

Adult Religious Morality Development From The Quranic Perspective: Strategies To Overcome Islamophobia And Christianophobia

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Adult religious morality development from the Quranic perspective: Strategies to overcome Islamophobia and Christianophobia



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This article unveils the Qur'an's perspectives on the erosion of phobia of other religions because of the negative stereotypes attached to Islam and Christianity to create greater peace in religious life globally. Furthermore, the Qur'an's perspective on adult religious morality development is revealed by the *at-tafsir al-maudhu'i* method (*a thematic interpretation*). The study shows that adult religious morality development should integrate (1) religious morality (appreciation for faith differences), (2) national morality (love for the state and motherland) and (3) social morality (social integration) to build individual religious maturity to overcome Islamophobia and Christianophobia. Religious maturity renders humbleness, moral consistency, comprehensiveness and heuristic in every individual character. The results of this research are in accordance with Wallport's opinion on religious maturity.

Contribution: The main contribution of this study is to reveal the insights of the al-Qur'an regarding the solution to the problems of Islamophobia and Christianophobia caused by the stereotypes of Islam and Christianity. In addition to interpreting verses, this study is equipped with psychological studies in building everyone's religious maturity so that they can think and act wisely in respecting differences in beliefs. This study is expected to minimise the problems of Islamophobia and Christianophobia from inside and outside the adherents of these religions.

Keywords: religious morality development; Islamophobia; Christianophobia; religious maturity; al-Qur'an.

Introduction

Islamophobia and Christianophobia spring from various sources, one of which is the negative stereotypes associated with each religion. For instance, since the September 11 incident, the negative Western perception of Islam has ever been escalating. Islam is often identified as a religion that teaches violence and radicalism (Abbas 2019:3), and terrorism (Tartaglia, Bergagna & Elisa 2019:15) goes into backwardness and discredits females. Meanwhile, Christianity from the perspective of the Muslim community is linked to negative stereotypes that include fanaticism and championship of adult violent acts (al-Qurtubi 2020). Nevertheless, the emergence of Christianophobia has not been found in the literature. Still, this term began to appear in the discussion of religious leaders to build the community togetherness, as stated by Pastor Khaled Akasheh, who represented Pope Benedict XVI at the International Conference of Muslim Scholars (ICIS) at Hotel Borobudur, Jakarta, Indonesia, 20 June 2006 (Antara 2006).

Bambang Qomaruzzaman (2021:1) stated that, in the history of Islam, the teaching of violence in the name of religion was not found. On the contrary, Prophet Muhammad as an ideal model tended to teach about the character of patience, compassion, forgiveness and respect for humanity. Therefore, when there is an understanding among Muslims that the Prophet taught violence and radicalism, that understanding must be reconsidered.

In the Indonesian context, one of the efforts attempted to combat radicalism in the education world is to conduct Living Values Education (LVE), as explained in Syamsul Arfin's paper (2016:94). In establishing social interactions with those around us, this paper highlights LVE in several points: peace, respect, love, cooperation, honesty, humility, tolerance, simplicity, happiness, responsibility, freedom and unity.

Hamidulloh Ibda in his paper explains Islamophobia and Sekolah Tinggi Agama Islam Nahdlatul Ulama (STAINU) Temanggung's strategy to combat it through curriculum reinforcement. This research defines Islamophobia as fear of everything related to Islam and Muslims. Islamophobia is not a product of Islam but a product of propaganda, political interest, mass media influence, hatred, Westerners' fear of Islam and partial understanding of Islam. STAINU Temanggung's strategy to curb Islamophobia through curriculum reinforcement refers to Kerangka Kualifikasi Nasional Indonesia Standar Nasional Perguruan Tinggi (KKNI SNPT) according to Islam Aswaja Annahdliyah in the Tri Dharma of Universities dimension (three dimensions of university obligations) by building a moderate Islamic generation equipped with the values of *at-tawassuth* [moderation], *at-tawazun* [equilibrium and harmony], *at-tasamuh* [toleration] and *al-i'tidal* [justice] (Ibda 2018:121-146).

