The Phenomenon of Islamophobia in Germany on Indonesian Online News Sites 2018-2023

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Abstract :

Islamophobia does not only occur among non-Muslims but Islamophobia is also experienced by Muslims who do not agree with their thoughts. Islamophobia is a psychological symptom that sufferers experience when they encounter Muslims. The cause could be due to an unpleasant experience experienced by the sufferer, or because they are influenced by news reporting that Islam is a harsh religion, so that they feel afraid if they must face Muslims. The aims of this research are (1) to understand the picture of Islamophobia in Germany; (2) analyze the form of Islamophobia in Germany; and (3) describe the impact of Islamophobia in Germany. Researchers used descriptive qualitative methods with primary data sources in the form of online news and supported by related journals as secondary data. The results of the research are (1) Symptoms of Islamophobia in Germany have increased significantly every year; (2) the forms of Islamophobia found were the dissolution of mosques, harassment of Muslim women and prohibitions on wearing the headscarf, public opinion, work and education; (3) the impact of Islamophobia in Germany, namely psychological, social, legal and political policies.

Keywords: *Edmund Husserl, Germany, islamophobia, news, phenomenology*

Abstrak:

Islamophobia tidak hanya terjadi pada kalangan non-Muslim saja melainkan Islamophobia juga dialami oleh umat Islam yang tidak sependapat dengan pemikirannya. Islamophobia merupakan gejala psikis yang dialami penderita ketika mereka berhadapan dengan orang muslim. Penyebabnya bisa karena pengalaman yang tidak menyenangkan yang dialami oleh si penderita, ataupun karena terpengaruh oleh kabar yang memberitakan Islam sebagai agama yang keras, sehingga mereka merasa takut jika harus berhadapan dengan orang Islam. Tujuan dari penelitian ini adalah (1) mengetahui gambaran Islamophobia di Jerman; (2) menganalisis bentuk Islamophobia di Jerman; dan (3) menjabarkan dampak Islamophobia di Jerman. Peneliti menggunakan metode kualitatif deskritif dengan sumber data primer berupa berita online dan didukung dengan jurnal terkait sebagai data sekunder. Adapun hasil dari penelitian yakni (1) Gejala islamophobia di Jerman mengalami peningkatan yang signifikan di setiap tahunnya; (2) bentuk islamophobia yang ditemukan adalah adanya pembubaran masjid, terjadinya pelecehan perempuan muslimah dan larangan berjilbab, pendapat publik, pekerjaan dan pendidikan; (3) dampak dari Islamophobia di Jerman yakni dampak psikologis, sosial, kebijakan hukum dan politik.

Kata Kunci: *berita, Edmund Husserl, fenomenologi, islamophobia, Jerman*

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INTRODUCTION

The rise of anti-Muslim prejudice in recent decades have risen to the term Islamophobia (Marfouk, 2019; Sukabdi et al., 2023). Islamophobia declares that Islam is a religion that promotes terrorism (Francis et al., 2020; Tariq & Iqbal, 2023). Since the rise of terrorism, many countries have come to view Islam as an angry and negative religion. The irony is that any creepy behavior and things are directed at the religion of Islam (Kistoro et al., 2020). Islamophobia continues to persist and in certain respects is increasing globally (Ahmad, 2017; Ganesh et al., 2024). There are no accurate signs of Islamophobia diminishing or disappearing in the near future (Aswar, 2021) Therefore, it is interesting to study Islamophobia from various perspectives.

In Germany, there are more and more threats to Muslims, especially after French President Emmanuel Macron's cynical statements towards Islam. The hatred became even stronger after a book containing criticism of Muslims written by Thilo Sarrazin, a Busdenkbank cup, he also wrote that Muslim immigrants could cause Germany not to progress (Hasib, 2010). The rapid growth of German Muslims threatens native Germans (Kalmar & Shoshan, 2020). Racist hatred is often shown by Germans towards Muslims, especially Muslim immigrants from Turkey and Arabia (Mühe, 2016). The existence of bad conditions due to Islamophobia, led to solidarity between Muslims in Europe which was manifested through the formation of the European Muslim Union (EMU) which became the largest Muslim organization in Europe in housing all Muslim communities and organizations in European countries (Monica, 2021).

