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RESEARCH ARTICLE

The Role of the Organization of Islamic Cooperation in Combating Islamophobia the Post-Paris Attacks 13 November 2015

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Abstract: The Paris attacks of 13 November 2015 have caused Islamophobic acts to increase. The Muslim community in France experiences verbal and physical discrimination and violence, hatred, and acts of religious blasphemy have tripled. Islamophobia following the Paris attacks was the highest among European countries. This ultimately encouraged the Organization of Islamic Cooperation (OIC) to become involved in activities to combat Islamophobia. This article examines the role of the OIC in combating Islamophobia in France after the Paris attacks by using its work in the international world. The study was carried out qualitatively using Clive Archer's concept of international organizations. The research found that the OIC plays a role in fighting Islamophobia as an instrument, forum, and actor. The OIC plays an influential role in fighting Islamophobia through various strategies to eliminate discrimination against Muslims worldwide by collaborating with several internal and external parties. Of the three roles that the OIC has, the most dominant role in combating Islamophobia is the OIC's role as an international actor who can pioneer in pioneering policies and making decisions related to combating Islamophobia while adhering to international legal standards for fighting Islamophobia. The OIC succeeded in establishing resolution No.32/44 POL regarding combating Islamophobia, eliminating hatred and discrimination against Islam, and a media strategy policy to mobilize a campaign to develop peace and stop Islamophobia.

Keywords: Islamophobia; Paris Attack; Role of OIC

1. Introduction

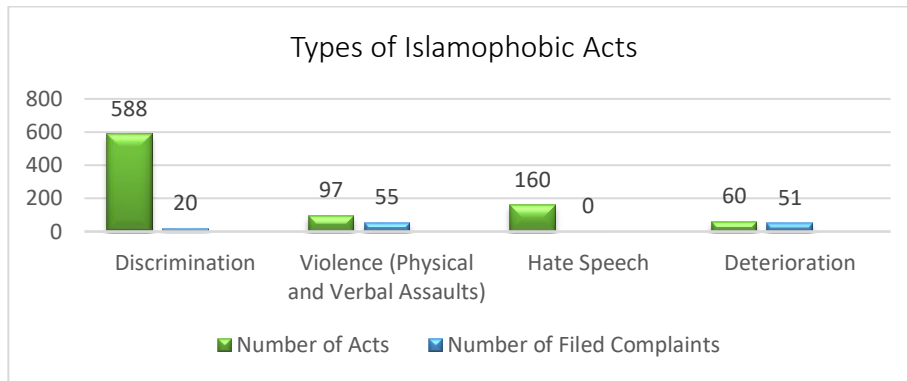
Islamophobia is an extraordinary fear experienced by a person or social group towards Islam and Muslim people, which contains prejudice and hatred. The aim of Islamophobia itself is to eliminate or reduce the recognition of the fundamental implementation of economic, social, cultural, and human rights in the political, and other areas of public life (Jaber, 2022).

Islamophobia itself has been discussed very often in the international world, especially the issue of Islamophobia that occurred in Paris, France, which increased after the Paris Attack on November 13, 2015. The attack targeted places frequently visited by many people, such as the Petit Cambodge restaurant, Le Belle restaurant, the Bataclan concert hall, the Stade de France sports stadium, and other venues in the capital. This attack was carried out by a radical group that used the name of religion as the basis for the attack, known as ISIS (Islamic State of Iraq and Syria). The attacks resulted in 129 fatalities, 352 people were seriously injured, 99 people were in critical condition, and severe damage to facilities (R. Setiawan, 2022).



According to the French Government, this attack was the worst event in France since the Second World War. This attack was also categorized as the most significant attack carried out by ISIS in Europe, with many victims, causing anger from the French government and society and increasing Islamophobic actions against Muslims (CCIF, 2016).