However, in the Indonesian context, radicalistic teaching development on social media receives objections from two major Indonesian religious organisations: Muhammadiyah and Nahdlatul Ulama (NU), all of which reject radical ideology on the grounds of religion and call for student-friendly instructional methods and materials as were offered by Ibnu Miskawayh and Naquib al-Attas (Aly 2020:177).

The talk of Islamophobia mitigation was once raised by Abdul Aziz, who suggested the reinterpretation of verses that are understood in a limited, highly textual way. The Qur'an and Hadith, in essence, emphasise the teachings of love and moderation in religious life. Hence, all manners of provocative actions and terrorism that result in chaos, fear and death are unquestionably at variance with the Qur'an (Aziz 2016:78-80).

In the context of Nigeria, according to Onyinyechi, the origin of Islamophobia in several western countries is related to violence and terrorism committed by people who claim to be Muslims. When these incidents are juxtaposed with the situation in Nigeria and the counter-violence against Muslims in some places, it becomes striking that Islamophobia is a ticking time bomb waiting to explode in Nigeria. However, it has been determined that those who perpetrate this violence seriously damage the reputation of Islam, which is essentially a religion of peace and is, in fact, a blasphemy against Islam. Therefore, to prevent this impending psychological complex, it is necessary to intensify the vocal condemnation of terrorism by non-Islamic and Islamic leaders, guarantees of good governance, precise and straightforward hermeneutics of Islamic scriptures, intra- and interfaith dialogue, and collaboration in the fight against terrorism and violence in the name of religion as a panacea for this so-called Islamophobia epidemic (Wariboko 2015:42).

In addition to the opinion of previous researchers, in this article, the author tries to add a formula to overcome the problem of Islamophobia and Christianophobia through

'religious morality development' to reconsider religious stereotypes as mentioned above. Therefore, it is necessary to initiate how the concept of adult religious morality is developed to overcome the problems of Islamophobia and Christianophobia.

This article aims to share a way to eradicate Islamophobia and Christianophobia by revealing the Quran's perspectives on religious morality development to encourage individuals to think critically and wisely about the negative stereotypes of a religion that lead to a phobia of the concerned religion.

The interpretation method chosen in this research is the 'Maudu'i interpretation method' (thematic method). This method was chosen because it can be used as a more comprehensive exploration of the concept of adult religious morality in the Qur'an. The procedure for interpreting the Qur'an with thematic methods uses the following procedure: (1) determine the discussion of al-Qur'an, which will be studied thematically; (2) track and collect verses according to the topics raised; (3) arrange the verses chronologically (because of the descending), prioritise the *makiyah* verses from *madaniyah* and are accompanied by knowledge about the background of the verses; (4) know the correlation [*munasabah*] of these verses; and (5) arrange discussion themes in a systematic manner (Al-Farmawī n.d.:42-44).

Adult religious morality development

The word *moral* arises from the Latin word *mores*, which means procedure, habit, behaviour, and custom in life. Kohlberg defines morality as a society-made guide of right or wrong to one's behaviours. It is a pattern of behaviours, principles, concepts and rules an individual or group of individuals adopt in relation to what is good and what is bad. It is basically seen as a resolution between self and collective interest, between rights and obligations. In other words, it is identified as a resolution between the interest of oneself and that of the environment resulting from the evaluation of the two (Kohlberg 1981:5).

Stark and Glock (1970) pointed out five dimensions of religiosity: (1) the ideological dimension, which relates to the extent to which one believes the truth of his or her religious teaching (religious belief); (2) the ritualistic dimension, which refers to the extent to which one is obedient in performing ritual obligations imposed by one's religion (religious practice); (3) the experiential dimension, which refers to the extent to which one feels and experiences religious feelings or experiences (religious feeling); (4) the intellectual dimension, which refers to the extent of one's knowledge and understanding of the teaching of the religion they adhere to (religious knowledge); and (5) the consequential dimension, which refers to the aspect of measuring the extent to which one's behaviour is motivated

by their religious teaching in social life (religious effect) (Hood 1996:23).