Islamophobia is studied using Husserl's phenomenology because the benchmark of truth refers to intersubjective (Nugraheni et al., 2023). He argues that knowledge has true value if it explores the meaning of the noumenon behind the phenomenon towards metatheory or metascience (Sepúlveda Et Al., 2020). The truth is produced by seeing something, then observed by the subject and gives rise to different interpretations in intersubjective (Ronnau, 2023). The use of news objects in this study is because it considers the phenomenon of Islamophobia that occurs in Germany is reported coherently and continuously, so that in conducting the analysis the researcher can observe intensely. Various media sites such as Republika, Tempo.co, Hidayatullah.com, and Inilah.com are updated in writing the phenomenon of Islamophobia both in cases of persecution and public policy. Periodically reading all related news makes the picture of Islamophobia clearer.

Islamophobia has been studied from various perspectives. The research includes four things. First, Islamophobia is analyzed from some countries that have a small number of Muslims (Ali & Whitham, 2021; Green, 2021; Islamy & Andriyani, 2021; Love, 2023; Miao, 2020; Michney, 2017; Putri & Ribawati, 2023; Qian, 2023; Richter & Paasch-Colberg, 2023; Selod, 2018). Second, the impact of Islamophobia (Achmad et al., 2021; Minardi & Melinda, 2019). Third, islamophobia is theoretically studied (Bangstad, 2014; Irpan Et Al., 2021; Pedju, 2019; Afifah, 2023). Fourth, islamophobia is studied using the object of literary works (Felani & Adi, 2022; Mohamad & Siren, 2020;

Pratiwi, 2020; Surawijaya Ningsih, 2022; Wardani & Alawi, 2021). The difference in research lies in the object used so that the research position is to develop and add to existing research by using a new object in the form of online news using Edmund Husserl's phenomenological theory.

This paper is based on the assumptions that (1) Germany is a country with a small Muslim population; (2) Islamophobia is targeted in every country where Islam is a minority; (3) news is the fastest report of facts and ideas and is continuous so that it can be monitored regularly; (4) Edmund Husserl's phenomenology concept of measuring truth is intersubjective so that the resulting interpretations are different. From this assumption, the purpose of this research is to complement existing studies with the specific objectives of (1) knowing the description of Islamophobia in Germany; (2) analyzing the form of Islamophobia in Germany; and (3) describing the impact of Islamophobia in Germany.

METHOD

This research describes the case of Islamophobia that occurred in Germany based on Edmund Husserl's phenomenological theory. In fact, Islamophobia does not only occur among non-Muslims, but also Islamophobia is experienced by Muslims who do not agree with their thoughts (Islamy & Andriyani, 2021). In this case, it is necessary to study more deeply related to Islamophobia both in terms of definitions, forms, and images so that Muslims themselves do not commit acts of Islamophobia against Muslim brothers themselves so that Islam *rahmatallil'alamin* can be realized and become a good example for other religions.

Researchers use descriptive qualitative research using a phenomenological approach. The researchers used descriptive qualitative research aimed at describing and describing the data found in the form of presentations, concepts, findings, and others. The primary data source of this research is online news from 2018-2023 related to Islamophobia, researchers took from Inilah.com, Hidayatullah.com, Republika, CNN Indonesia and Tempo.co. While secondary data sources are journal articles, books, websites, and several other literatures both print and online that support phenomenological theory and the object of study of this research.

The data collection technique used in this research is reading and note-taking technique. The steps taken are: (1) reading and understanding the content of news related to islamophobia; (2) reading repeatedly and marking the data to be collected; (3) recording the data found in the news. As for data analysis techniques in this study, researchers used phenomenological theory. The methods used are: (1) validating the data that has been found in the news with phenomenological theory; (2) mapping the findings based on phenomenology, namely the description, form and impact of Islamophobia in Germany; (3) presenting the findings obtained from several news in the form of descriptions and descriptions based on phenomenological theory.

