### 1. Islamophobia

Phobia is defined as a certain form of fear or anxiety about something that happens to a person that makes the person experience severe trauma, or feels obliged to anticipate when facing this condition. A person's reaction when faced with a phobia is to exhibit avoidance behaviour. Islamophobia has existed since the time of Prophet Muhammad (peace be upon him). If you trace its roots, the roots of Islamophobia emerged in the seventh century, when the Prophet was revealed and preached. He was countered, interrupted, scorned, sworn at and even fought by people (*Kafir Makkah*) who did not like the existence of a new religion (Pradipta, 2016). Because, it replaced the religion of their ancestors. At that time, hostility towards the teachings and Muslims arose among the Arab community, especially among the Prophet's relatives.

When the Prophet first came with the teachings of Islam, these tribes resisted and obstructed the

spread of Islam. They feared that a new force would take over and replace the values that already existed in their lives. Given its historical roots, Islamophobia may now re-emerge as a response to the fears of many countries. The non-Muslim majority will become a new force of values that governs civilisation and social order based on Islamic values. It could be that people hate and fear Islam excessively and baselessly because there is a sense of defeat and not knowing how to win. Anwar said that the decline of Islamophobia is radical Islam which also arises because of Islamophobia (Anwar, 2009). Until the radicalism also hates countries that adopt a lot of Islamophobia, such as America and the like (Gorak-Sosnowka, 2016).

The origins of Islamophobia are diverse and include the middle and upper classes, those who condemn and criticise Islam, and those who espouse hatred in the name of correct ideology. Therefore, they believe that this expression is correct in their understanding. The term "Islamophobia" became increasingly popular among people around the world after the 11 September incident. But Islamophobia has many historical backgrounds. Islamophobia is a name or a term. Islamophobia has actually existed since the beginning of Islam, because it is basically an attitude of dislike towards Islam. In the same way, the people around Mecca opposed the birth of Islam for fear that it would disrupt the existing social and cultural system. In this situation, the anti-Islamic sentiment stemmed from the fear that Islam, perceived as a civilisation with institutions, would disrupt the West. In Samuel Huntington's remarkable book, the clash of civilizations and remaking of world order, he divides the world into various civilisations based on their respective cultures and civilisations. Samuel Huntington says that there is a shift between Islamic and Western Christian cultures. Therefore, Islam is a risk to the entire Western civilisation.

Allen (2010) summarises from various sources that Islamophobia can be interpreted as a thought/attitude of society about Muslims because of their current Muslim beliefs or background. In this context, Muslims are positioned and treated as representatives of Islam as a whole or certain Islamic groups, not as individual Muslims. Allen believes that there are many definitions for Islamophobia. However, he argues that Islamophobia is a phenomenon that fuels anti-Muslim attitudes, and that is true. In total, the traditions, geography, and socio-economic circumstances of the countries where Islamophobia occurs can determine the emergence of Islamophobia. The above description suggests that Islamophobia is an extreme hatred of Islam and Muslims caused by terrorist acts committed in the name of Islam.

## 2. Islamic Fashion with Syar'i

In terms of terms, clothing refers to items related to shirts, pants, accessories and others. Syar'i in Islam means following the rules (*syari'at*) or religious laws that determine the rules of human life. In addition to clothes and bottoms, such as skirts and pants, hijab is considered one type of sharia clothing in Islam. The verses in the Quran that are used as the basis for requiring women to wear the hijab are as follows: An-Nur: 31, Surah al-Ahzab: 33, and Surah al-Ahzab: 59. In addition, there are some issues that cause differences of opinion regarding the ruling on wearing the hijab. Some argue that wearing the hijab is more than an obligation, and some say that wearing the hijab is more than a necessity (Zuquzuq, 2008).

And some say that despite the fact that some elite groups do not oblige women to wear the hijab, unlike the current hijab models.

Post-millennial, a new phenomenon has emerged: the veil. Like the debate over the hijab, the debate over the use of the niqab is also related to women's aurat. There are some groups who argue that veiling is obligatory or sunnah, so that veiling is included in women's clothing according to sharia, while it is recognised that there are other groups who reject it. The rejection of this group also has certain reasons, such as the belief that the veil is historically a custom (culture) so it is inappropriate if we criticise the veil as worship, sunnah, or obligation. Based on this description, it can be seen that essentially every Indonesian Muslim has his or her own restrictions on what clothing is considered shar'i. This of course depends on the mastery of religious knowledge and the social life conditions of each person. In particular, one of the phenomena that we must understand is that Indonesia is indeed a multicultural society (Afifah, 2018).

### 3. The Problems of Sunnah Considered Radical: Beards and Veil

In Lisan al-Arab, Ibn Said defines "beard" as the hair that grows on the chin. Imam Nawawi stated, "As for the sideburns (hair found on both cheeks), there are two opinions, and the majority of scholars are of the opinion that it includes the beard" (Fitriyah, 2011). Therefore, the beard ranges from the hair on the cheeks to the hair below the mouth. While the length limit is not explained in depth, the thickness limit is. In his essay "Halal-Haram", Qaradawi also explains the meaning of the hadith about growing a beard. This Hadith contains the Prophet's command to Muslims to distinguish the character of other non-Muslims. This means that Muslims should have a character of their own, not always imitating or modelling others. Qaradawi said that although the aim is for Muslims to have a personality that is different from others, this does not mean that they should not shave. Because the beard is hair that can grow long, it will look ugly if it is not cut.