It is also necessary to map what is meant by adults. According to Hurlock (1972), an adult is an individual who is ready to accept a position in society along with other adults aged 35 years and above. This is a phase, 'Conjunctive Faith', during which all efforts made under conscience and rational control in the previous stage are revisited (Aziz 2016:88).

De-Islamophobia and de-Christianophobia for adults through Qu'ran-based religious morality development

Islamophobia and Christianophobia are terms of contradiction. This study is tremendously sensitive as it bears an association with one's faith, but it becomes of interest for the dimensions of fanaticism and textual, narrow understanding contained therein. Such a limited understanding makes one inclined to be easy to judge as wrong from another person with a different view than his or hers.

It is interesting to read the work of cultural anthropologist and head of Scientific Research in Social Sciences at King Fahd University of Petroleum and Minerals, Saudi Arabia, Sumanto al-Qurtubi. Sumanto claims Islamophobia and Christianophobia as *psychological pathology* that requires special expert treatments (al-Qurtubi 2020). According to him, Islamophobia refers to excessive fear of or anxiety about Islam and Muslims. Meanwhile, Christianophobia is an *overdose of hostility* towards the Christian and excessive fear of the development of Christianity. The two are both psychological pathology that arises from the view of an antipathic attitude towards Islam and Christianity.

The term *phobia* is a part of the terminology in psychology which within the terms *Islamophobia* and *Christianophobia* experiences an extension in its meaning as a result of the religious dimension involved. But unfortunately, the study of religious psychology has yet to pay much attention to this phobia of other religions. Hence, the solutions from the psychological perspective have yet to be found as comprehensive. This is especially problematic since religiophobia is different from the phobia of material objects, such as the phobia of animals and food, among others.

In the case of phobia of a material object, the psychologist would administer therapy, for example, by having the patient recognise the material concerned as not harmful for them under a comfortable situation. Rational and emotional approaches are adopted in this method. With an in-depth understanding of the object that triggers the phobia and the use of a secure condition, irrational fear can be gradually subdued. Eventually, the phobia can be eliminated. However, the phobia of other religions poses a challenge to psychologists and religious scholars.

Definitions of Islamophobia and Christianophobia

The terms *Islamophobia* and *Christianophobia* have been a constant object of debate. They stir controversy by touching on something compassionate – the irrational fear of other religions (Rayyan 2013:1).

Etymologically, the word *Islamophobia* is formed from *Islam* and *-phobia*, a Greek suffix used in English to form 'nouns with the sense of "fear of --" and "aversion to --" (Oxford English Dictionary). Terminologically, Islamophobia is an irrational fear of, aversion to, or discrimination against Islam or people who practise Islam (Oxford English Dictionary). Islamophobia is rooted in racism and is a type of racism that targets expressions of Muslimness or perceived Muslimness (Thompson 1992).

According to the *Oxford English Dictionary*, the word means 'intense dislike or fear of Islam, esp. as a political force; hostility or prejudice towards Muslims'. It is attested in English as early as 1923 to quote the French word *Islamophobie* (www.islamophobia-definition.com n.d.), found in a thesis published by Alain Quellien in 1910 to describe 'a prejudice against Islam that is widespread among the peoples of Western and Christian civilization' (Le Quellec 2019:1). However, the term did not exist in the Muslim world and was later translated in the 1990s as *ruhāb al-islām* in Arabic, literally 'phobia of Islam' (Le Quellec 2019).

The Islamophobia Research & Documentation Project of University of California, Berkeley, suggests the following working definition:

[I]slamophobia is a contrived fear or prejudice fomented by the existing Eurocentric and Orientalist global power structure. It is directed at a perceived or real Muslim threat by maintaining and extending existing disparities in economic, political, social, and cultural relations while rationalizing the necessity to deploy violence to achieve 'civilizational rehab' of the target communities (Muslim or otherwise). Islamophobia reintroduces and reaffirms a global racial structure through which resource distribution disparities are maintained and extended. (Bazian 2017:n.p.)

The author is more inclined towards this definition because this definition is more comprehensive in explaining the meaning and the factors that cause this term to appear.