RESULTS AND DISCUSSION
Result

Edmund Husserl's phenomenology includes Intersectionality, phenomenological descriptiveness, phenomenological reduction, and interpretive description (Sepúlveda et al., 2020). As for the following research, researchers found three scopes related to Intersectionality, phenomenological reduction and

interpretative description. In the news that researchers will cover three parts as well according to Husserl's concept. This is as illustrated in table 1 below:

Table 1. Husserl's Phenomenology in Islamophobia News in Germany

Husserl's concept	Form of Phenomenon
Intersectionality	Overview of Islamophobia
Phenomenological reduction	Forms of Islamophobia
Interpretive description	The impact of islamophobia

Source. Field observation/ online news

In the table above, researchers found three forms of phenomena contained in the news related to Islamophobia in Germany, namely in the form of an overview of Islamophobia, the form of Islamophobia and the impact of Islamophobia. The picture of Islamophobia in Germany has increased every year, the number has become more significant since Israel openly raised the flag of hostility against Palestine on October 07, 2023. Attacks are not only on Muslim icons such as mosques and Islamic sites but also on individual Muslims as shown in table 2 below:

Table 2: Forms of Islamophobia in Germany

Forms of Islamophobia	Dissolution of the mosque
	Harassment of Muslim women and ban on hijab
	Limited right to work

Source. Field observation/ online news

The table above shows that there are three forms of islamophobia, namely the dissolution of mosques, harassment of Muslim women and the prohibition of headscarves, and limited rights to employment. The forms of islamophobia mentioned are partial, because many cases are not exposed to the media or victims do not report the incident because they are afraid and other similar things. From this form, the impact of islamophobia is felt by all Muslims in Germany as summarized in table 3 below:

Table 3. The impact of islamophobia in Germany

The impact of islamophobia	Psychological impact
	Social impact
	Legal and public policy impact

Source. Field observation/ online news

Based on the table above, the impact of Islamophobia in Germany includes psychological impact, social impact, legal and public policy impact. The impact is not only felt by the victims but includes all Muslims in Germany, even related to legal policies for tourists who come to Germany with Islamic religious status are intimidated.

Discussion

Islamophobia consists of two basic words, Islam and *Phobia*. *Phobia* is defined as an unfounded, irrational fear of an object, activity, or specific situation that drives a person to try to get out, avoid the object, activity and situation (Aswar, 2021) Thus, Islamophobia can be defined as an irrational fear of Islam so that its existence must be shunned or eliminated (Ningsih, 2022). Islamophobia usually refers to the fear of anything related to Islam (Islamy & Andriyani, 2021).

Islamophobia is a form of prejudice and hostility directed at Muslims who are generally generalized by most western nations to be Arabs (Irpan et al., 2021). So in the context of social stratification, Islamophobia is racial in nature because this fear and hatred of Islam refers to discrimination against Muslims in the social, economic and community life fields (Felani & Adi, 2022). Islamophobia is a psychological symptom experienced by sufferers when they faced Muslims (Kistoro et al., 2020). The cause could be due to an unpleasant experience that the sufferer had or because they were influenced by news that reported Islam as a harsh religion so that they felt afraid if they had to deal with Muslims (Richter & Paasch, 2023).

Islamophobia needs to be properly observed to assess the scope and nature of the phenomenon because lately many narratives and false logics are used as weapons to attack Islam so that such understandings must be effectively deconstructed and challenged. The narratives of misinformation about Islam and Muslims that are circulating must be immediately dismantled, there is a need for a reconstruction of mainstream ideas about Islam and Muslims that are closer to the reality of the religion and its practices. This suggests that the dominant ideas about Muslims and Islam that exist in popular culture must reflect their diverse daily experiences with the concept of friendly Islam, caring Islam and Islam is not scary.