For this reason, Qaradawi allows the beard to be shaved for reasons of tidiness, but not completely. Finally, he ends with a statement: This means that there are three opinions on shaving the beard: 1) that it is forbidden to shave the beard, as stated by Ibn Taymiyyah and others; 2) that it is *makrooh*, as stated by *al-Fath* and *'lyād*. 2). saying that it is *makrooh*, as *al-Fath* and *'lyād*; 3). saying that it is permissible, as the current scholars say. In Arabic it is called *khimar*, *niqab* or *burqu*, which is a cloth that covers the face (for women). According to Haya (2015) it is a thick and loose hijab, which is able to cover the entire aurat including the face and palms. The veil was worn by the wives of the Prophet and the wives of the companions. The basis for wearing the veil is so that women are not ogled by men and avoid unwanted things such as fitnah.

The veil is a garment that covers the entire body from head to toe. Pakistan, India and Bangladesh call it purdah. In Bedouin-Egypt, women wear the burqu, which specifically covers the face. The veil is a cloth covering the head or face "for women", according to the Big Indonesian Dictionary (Depdiknas, 2008). In Arabic the veil is termed Niqab. *Niqab* is the plural form of *Nuqub*. The Lisanul Arabic Dictionary says Niqab is a cloth that covers a woman's face until only the eyes are visible, while the Al-

Munawwir dictionary says Niqab is a cloth that covers the face. Judging from the meaning of the word "*cadar*" above, the *cadar* is a term for a cloth that covers a woman's face from below the curve of the eyes or from the nose down. However, the use of the veil is also often associated with the agenda of certain groups using women's bodies (Agustin, 2021).

#### 4. The Foundation for the Encouragement to Do the Sunnah

##### a. Recommended Beard Maintenance

The definition of a beard has been discussed above that a beard is hair that grows on the chin or on both cheeks. In the history of Prophethood, especially when fighting against the disbelievers, the Prophet Muhammad recommended shaving the moustache and keeping the beard, in order to distinguish between the Muslims and the polytheists. There are many Prophetic traditions on this subject, one of which is contained in Sahih Muslim No. 383:

Abu Bakr ibn Ishaq reported to us [Ibn Abu Maryam] reported to us Muhammad ibn Ja'far reported to me [al-Ala' ibn Abdurrahman ibn Ya'qub] the former slave of al-Huraqah, from his father] from Abu Hurayrah who said: "The Messenger of Allah (blessings and peace of Allah be upon him) said: "Shave the moustache and grow the beard. Stand aside from the Magi."

The Prophet Muhammad *Sallallahu 'Alaihi Wasallam* did not command explicitly, namely Ibn Umar as a friend who heard the Prophet's words directly he still shaves his beard when it exceeds the grip of his hand. According to Qardhawi (2004), this command of the Prophet contains a lesson for Muslims, namely that they have a distinctive personality so that they are different from the pagans and Magi physically and mentally, hidden and visible. From Yusuf Qardhawi it does not mean that we are not allowed to cut the beard, because if the beard is left always then it will extend until it disturbs the owner and causes a sense of disgust. Therefore it is permissible to cut such beards. According to a scholar named Iyadh, cutting the beard is makrooh, but if the beard is so long and thick that it is distracting then it is a good thing.

##### b. The prohibition of short trousers / prohibition of *Isbal*

Before we go deeper, we must first know what *isbal* is. In language, it starts from the word "*asbal*" and is translated into "*isbaalan*" which means to widen, lengthen or lower, from Ibn Arabi and Al-Khattabi is to lengthen and extend the pants to cover the ankles. *Isbal* is a symbol of pride, because the one who has pride in his heart even if it is as small as a *dzarrah* seed will be threatened not to enter heaven. Some scholars are of the opinion that *isbal* is a major sin, because of the harsh threat, as from the book of Muslim in the chapter explaining the prohibition of *isbal* in wearing sarongs and the prohibition of bringing up gifts and alms no. 155 (Al-Dzikra, 2018).

And Abu Bakr ibn Khallad al-Bahili narrated to us Yahya al-Qaththan narrated to us Sufyan narrated to us Sulaiman al-A'masy from Sulaiman ibn Mushir from Kharashah ibn al-Hurr from Abu Dhar from the Prophet (peace and blessings of Allaah be upon him) who said:

"There are three people to whom Allah will not speak on the Day of Resurrection: The one who loves to give, but he gives except for the sake of mentioning it, the one who makes his merchandise sell with false oaths, and the one who isbal (lengthens) his clothes." And Bisyr ibn Khalid narrated to us Muhammad (Ibn Ja'far) from Shu'bah who said, I heard Sulaiman with this chain, and he said, "There are three people to whom Allah does not speak, nor does He look upon them, nor does He purify them. And they will have a painful punishment."