Meanwhile, Christianophobia is an irrational animosity towards or hatred of Christian or Christianity in general. It is also used to describe the phenomenon of intolerance and discrimination against Christians (Macmillan Dictionary 2010).

So Many Christians, So Few Lions by George Yancey and David A. Williamson (2014) is a provocative look at anti-Christian sentiments in America. Through this book that draws on both quantitative and qualitative research, the authors show that even though (or perhaps because) Christianity is the dominant religion in the United States of America, bias

against Christians exists – particularly against conservative Christians – and that this bias is worth understanding. The authors argue that understanding anti-Christian bias is important for understanding some social dynamics in America, and they offer practical suggestions to help reduce religious intolerance of all kinds (Yancey & Williamson 2014).

Religious morality development in the Qur'an

In *al-Qawā'id al-Ahkām* [legal rules], Ibn' Abd al-Salām stated briefly that much of *maqāsid al-Qur'an* [the main purpose of the al-Qur'an] contains guides and advice to reach *maṣālih* [the interest of Muslims] along with the means as a bridge. At the same time, *maqāsid al-Qur'an* also contains suggestions against all affairs that may take to *mafsadah* [destruction] (al-Salām 2015:1; Fikriyati 2019:202). The core of the *maqāsid al-Qur'an* is consistent with the efforts to overcome Islamophobia and Christianophobia that lead to discriminatory actions, destruction and terrorism.

Interestingly, in this study, the author has found that religious morality in the Qur'an in handling Islamophobia can be traced to integrating three kinds of morality – religious morality, national morality and social morality – as explained in Table 1.

Religious morality in relation to respect for differences in religions

The teaching of religious morality related to the appreciation for religious freedom is contained in al-Kāfirūn [109]: 6, while the teaching stressing *mawaddah* is contained in al-

Mumtaḥanah [60]:7–9 and Al-Māidah [5]: 82. This word can also serve as a foundation for religious morality related to an appreciation for faith diversity and establish *al-sakīnah al-ijtimā'iyah* [social tranquillity]. In al-Mumtaḥanah [60]: 7–8, Allah decreed:

Meaning: '7. Perhaps Allah will make friendship between you and those you hold as enemies. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful. 8. Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity'. (al-Mumtaḥanah [60]:7–8)

The word '*asā* (عسى) is used to illustrate a hope for future events. It is impossible to address the word to Allah as everything is known to him. Thus, the word '*asā* should be addressed to the interlocutor, who is encouraged to adopt a hopeful, optimistic attitude. Ulema maintains that all words in the al-Qur'an are certain in meaning.

As stated by Muhammad Quraish Shihab, an interpreter of the al-Qur'an from Indonesia, what was promised was proven shortly after the revelation of this *ayah*. When the Prophet made a return to Mecca, many of Meccan folks embraced Islam. It was proven that relationships filled with affection were truly established between the believers and former polytheists. In his book *al-Lawāmi' A ray of light*, al-Rāzī wrote that Abu Sofyan, one of the polytheists most hostile to Islam, eventually adopted Islam. Even after the passing of the Prophet, he fought against those who renounced their Islam. That is what al-Rāzī referred to

TABLE 1: Religious morality development from the Quranic perspective.