The concept of phenomenology is generally interpreted as the study of phenomena or things that appear (Maskur et al., 2023). In a broad sense, phenomenology means the science of symptoms or anything that appears. Specifically, phenomenology is interpreted as the science of symptoms that appear to our consciousness (Nugraheni et al., 2023). In 1990 phenomenology as a method in Edmund Husserl's philosophy, he introduced to the world a new philosophical method which he called phenomenology (Wasim, 2020). Husserl's philosophical method describes stages of development consisting of various reductions or epochs which can be considered as radical experiments to achieve evidence (Maskur et al., 2023). Husserl has put forward three important types of reduction to seek the truth, namely phenomenological reduction (the awareness to set aside sensory experience from all subject prejudices), eidetic (observing the most essential content), and transcendental phenomenological reduction (setting aside and filtering the phenomena being studied with other phenomena) (Novayani, 2019). The following are the results and detailed explanations related to the analysis conducted by the researcher:

A. Islamophobia in Germany

Figure 1. Islamophobia in Germany

Source: https://islamic-center.or.id/serangan-anti-muslim-meningkat-pesat-di-jerman-darurat-islamophobia/ (2024)

The symptoms of Islamophobia in Germany and several European countries are increasing. According to a report by the German Islamic community organization, the mass media almost every day carries negative news about Muslims. The West's fear of European Muslims is not because Muslims there show radicalization and acts of violence that threaten citizens (Hasib, 2010) but the Turkish-German Muslim community is concerned about the rise in Islamophobic hate crimes (Nursalikah, 2021). Germany is home to 81 million people and has the second-largest Muslim population in Western Europe after France. Of the country's nearly 4.7 million Muslims, at least 3 million are of Turkish descent (Sani, 2021). Nearly 55% of Germans say they feel like foreigners in their own country because of the large Muslim community. This has fulfilled negative sentiments towards Muslims, migrants and asylum seekers in Germany which are increasing every day.

In recent years, Germany has witnessed a rise in Islamophobia and hatred of migrants due to neo-Nazi propaganda from right-wing opposition parties, which some have exploited in response to fears of terrorism and the refugee crisis. Islamophobic crimes have been recorded since 2017. In 2018, there were 910 incidents, including 48 attacks on mosques, slightly lower than in 2017 with 1,095 crimes. In 2019, around 871 attacks targeted the Muslim community in Germany. Meanwhile, 2020 data shows that there were at least 901 attacks categorized as Islamophobic acts. Attacks on Muslims in Germany increased by 2 percent compared to the previous year (Nashrullah, 2021).

Racism and Islamophobia continue to occur in Europe, even now in Germany, which has a history of racism and massacres of Jews, it turns out that these attitudes continue to grow, even get stronger (Subarkah, 2020). Anti-Muslim hate incidents are on the rise, German media continues to associate Islam with violence and oppression. Muslims are now experiencing more exclusion than Jews in the past (Nashrullah, 2020a). It turns out that anti-Muslim actions are also felt by those who are not Muslim because the attacks or discrimination are only based on visible assessments (Nursalikah, 2020). This is happening because the news broadcast by the mass media is getting worse, where the mass media in the Western world does not show it in its entirety so that Islamophobia has become the main product used by the West to carry out Western mass media propaganda against Islam.

Husserl in his theory stated that internationality refers to the basic structure of consciousness that leads to feelings, thoughts and subjective experiences of individuals towards certain objects (Nugraheni et al., 2023). As the findings and analysis of researchers related to the picture of Islamophobia that occurred in Germany is an object of an event that has occurred and is still ongoing until now, the event also forms a stigma concept that the slogan of Islam *rahmatallil'alamin* is only limited to writing without real action. The findings of researchers are in accordance with the concept of Husserl's phenomenology which states that internationality includes physical objects, events, concepts and mental processes (Kurniawati, 2021).

B. Forms of Islamophobia in Germany

Germany was one of the countries that received the most attention regarding the spread of Islamophobia in 2018. For Muslims in Germany, 2018 was a year full

of ups and downs. Islamization that occurs in various aspects of life, both in terms of education, culture, social, religious, and law, gives rise to an attitude of fear of Islam or Islamophobia. This is because the potential for Islam to develop very quickly and cause social change in various social structures of German society. Islam is conceptualized as a belief that if allowed to develop will threaten German national security. The more Islam develops and spreads in Germany and Europe, the more concerns about Islam itself will increase.