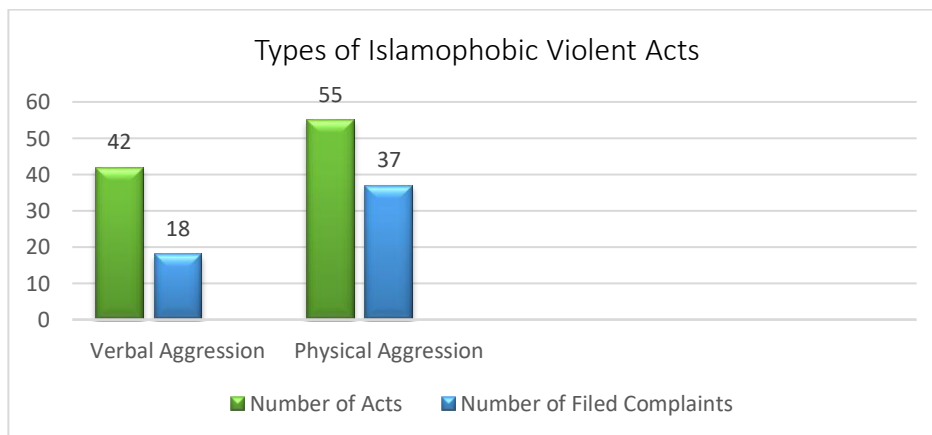
Crimes against Muslims have tripled in France. Where the forms of crime consist of discrimination, physical violence and verbal, hate speech, and deterioration.



Source: CCIF Report, 2016: 19.

Figure 1 Type of Islamophobic Act

Based on Figure 1, we can see several acts of Islamophobia in France consisting of 588 discrimination cases, although only 20 reports are included in the CCIF. Then, there were 97 physical and verbal violence cases, but only 55 cases were reported to CCIF. Furthermore, for types of Islamophobia, such as hate speech, there were 160 cases, but no reports went to CCIF (CCIF, 2016). This is due to the lack of trust of Islamophobic victims towards the police because the French police often underestimate racism and Islamophobia. When there is a report from a person living with Islamophobia, the police reject the message. The last one was the act of deterioration/heresy or blasphemy, which counted 60 cases with 51 cases reported (CCIF, 2016).



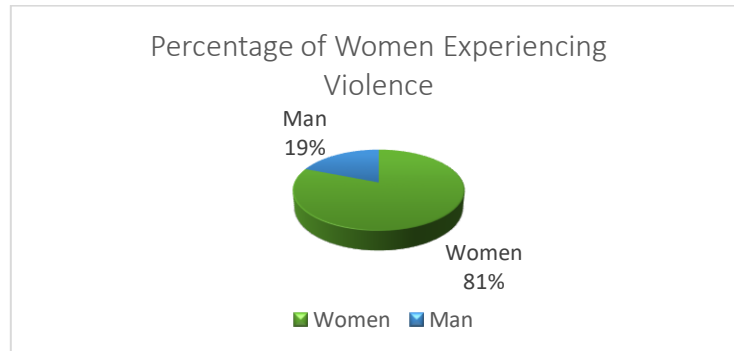
Source: CCIF Report, 2016: 16.

Figure 2. Type of Islamophobic Violent Acts

The impact of the Paris attack continued to increase in physical and verbal violence unprecedentedly, rising to 150% since the Paris attack, as shown in the Figure 2 which recorded 42 cases of verbal abuse with 18 patients reported. There were as many as 55 cases of physical violence, with reports coming in 37 cases (CCIF, 2016).

Islamophobic acts are carried out by French society, institutions, and legal entities that spread anti-Islam campaigns and the media that aggravate the case. Institutions are involved as much as 64% in Islamophobic acts, legal entities are involved as much as 34%, and individuals are affected as much as 2%. This is a sad fact because it turns out that institutions and governments have a significant share in Islamophobic acts in France. In addition, there are government actions to close mosques in Paris under the pretext of preventing radical teachings (CCIF, 2016). Furthermore, changes in the composition of religious believers due to international migration contributed to the dynamics of population composition and the attraction of local communities to the more orderly monotheist religion (Achsın & Rosalinda, 2021).

Islamophobia also continues to increase provocations such as "Death To Muslim" written in a mosque, the closure of access to halal food for Muslim students at school, the implementation of the rule prohibiting bringing provisions from home, the ban on wearing headscarves, and even from the hospital will cancel and not renew the employment contracts of their employees who do not want to remove the hijab. There was also an expulsion of 15-year-olds at a school in southern Paris for wearing long skirts, which was considered excessive obedience (Rubin, 2015). Violence against Muslim women has increased, along with demonstrations against Muslim immigrants. Many attacks on women wearing burqas and niqabs and bearded men are grouped with terrorists, exacerbated by implementing the Laïcité Law, which removes religious icons in public spaces.



Source: CCIF Report, 2016: 15.