The hadith above *is* an absolute prohibition of wearing or doing *isbal*, whether it is arrogant or not arrogant. This is what the people we often see understand, they obey the Prophet by what is conveyed by the words of the Prophet, namely wearing short trousers and fearing the threat of Allah.

c. The Veil According to the Four Madhhabs

The four scholars of the madhhab all agree that it is recommended to wear the veil, and some scholars say that it is obligatory for Muslim women to wear the veil. And the author includes the following explanation:

- i. Hanafi Perspective, In the book *al-ikhtiyar* by the Hanafi imam, it says: "It is not permissible to look at a woman except at her face and the palms of her hands, otherwise there is a fear of arousing desire". It was narrated by Abu Haneefah that he added the feet, because in such cases there is a necessity to take and give, and to know her face when dealing with others, when managing their lives and needs. One narration states that the feet are aurat for looking at, not for praying. According to the Hanafi madhhab, the face is not aurat, and veiling is sunnah (recommended) and becomes obligatory if it causes fitnah. Al Imam Muhammad 'Alauddi said: "The entire body of a woman is aurat, except for the face and the inner palms of the hands. In one narration, also the outer palms. So is her voice. But it is not aurat in the presence of other women. If it is likely to cause fitnah, it is forbidden to show her face in front of men" (Muhammad bin Ali al-Haskafi, 1998). Ibn Abidin said: "It is not permissible for a woman to show her face, for fear that men will look at it, and fitnah will result. If she shows her face, men may look at it with desire" (Muhammad, 1992).
- ii. Maliki Perspective. In one of his books, he says: "The 'awrah of a free woman to a strange man, i.e. one who is not her mahram, is her entire body apart from her face and palms. Anything other than that is not *aurat*." Al-Shawi commented on this opinion in his Hashiyah, saying: "This means that it is permissible to look at it, both the outside and the inside (of the hand), without intending to taste it, otherwise it is haraam." The Maliki Madhhab said that the face of a free woman to a stranger, i.e. a non-mahram, is the face and the palm of the hand. The Maliki madhhab says that a woman's face is not aurat, but wearing a veil is sunnah (recommended) and will become obligatory if there is fear of causing fitnah. In fact, some of the Maliki scholars are of the opinion that the entire body of a woman is aurat, one of them: Ibn Al- Arabi said: "All women are aurat. Both her body and her voice. It is not permissible to show her face unless it is an emergency or there is an urgent need such as testimony or

treatment of her body, or we are questioned whether she is the person referred to (in a matter).

- iii. Shafi'i Perspective. The Shafi'i *madhhab* says that a woman's aurat in front of an ajnabi (non-mahram) man is her entire body. So they make it obligatory for women to wear the veil in front of ajnabi men. This is the mu'tamad opinion of the Shafi'i *madhhab*.
- iv. Hambali Perspective. Imam Ahmad ibn Hambal said: Every part of a woman's body is aurat, including her nails.' Similarly, Shaykh Abdullah bin Abdil Aziz Al 'Anqaari, author of Raudhul Murbi', said: 'Every part of the body of a woman who has reached puberty is aurat, including the corners of her head. This has been explained in the book of Ar Ri'ayah, except for the face, because the face is not aurat in prayer. As for outside of prayer, all parts of the body are aurat, including the face if it is in the presence of a man or in the presence of a transvestite. If she is in the presence of other women, her 'awrah is between the navel and the thighs.

#### D. CONCLUSIONS

This article makes it clear to the world that not everyone who looks the same has the same behaviour. Therefore, it cannot be determined whether someone who wears trousers above the ankles (Muslim fashion) or has a beard is a terrorist, a friend of terrorists or an accomplice of terrorists. Just because someone is dressed like that does not automatically mean he's a terrorist. Terrorists wage war in the name of Islam and under the guise of jihad. This is not in accordance with the Sunnah of the Prophet (peace and blessings of Allah be upon him). For the Prophet preached with gentleness, not with violence, so that there was no coercion in it. As the Prophet said: "It is not permissible for a Muslim to frighten other Muslims" (Hadrat Abu Daud). There is no connection between the perpetrators of terrorism and beards, veils or, more precisely, the use of Muslim fashion, but to say that the perpetrators of terrorism are all Muslims and part of the teachings of Islam is a false statement. Therefore, it is not correct to equate people who have these characteristics with terrorists. It is not objective to assume that everyone with a beard, veil and *isbal* (Muslim fashion) is a terrorist. The accusation is unfair because it accuses others and the accused do not deserve the accusation.

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#### AUTHOR CONTRIBUTION STATEMENT

As the lead author, MA has the responsibility of drafting the abstract and translating it, collecting relevant data, engaging in content writing, and adjusting the writing format according to the template. RDA has adjusted the title to the content of the manuscript, sensitised and corrected the writing of the article, and established communication with the journal editor.

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