German Interior Minister Horst Seehofer announced that German police recorded more than 41,000 cases of politically motivated crimes last year, up 14.2% compared to 2018. More than half of all cases in 2019 were related to far-right activity, with statistics showing 22,342 cases, an increase of 9.4%. Politically motivated crimes recorded included verbal abuse, spreading racist propaganda, hate speech, assault, arson, and murder, but there was also a 23% increase in crimes committed by the left, especially in Leipzig. Authorities also recorded 2,032 crimes motivated by anti-Semitism, up 13% compared to 2018, the highest figure since the statistics were collected. Of the total crimes recorded, around 93.4% were committed by right-wingers (Knight, 2020). The following are forms of discrimination from Islamophobia that occur in Germany:

1. Dissolution of the mosque

Germany has experienced a significant spike in Islamophobia, which continues to increase from year to year as reports of mosques experiencing terror attacks. In 2018 alone, there were 950 reports of attacks on Muslims and mosques in Germany (Sekarwati, 2018) The statement was supported by the President of the Turkish-Muslim Association IGMG, Kemal Ergun, saying more and more mosques have been subjected to threats, vandalism and arson in recent months (Nursalikah, 2021). The ceasefire has continued and to date there has been a significant increase in terrorist acts targeting mosques in Germany since Israel launched its attack on Palestine on October 7, 2023 (Harbani, 2024).

In the Detik Hikmah media (2023) it was stated that acts of terror carried out by extremist groups in the form of racist messages, feces and pork and burning the Qur'an (Kristina, 2023). Nursalikah (2021) emphasized in the Republika media that hundreds of mosques have also received many bomb threats by neo-Nazis and other groups (Nursalikah 2021). Even the oldest mosque in Hufinger, which has been operating since 1996, was also targeted by these individuals (Hafil, 2020). Not only mosques but also Muslim sites, cemeteries, Muslim organizations and religious representatives in Germany have been targeted by Islamophobic attacks (Nashrullah, 2020b).

Islamophobic incidents related to mosques even do not stop there, but extend to burning mosques, which Republika media (2023) noted that on average in three months they attacked 34 mosques (Nursalikah, 2023). The impact of terror attacks, bombs, arson attempts and even the burning of mosques makes Muslims have to carry out Friday prayers along the streets, it is also possible that they experience severe trauma so that it is safer and calmer to worship in their respective homes.

This proves that being Muslim in Germany is a scourge for the native German population, due to the negative view of the native German population towards Muslim immigrants. Public displays of religiosity are generally less

welcome in Germany, especially if it is Islam. A more religious or covered public appearance often causes anxiety, anger and tension, so it is not uncommon (especially for women) to use modern styles by covering the head with a scarf, hat, hoodie or similar (Neumann & Baugut, 2023). Whereas the German republic openly states that freedom of religion and human dignity are guaranteed in law, the reality contradicts the written law, causing many internal Muslims to fight back (Wirawan, 2020).

2. Harassment of Muslim women and ban on hijab

Based on a report by Ini.com dated June 27 2024, the crime rate against Muslims has shown a significant increase in the last few years. Last year alone, there were around 1,926 anti-Muslim incidents recorded in Germany, this figure marks an increase of 114% in 2023 with a spike in incidents especially after the events of October 7 (Ridhotulloh, 2024). The recorded cases are estimated to be only a small portion of the total cases due to victims' fear of reporting and the lack of monitoring institutions.

According to Ergun, Muslims experience more hostility and discrimination in their daily lives due to increasing anti-Muslim prejudice. Written in Tempo.co media written by Sani (2020) although the social life of the German people is limited due to the corona virus pandemic, it does not mean that it reduces attacks on Muslims there (Sani, 2021). There are still incidents of vandalism with Nazi symbols, threats against Muslims, and the act of tearing off the headscarves used by Muslim women. Also emphasized by Nursalikah (2021) in Republika, Muslim women, especially those who wear the hijab, are often verbally harassed on the streets, and even veiled Muslim women often experience incidents of physical assault. More than that, Muslim female students have also been victims of acid sprinkling on their faces.