Figure 3. Percentage of Women Experiencing Violence

In figure 3, it can be seen that women experience more acts of Islamophobic violence than men. Muslim women represent more than 81% of victims of violence. The violence relates to attacks on Islamic symbols, namely Hijab and Muslim clothing. Women who experience such violence consist of pregnant women and women who are alone in remote places, even in crowded places such as city halls, prefectures, and police stations (CCIF, 2016). In addition, the issue of Islamophobia is even included in the electoral agenda and the concept of French secularism. It is often exploited as an ideological tool that encourages a form of Islamophobia legalized by politics (Ennasri, 2015). Amid the misery and difficulties experienced by Muslims in France. The OIC, as an Islamic collective organization aiming to safeguard and protect the interests of Muslims, protecting Muslim places of worship and promoting the spirit of peace in the world, does not stand still. The OIC is a collective of Islamic nations that defend and uphold the interests of Muslims and advance the spirit of peace in the world (OIC, 2016a). The OIC was established in Rabat, Morocco, on September 25, 1969. The OIC seeks to actively represent Muslims to resolve conflicts and

disputes related to Islam within member and non-member states. In its framework, it strongly advocates overcoming and supporting the elimination of discrimination against Muslims worldwide. The OIC also aims to protect human rights. If there is a violation of human rights, the OIC will solve the problem by cooperating with the United Nations, the European Union, and the African Union (OIC, 2023).

When viewed structurally, the OIC has bodies consisting of summits, the highest authority in the OIC, and held every three years. The conference aims to formulate, make decisions and policies, and guide issues of concern to members. The second body is the Council of Foreign Ministers, a meeting of foreign ministers of member countries once a year to implement general OIC policies and monitor the implementation of the OIC Summit. Then the third body is the Executive Committee, which is tasked with decision-making to improve the capabilities of the OIC. The fourth body is the Committee of Permanent Representatives, namely ambassadors of member countries. The last body is the General Secretariat, the executive body that implements decisions that have been prepared together (Petersen, 2012).

Various series of activities carried out by the OIC to minimize bias, prejudice, fanaticism, and stigma against Muslims by consolidating with the Muslim community, gathering support from the international community, diplomatic efforts, increasing campaigns to promote a positive image of Islam for the realization of equality towards Muslim minorities (OIC, 2021).

The efforts made by the OIC in combating Islamophobia attracted the attention of the international community, so many became the topic of study by researchers. They started with research based on looking at Human Rights theory (Saragih, 2023).

Another researcher, namely Saul Jihad Takahashi, in his work entitled "Combating Islamophobia on the International Stage: The Need for Muslim Unity", emphasizes that to combat Islamophobia, it is necessary to unite Muslims around the world with Muslim countries to carry out an integrated approach in fighting Islamophobia; The reason is, according to Takahashi, that the efforts made at the international level are inadequate because they are driven by countries that want to maintain the status quo, for example at the UN there is the United States, Britain, France and so on (Takahashi, 2023). The difference between Takahashi's research and the researchers' research lies in the process of eradicating Islamophobia itself. Suppose Takahashi emphasizes the unity of Muslims in the world. In that case, researchers emphasize the role of the OIC itself as an international organization whose mission is to protect Muslims across the globe. Researchers want to prove that combating Islamophobia can be done internationally through the OIC as an instrument, arena and actor by coordinating and collaborating with other international institutions such as the UN and the European Union.

Based on this explanation, few works still explain the connection between the OIC's actions and the eradication of Islamophobia. Therefore, this research will fill the gap in previous research by using Clive Archer's international organization theory. Researchers focus on the OIC's role in fighting Islamophobia in France after the Paris attacks.

2. Conceptual Framework

To understand and assist in describing how the phenomenon will be discussed, it is necessary for a concept to compile the correct basic argument as a framework of thought that will help researchers focus more on analyzing the phenomenon. Therefore, researchers use the idea of international organizations owned by Clive Archer.

The modern history of international organizations dates back to the European region with the 1815 Congress of Vienna, which gave birth to the Central Commission for Navigation of the Rhine. This organization was created to eliminate threats and obstacles (Yolanda, 2020).

International organizations are used as actors who play an essential role in international relations. An international organization is a formal group with members from at least three different nations working toward a common objective (Gutner, 2017).

International organizations consist of inter-governmental organizations (IGOs) established by governments and international governmental organizations (NGOs) set by the public or citizens who are active nationally and internationally (Reinalda, 2009).

International organizations are expected to be able to create a firm relationship order, reflect the needs of countries, and contribute to solving a problem.