The rise of Islamophobia in the news began in 2017, but it cannot be denied that Islamophobia has occurred long before that, precisely in 2009. Based on the fact that a case of Islamophobia shook Germany with the victim, a Muslim woman who was 3 months pregnant was stabbed to death in a Dresden court room with 18 stabs. Next reported by Hidayatullah.com (2022) in Berlin there was a Muslim woman who was hit on the head and upper body and her hijab was torn, on the same day in the Prenzlauer Berg district of Berlin two women were partially insulted by a 52-year-old man (Ahmad, 2022). There are still many cases of assault experienced by Muslim women that are unfortunately not exposed by the media.

Regarding headscarf bans, in September 2003 the Federal Constitutional Court ruled that states were only partially entitled to ban Muslim teachers from wearing headscarves while working in public schools. In June 2004, the Federal Administrative Court confirmed the right to ban headscarves alongside other religious symbols, noting that unequal treatment of religiously motivated clothing would not be in accordance with the Constitution (Article 3) (Kalmar & Shoshan, 2020). The reality is still pros and cons, in some cities the use of the headscarf is liberated but there are also many strict prohibitions on wearing the headscarf both in terms of work, social and everyday life (Ahmad, 2022).

Until now, there has been no official ban on Muslims wearing religious attributes such as headscarves or turbans, but there are some regions in Germany

that have enacted an absolute ban on the use of religious attributes for public servants such as teachers and lawyers (Kistoro et al., 2020). This was emphasized in a religious news site (2020) related to the statement of the prohibition of wearing the jilbab by teachers, lawyers in the courtroom and frontliners. Various activities for veiled Muslim women are very limited, even some shops also have regulations that veiled Muslim women are not allowed to enter. This shows that veiled women cannot easily mobilize and exercise freedom (Ridhotulloh, 2024).

3. Limited right to work

Official data collected from national-level research on key employment indicators do not usually target Muslims. One in two Germans has a dislike for Muslims, who are often associated with stereotypes related to violence, oppression of women and terrorism (Wirawan, 2020). The differences in wages, types of employment and unemployment rates of migrants are true of most of them belonging to the Islamic religious group. This points to the fact that the Islamic community experiences persistent exclusion, disadvantage, and discrimination. Various interrelated factors, such as human capital (educational, professional, qualifications, language skills, etc.), structural changes in the economy, and the growing importance of informal social networks are key to greatly impacting the employment opportunities and performance of migrant groups.

In 2018, the NAK (Nationale Armuts Konferenz) report at the national poverty conference stated that around 12 million people in Germany have to supplement their income due to low income. About 1 million are manual laborers, but only about 2.2 million are officially registered as unemployed, 75% of whom are Muslims and Muslim immigrants (Minardi & Melinda, 2019). Referring to this data, Muslims experience discrimination, limited rights, and wages that are clearly not comparable to other workers just because they are a minority that is already underestimated.

Muslim immigrants are discriminated against in the form of irregular labor, low wages, and appearance. In addition, Muslim immigrants (victims of conflict and war) are threatened with being denied asylum. This is because the German society believes that immigrants will take up the available jobs and only utilize the social funds provided by the government, resulting in most immigrants being discriminated against in the workplace, not getting decent jobs and unemployment everywhere. Another fact is that Muslim immigrants occupy parts of the periphery, resulting in an unhealthy environment and a social gap between immigrants and the surrounding community (Agustari & Ulinnuha, 2023).

The form of islamophobia that has been described by the researcher above is the result of the interpretation of phenomenological theory related to phenomenological reduction. Husserl stated that phenomenological reduction seeks to capture pure experiences and forms without knowing by prior knowledge or beliefs (Maulida & Arifin, 2022). The form of Islamophobia that the researcher describes comes from online news which is summarized and processed so as not to deny the existence of personal assumptions or prejudices either from the researcher or from the editor in processing the data. The need for Husserl's phenomenology here is to ensure that personal assumptions are refuted

so that researchers do not just use one media site but compare it with other news sites.

C. The Impact of Islamophobia on Muslims in Germany

Figure 2. The Impact of Islamophobia
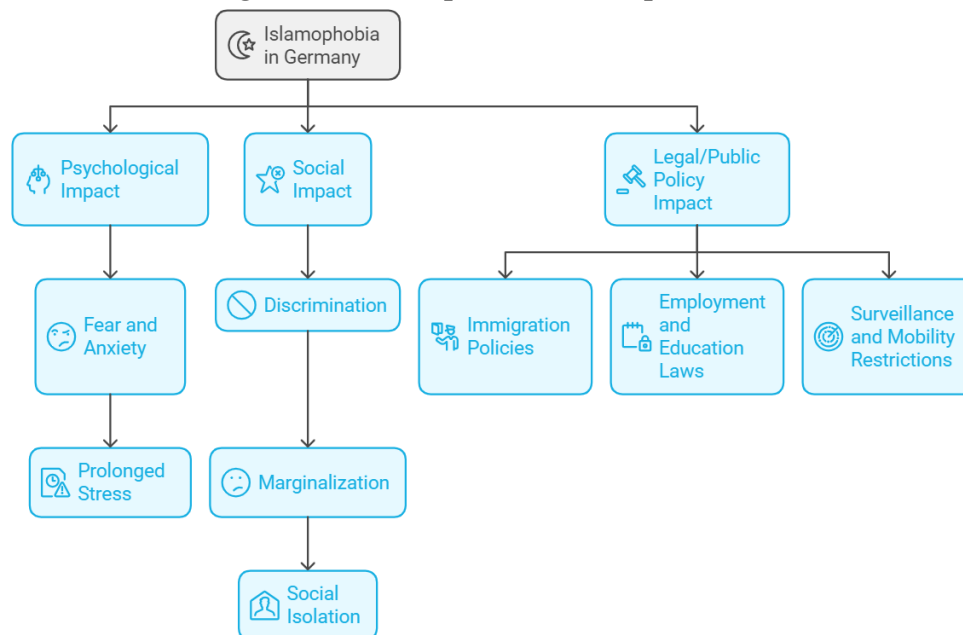
The explanation of Figure 1 is as follows:

1. Psychological impact

The impact of Islamophobia in Germany has become more visible recently. The anti-Islam movement in Germany began to explode in 2017. This is a bit surprising, given that the anti-Islam movement in Germany has been relatively contained compared to other European countries such as France and the UK (Tariq & Iqbal, 2023). Starting from the uproar of the anti-Islamic movement that was being busy in Germany spearheaded by PEGIDA (Patriotische Europaer Gegen die Islamisierung des Abendlandes) and was very influential on the mainstream political parties in Germany (Armandhanu, 2015). The world's response to the incident was almost the same, strongly condemning the attack.

While in Germany itself, the response to the incident came directly from the leader of the German government, German Chancellor Angela Merkel said the attack on Charlie Hebdo was very terrible. Merkel also added that the shooting in France was not only an attack on the French people, but also an attack on freedom of the press and freedom of speech. The incident created a fear of Islam and stigmatized its adherents as a religion synonymous with violence and terrorism. This view quickly spread in Germany, especially in the city of Dresden with its minority immigrant population.

Islamophobia causes a deep psychological impact on the Muslim community, fear and anxiety become a source of prolonged stress. Not only that, but excessive worry in carrying out life activities and mobility makes the Muslim community feel anxious and unsafe. Attacks that occur suddenly, especially on Muslim women, make limitations and trauma so that it is not uncommon for victims to hysterical when they hear loud noises or when they meet certain groups. The trauma does not only happen to the victims but also to the people who witnessed the attack.

2. Social impact

In a study conducted by an organization in Germany, it was found that more than 25% of the correspondents contacted supported the anti-Islam movement and would take to the streets if there was a movement in their area. In addition, 13% of Germans claim to be afraid of Islam because they think Islam has influenced most people's lives in Germany. Such as the destruction of places of worship, the ban on the use of religious attributes for civil servants, propaganda and murder (Nursalikah, 2020).

The emergence of this stigma has led a group of people to commit acts of terrorism on behalf of the Muslim community so that the perception of Islam is getting worse and creates greater tension. Various things related to violence, destruction and commotion will be focused on Islam and create a deeper stigma that Islam is a religion of anger and not hospitality.