Based on this, international organizations have three roles, namely as an instrument and a means of diplomacy of sovereign states to achieve foreign policy goals (Archer, 2001). The countries that are members of the organization strive to achieve a common goal, that is, the decisions taken must relate to the interests of each member.

An organisation must have the same views and objectives to continue to be an *instrument* for member state policy. In addition, international organizations can be a tool to reduce the intensity of conflicts in the global environment. The second role is international organizations as an *arena*. International organizations act as a place or forum for countries to gather, discuss, and discuss cooperation or an issue. International Organizations allow their members to express their views and suggestions regarding the international order. International organizations can be used as a means to achieve a solution to a problem. When members of the organization want to negotiate, agree, or disagree on a matter, the organization can arrange meetings for their purposes, ultimately resulting in conventions, agreements, or regulations. Finally, international organizations act as independent *actors*. They can act internationally without being influenced by external forces and are used as stable and coherent decision-making actors within their boundaries. Decisions are taken independently based on international legal standards and in the interest of the community as a whole. International organizations can perform on the world stage with a certain degree of independence and effectiveness (Archer, 2001).

3. Research Method and Materials

In this research, researchers used descriptive qualitative research methods to explain in depth the role of the OIC in fighting Islamophobia in France after the Paris Attack. Through the qualitative descriptive method, new findings related to the topics raised will be presented using data collection techniques in the form of studies or literature reviews from books, journals, articles, print and electronic media, and credible websites to be analyzed and interpreted (A. A. and J. Setiawan, 2018).

4. Results and Discussion

4.1. *The Existence of Muslims in the Social System in France*

French secularism (laicity) occupies a central position in French national identity, even becoming an inseparable part of the revolutionary spirit of liberty (freedom), egalite (equality), and fraternity (fraternity) and being part of the fundamental aspects of the political and social life of society. The existence of this secularism system indicates three things: first, freedom for citizens to express and carry out activities, including practising religion by beliefs. Second, it ensures justice and equality for every individual. The three countries uphold and maintain the solidarity of the nation (Putri, 2021). Furthermore, Islamophobia generally occurs in many European countries because these countries have ignored universal values such as multiculturalism that they form themselves (Nurmeiga & Nugrahani, 2020).

As happened in France, Islamophobia thrives with sentimental attitudes towards religion. During the government of President Nicolas Sarkozy in 2007-2012, there were violations of religious symbols in public spaces, with a ban on the use of hijab, niqab, burqa, prohibiting the availability of halal meat to closing access to the arrival of clerics from the Middle East

region. As for the reign of President Emmanuel Macron in 2016 until now, sentiment towards Islam has increasingly surfaced. By approving the publication of Muhammad cartoons in the parody magazine *Charlie Hebdo*. Thus, it can be seen that the Laicite system upheld by France, which values freedom and neutrality, is a paradox that contradicts theory and practice because there is a lot of discrimination against Muslims in France. The level of racism turned into state racism and was legitimized by French law by allowing a person to curse but not insult someone because of his religion.

Furthermore, by viewing Islam as incompatible with the principles and way of life of French society, the image of Muslims in France has come to be associated with terrorism. Muslims are conceptualized as an outdated group, deemed to be damaging and disrupting Western values. As the Muslim population increases in France, they must cling to the French concept of secularism, which means upholding French national identity (Firmonasari et al., 2020).

Secularism in France has become increasingly politicized after the November 13, 2015, Paris attacks, which gave birth to discriminatory discursive constructions. In France, there is a discourse that Western society is incompatible with Islamic culture. Muslims are a people who are not integrated and do not provide social cohesion where there is a definition between them and us, leading to Islamophobic acts that propagate political, economic, social, freedom of expression, and so on (Everett, 2018).

France has the largest Muslim population in Europe. In 2015, there were about six (6) million people, or about 9% of the total population of France, dominated by immigrants from the Middle East. Muslims in French society often face discrimination on religious and ethnic grounds. They must apply "The Law on the Prohibition of Hiding the Face in France", issued in 2010, banning the wearing of covered clothing, including the niqab. Furthermore, in terms of social life, there is a social construction where Muslims are expected to use dual names, with traditional names being Islamic and other names using Christian or European names. In education, most Muslims are poorly educated, implying poor working conditions and low pay. Based on research conducted by the statistical service of the European Union in 2016, 43% of Muslims from the age range of 40-70 years do not have a diploma or finished school. Muslim children start primary school with only 400 words compared to children of French families, with an average of 1,500 words, this lack of communication skills causes problems when looking for work (Umnova et al., 2021).

As for Muslims who have an adequate level of education, they also continue to experience discrimination in the job recruitment process; by only seeing them as Muslims, they get racial, ethnic, and religious discrimination. Based on the OIC Observatory, Muslim job applicants have a smaller chance of being accepted for work (10.4%) while Catholics have twice the chance of being accepted for work (20.8%) (OIC, 2016a).

Furthermore, based on data obtained from the Montaigne Institute, it was found that in the job recruitment process, Muslims received four (4) times more questionnaire interviews than Catholics, even though they had the same qualifications. Moreover, Muslims in France who still use Arabic names will find it challenging to find work because it still reflects their Arab ethnicity. Still, for Muslims who already use European names, most companies will react positively and are ready to hire them. If we look at it, of course, this violates the law on equality of opportunities for employment, namely the Law An Equality of Opportunities passed in 2006 by France. Furthermore, Muslims face hurdles in determining their status, according to French Prime Minister Manuel Vall, the issue of racial and ethnic discrimination is legitimate, an opinion also supported by 76% of French citizens. In 2010, 55% of French people thought Islam had damaged the nation's culture. Muslims in France live in a spiral of increasing Islamophobia. Even before the Paris Attack, Muslims had received 418 aggressive acts and attacks on 40 mosques (Umnova et al., 2021). As a result, Muslims find it difficult to adapt and live in worry.

4.2. The Role of the OIC as an instrument in combating Islamophobia

Its member states use the OIC to create a peaceful world without discrimination against Muslims. The OIC positions itself as an essential instrument to reduce conflict, and the instrument is the OIC's action and step in combating Islamophobia using measures such as negotiation, mediation, arbitration, and consolidation.

Countries that are members of the OIC have the same views and beliefs. Namely, as an international organization, the OIC makes various efforts to uphold human rights values and eliminate discrimination for all Muslims worldwide. This joint trust can be an impetus for realizing the mission brought by the OIC. In this case the OIC can be a tool for conveying and accepting the norms and beliefs of its member states to try to combating Islamophobia.

Within its framework, the OIC is guided by the noble values of unity and brotherhood, preserving tolerance, equality and justice, dignity and human rights of Muslim communities worldwide. Therefore, the OIC views that the problem of Islamophobia in France after the Paris Attack must be overcome immediately. The OIC's view is contained in the OIC charter that countries that are members of the OIC, to preserve Islamic values and increase equality and justice towards Islam, must be guided by the noble values of Islam itself. The OIC works by upholding the values and principles of the UN charter (OIC, n.d.).

As stated in the OIC Charter, the organization will cooperate with other organizations to achieve their goals through bodies within the OIC, such as the Summit and its implementation, which resulted in an independent Permanent Human Rights Commission (IPHRC). IPHRC is used by the OIC as an instrument to combat Islamophobia and openly accept all forms of ideas and suggestions aimed at the interests of Islam, especially in matters related to the enforcement of human rights. Through this IPCHR, the OIC strives to achieve human rights values by collaborating with various parties (OIC, n.d.).

Through IPCHR, the OIC also criticizes and assists in examining and suppressing human rights violations in France. IPCHR, as an OIC instrument, has the potential to become an instrument of supranational human rights regimes and can play an equal role with the European Human Rights Commission (Majid, 2017). In addition, as an instrument, the OIC conducts selective ways to overcome Islamophobic acts in France by visiting France and negotiating with local organizations, namely the Collective Against Islamophobia in France (CCIF) (OIC, 2015a), to listen to the concerns and problems of attacks and discuss and find solutions related to Islamophobic acts in France.

Further efforts must be made to combat Islamophobia at the supranational level, in this case, with the European Union. The EU has an awareness of the importance of combating Islamophobia in France. The role of the OIC through a cooperation project with the European Union is to reduce the number of Islamophobia against Muslims in France.

The existence of common trust is an encouragement to work together. In cooperation with the European Union, OIC successfully held a roundtable conference discussing anti-Muslim hatred. According to the chief coordinator, fighting Islamophobia is not just about preventing radicalism or terrorism but about tackling forms of discrimination and racism politically.