The social impact of Islamophobia is very detrimental to society, not only discrimination but also marginalization in various aspects of life mobility. This results in social isolation where Muslim communities are alienated and experience difficulties in economic, educational, and social integration. Negative stereotypes, hate speech and acts of violence against Muslims will increase, which in the long run leads to decreased solidarity and prolonged conflict between Muslim communities and the wider community.

3. Legal and public policy impact

The uproar of the anti-Islamic movement is busy in Germany, spearheaded by PEGIDA (Patriotische Europaer Gegen die Islamisierung des Abendlandes). Although PEGIDA's campaign will not spread beyond the city of Dresden (where PEGIDA started), its influence on the mainstream of political parties in Germany is huge. The organization has been actively demanding party politicians to tighten the country's immigration policy.

A more tangible impact of the Islamophobia popularized by PEGIDA is the takeover of PEGIDA's ideas by the Alternative for Germany (AfD) party. Many of the protesters in Dresden said that they were offered by the AfD to vote on immigration policy. This culminated in AFD leader Bernd Lucke telling PEGIDA supporters, "Islam is alien to Germany"(Armandhanu, 2015).

In addition, increased social sentiments and tensions lead to political actions that lead to unfavorable policies for the Muslim community. Such as some policies related to pressure to tighten immigration and refugee laws, bans on headscarves and veils, legal policies related to employment and education, as well as surveillance and tightening of the mobility of Muslim communities. The impact of Islamophobia is also very visible in policy changes and shifts in political platforms. Some parties use anti-Muslim sentiments to attract voters, which can lead to the introduction of policies that are less friendly to Muslim communities, further exacerbating social polarization.

The impact of islamophobia in Germany is explained by using Husserl's descriptive interpretative phenomenology concept. In his theory, Husserl believes that every object will provide context and perspective that can be taken in each individual (Marjuwwa & Anshori, 2023). As explained by the researchers regarding the impact of Islamophobia in Germany, it includes psychological, social, and legal policy impacts, all of which have a close relationship and are

interrelated with one another. The impact is also not only felt by the victims but also affects other Muslim communities and people who witness unpleasant events at the scene.

CONCLUSION

This study has found several important things about Islamophobia in Germany about Muslim immigrant experiences. The protracted conflict in the Middle East, which caused many people to immigrate to Germany, has increased fears and hostility toward Muslims, showing up as Islamophobia. One of the primary reasons identified is the sense of religious failure or an inability to compete in society. Applying Husserl's phenomenological theory, this study has presented clear examples of Islamophobia in Germany. These include mosque closures, harassment of Muslim women, headscarf bans, and workplace discrimination.

These signs of Islamophobia have caused severe mental and social harm to the Muslim community, as well as economic exclusion since many Muslims are pushed into low-paying, manual labor jobs. The study also brought forth cases of verbal and physical abuse against Muslim students, showing how widespread and deep-rooted Islamophobia is in different parts of German society. This is an essential study for understanding where Islamophobia comes from and how it affects people in Germany. The research uses methods such as observation and documentation to take a close look at how Muslim communities are treated unfairly and how they cope with these problems. This study contributes to the discussion on intercultural relations by showing the real experiences of Muslim people dealing with public discrimination and institutional biases. This research enhances academic knowledge by looking at Germany's particular situation and provides a basis for future policy suggestions that promote tolerance and respect between different cultural and religious groups. It also depicts how wrong ideas about Islam and Muslims create divisions in society. It underlines the need for tackling stereo-types through education and changes in policy.

This study has some limitations, even though it made contributions. The main limitation is that it looks at only one country, Germany, from 2018 to 2023. Future studies could look at Islamophobia in other European countries or focus on recent events. Also, this study is based mainly on data from online news sites, which, although useful, might not fully reveal the experiences of people directly affected by Islamophobia. Future research would benefit from considering other forms of works, such as novels, poems, or songs that portray the feelings and culture associated with Islamophobia. Also, more studies might examine how media represents Muslim communities and how it affects how the public sees them. Later studies, by using more varied sources of data and viewpoints, can help understand how Islamophobia is changing and could suggest more precise ways of combating it.

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