Therefore, on March 14, 2017, the European Court of Justice (ECJ), for the first time, issued a decision ruling on discrimination against employment for Muslims because, as is known in France, there is a lot of discrimination in job recruitment by only seeing them as Muslims they face racial, ethnic and religious discrimination. The ECJ issued two decrees banning non-discrimination in the workplace on religious grounds (Bayrakli & Hafez, 2017).

4.3. The Role of the OIC As an Arena to Gather, Discuss, and Talk About Cooperation in Combating Islamophobia



OIC is used as a channel or forum for communication between actors. As an international organization, the OIC can hold forums attended by member states and other actors related to the issues faced by conducting discussions where the results of having the forum are conventions or agreements (Archer, 2001).

On November 14, 2015, the OIC strongly denounced the terrorist attacks that were carried out in France and claimed many lives the day after the Paris Attack through its secretary general, Iyad Ameen Madani. Madani sent his deepest sympathies to the victims' families, the people, and the French government. Madani affirmed the OIC's solidarity and support for France. Madani called on all countries in the world, international organizations, and civil society to unite in joint action to fight terrorism (OIC, 2015b).

On May 10, 2016, the OIC entered into a dialogue with France, which took place in Paris. This discussion discussed preventing and countering terrorism and extremism, as well as cooperating on the situation of Muslims in France by cooperating in the social and cultural fields (OIC, 2015c).

Furthermore, the OIC held a religious dialogue on February 9, 2017, in Geneva with Jordan's Permanent Mission to the United Nations, observers of the Holy See, and Christian associations. This dialogue is aimed at promoting the values of peace, unity, and tolerance between nations. In this forum, the OIC becomes a bridge for discussion, collaboration, and cooperation between actors. The OIC also held a forum on intercultural dialogue in Azerbaijan on May 5, 2017. The OIC coordinates the countries present to conduct demonstrations to prevent the understanding of radicalism through civil and educational channels in the context of combating Islamophobia. Attended by UNESCO, UN, WTO, FAO, and the Council of Europe, the OIC said they continue supporting innovative ideas to uphold the value of tolerance between religions, cultures and civilizations. Through this religious dialogue, the OIC can promote the value of tolerance, combat extremism and combat Islamophobia (OIC, 2017a).

The outcome of this forum is the OIC's 10-year action program from 2016-2025. The program aims to increase OIC cooperation with Britain, America, Russia, Switzerland, the European Union and the United Nations in fighting terrorism, preventing extremism and overcoming Islamophobia. In addition, based on the OIC's 2016-2017 progress report, the OIC General Secretariat evaluates Islamophobic trends, assesses the Islamophobic situation, and then organizes group workshops to support Muslims in combating Islamophobia worldwide (OIC, 2016c).

The OIC also held the 44th Council of Foreign Ministers Meeting in Abidjan, Republic of Cote d'Ivoire, in July 2017, in which it discussed the fight against terrorism and extremism to combat Islamophobia. The OIC General Secretariat affirmed that while the OIC has been following the development of Muslims around the world, the OIC formed a particular group to monitor the situation of Muslims in Western countries and requested to activate regulations on combating terrorism and intensify cooperation with the international community to put forward comprehensive developments on all forms of discrimination, extremism and misunderstanding of Islam (OIC, 2017b).

As for the outcome of the Session, resolution no. 41/44-POL was issued on combating terrorism and preventing extremism (OIC/CFM-44/2017/POL/RES/FINAL, 2017). In addition, the OIC General Secretariat continues to express support to France, where the OIC strongly condemns such acts of terrorism, expresses solidarity with France, and conveys that Islam is a tolerant religion that coexists peacefully with other religions in the world. The OIC condemns the group that committed such heinous acts in the name of Islam (OIC, 2015b).

On November 17, 2016, the OIC also mediated by cooperating with other large organizations, such as the United Nations, and held a meeting through the OIC political secretary-general, Hameed Opeyero with the secretary-general of UN political affairs,

Miroslav Jenca, in Geneva, Switzerland which discussed that the OIC and the UN have the same goal, namely serving justice, peace, international security, and development. At this meeting, the OIC developed a narrative to counter extremist ideology and explained the importance of cooperation against Islamophobia based on the UN global counterterrorism strategy as a guideline to counterterrorism and encourage the implementation of action plans to prevent violent extremism. So, one of the projects considered is the prevention of radicalism in the Middle East, and this is because the first step in countering Islamophobia is to fight radicalism by eliminating the legitimacy of terrorist groups and extremist narratives. The OIC also carries out increased campaigns to create and develop awareness of the dangers of Islamophobia and promote Islamic values (United Nations, 2016).

4.4. The Role of the OIC as an International Independent Actor

As an independent international actor, the OIC can pioneer in making policies and decisions related to combating Islamophobia based on international legal standards (Archer, 2001). In addition, the OIC can draft legal regulations and cooperate with various actors to combat Islamophobia in France after the Paris Attack on November 13, 2015. The OIC issued resolution No. 32/44 POL on the eradication of Islamophobia, the elimination of hatred and discrimination against Islam. Through this resolution, the OIC reaffirms that Islam contributes to civilization and is determined to fight against Islamophobia. Furthermore, the OIC can act independently as an information gatherer, communicator, and discussion panel and provide related images to reduce Islamophobia after the Paris Attack on November 13, 2015.

Ironically, Western countries, including France, commit acts of racism, intolerance, and discrimination against their distorted understanding of Islam and Islamic values. The media plays a negative role in presenting the image of Islam by portraying Muslims as a distinct group contrary to universal values. The media does so aimed at right-wing political goals at the expense of peace and stability of society (AÇIKGÜL, 2023).

Because the media has a huge role in disseminating discriminatory narratives and spreading negative images of Islam, the OIC, as an international independent actor, issued regulations by collaborating through the Information Department in the General Secretariat regarding strategies for using the media to counter Islamophobic acts through anti-Islamophobia campaigns, considering that in France there are still many speeches and narratives of hatred against Islam after the Paris Attack on November 13, 2015. The strategy of using the media is to raise funds for media campaigns and develop narratives related to Muslims in environmental issues, climate change, social justice, and so on. The strategy also encourages the media to report news related to discrimination Muslims face from the side of victims in work, housing, access to services and other areas of social life (OIC, 2016b).

Furthermore, at the international peace conference, the OIC was present as a representative of Islamic countries and became a communicator in providing an overview of reducing Islamophobia by promoting peace values and unity of national multiculturalism (Tezi, 2019). The OIC launched The Voice of Wisdom Sawt Al-Hikmah project as well in order to discredit and dismantle extremist propaganda and transmit the true message of Islam to France (OIC, 2021).

In addition, the OIC, through the cooperation of the Islamophobia Observatory, has made a significant contribution to the campaign of combating Islamophobia. A coordinated effort between the OIC, IPCHR, and the Information Department in the General Secretariat raised awareness of the dangers of Islamophobia, and slowly, many leaders from Western countries began to distance themselves from Islamophobic acts.

There was a massive demonstration in society against the crackdown on Muslims. Further efforts made by IPHRC as an OIC body are to organize a seminar on combating hate speech with the results of issuing a rebate declaration in which countries must collaborate to develop a comprehensive information strategy against hate speech, In addition to

applying media ethics education, which includes journalists' rights and obligations in fostering a peaceful society, as well as issuing a number of these regulations. As an international organization, the OIC remains based on international legal standards, namely articles 19 and 20 of the International Covenant on Civil and Political Rights (ICCPR) (Baderin, 2019), regarding prohibiting hate speech by countries based on race, nationality, or religion (AÇIKGÜL, 2023).

5. Conclusion

The existence of the Paris Attack fostered Islamophobic acts against Muslims in France. To overcome this, the OIC took concrete actions to combat Islamophobia to achieve peace for Muslims. Combating Islamophobia by the OIC takes place comprehensively, starting from the OIC as an instrument, arena, and actor in fighting for the human rights of the Muslim community in France. As an instrument, the OIC is a tool to reduce the intensity of Islamophobia in France by harmonizing the actions of its members to achieve the goal of upholding human rights values and alleviating discrimination for all Muslims in the world through means such as collaboration, mediation, negotiation, arbitration, and consolidation.

As for the Arena, the OIC as a channel or forum in holding the 44th OIC Council of Foreign Ministers Session in Abidjan, Republic of Côte d'Ivoire, in July 2017 and produced resolution no. 41/44-POL on combating terrorism. The OIC also held a cultural dialogue forum in collaboration with UNESCO, UN, WTO, FAO, and the Council of Europe to prevent radicalism through civil and educational channels.

As an independent international actor, the OIC is a pioneer in making policies and decisions related to combating islamophobia by issuing and realizing resolution No. 32/44 OL on the eradication of Islamophobia and the elimination of hatred and discrimination against Islam. Besides, the OIC also issued a policy on the strategy of media use in countering Islamophobia.

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