Number of verse	Keyword	Word meaning	Religious morality form
Religious morality in relation to respect another religion			
Al-An'am [6]: 108	<i>wa lā tasubbū allāzina yad'ūna min dūnillāh</i>	Do not insult those they invoke other than Allah	Not insulting those invoked by people of different faiths
al-Kāfirūn [109]: 6	<i>Lakum dīnukum wa liyadīn</i>	For you is your religion, and for me is my religion	Appreciating others' freedom in performing their worship
Al-Maidah [5]: 82	<i>Mawaddah</i>	Continuous affection to fellow human beings despite differences in religions	Not committing deeds that could trigger social conflicts
al-Mumtaḥanah [60]: 7-9	- <i>Mawaddah</i> - <i>al-Qisṭ and al-birr</i>	Love, uphold justice, and do good	Fair, wise and do good to anyone
Religious morality in relation to the love for the state and motherland			
Saba [34]: 15	<i>Baldah ṭayyibah wa rabbun ghafūr</i>	A good country with an abundance of blessings from Allah	Maintaining food stability
Ibrahim [14]: 35 Al-Baqarah [2]: 126	<i>Al-balad āminan</i> <i>Baladan āminan</i>	A safe country	Maintaining the state's security and order
Al-A'rāf [7]: 10	<i>Makannākum fī al-arḍ</i> <i>-ma'āyish</i>	Life tranquillity with natural resources	Conserving land and water
Al-Anfal [8]: 46	<i>Aṭī'ūllāh wa Rasūla ūli al-amr</i>	Obedience towards Allah, the Messenger, leaders and experts in their respective fields	Putting compliance with decisions according to the religious provisions first
Hūd [11]: 61	<i>Ista'mara</i>	Prosper the Earth	Conserving land and water
Religious morality in relation to the love for peace and social integration			
al-Anbiya' [21]: 92	<i>Ummatan Wahidah</i>	People who are united in differences	National Unity
Al-Baqarah [2]: 143	<i>Ummatan Wasaṭan</i>	A moderate society	An objective, just, and wise society
Al-A'rāf [7]: 159	<i>Ummatan Yahdun bi al-Haq</i>	People who inspire goodness and truth	Being cooperative in conducting for a true cause
Āli' Imrān [3]: 104	<i>Ummatan Yad'ūn ilā al-Khair</i>	Supportive society	Being cooperative in conducting for a good cause
Al-Baqarah [2]: 128	<i>Ummatan Muslimah</i>	An <i>umamah</i> that is subject to the teachings of Allah and his Messenger	Society prioritising peace and safety
Āli' Imrān [3]: 103	<i>Wa taṣimū bi ḥabliLlāh</i>	United in Allah's teachings	A love for peace

as a form of transformation from hostility into harmony (al-Rāzī n.d.).

The phrase *between you and those you hold as enemies* precedes the word *mawaddah*, an Arabic word for 'affection', and stresses the development of affection between two people or more. This is so because they had experienced first-hand how bitter it was to have a tie with a kinsfolk severed.

The word *mawaddah* (مودة) refers to affection, which has been proven to have a positive impact on behaviour. It is derived from the word *wuddun*, which means 'pure and totality'. A person with *mawaddah* has nothing in his or her heart but love in its wholeness for a person he or she loves, disregard for blameworthy flaws, and unceasing affection, however the condition is.

The expression *verse lam yuqātilūkum*, which means *fight not against you*, is in the *mudhāri'* or present form. This is to be understood as 'they are factually fighting against you'. Meanwhile, the word *fī*, which means *in*, suggests that at the time of this communication, it is as if the interlocutor is in the state of being inside a medium and none is in the state of being on the outside. *Fī al-dīn*, which means *in religion*, excludes wars incited by worldly gaps which bear no relation to religion.

Asma bint. Abu Bakar al-Shiddiq reported her mother (a disbeliever back then) as paying her a visit, so she met with the Prophet and asked, 'May I have a relationship with my mother?' The Prophet answered, 'Yes! Have a good relationship with her' (Bukhari and Muslim). Imam Ahmad narrated through Abdullah Ibn Zubair that Asma's mother, Qutailah, paid Asma a visit and presented her with gifts, but Asma was hesitant to accept them and accept her mother. Asma asked her sister 'Aisyah, and shortly after, the *ayah* above was revealed. The Prophet ordered Asma to welcome her mother and accept her gifts (Isma' > i> 1998:1. Hadith number:2620).

The word *tabarrūhum* is derived from the word *birr*, which means *profuse righteousness*. One of Allah's names is *al-Bar*, attributed to him for his profuseness in righteousness. The plains on earth are named *barr* for their vastness. The use of this word in the *ayah* above represents a permit to conduct all sorts of righteousness for non-Muslims, provided that doing so does not bring any negative impact on the Muslims. The word *tuqṣīḡū* is derived from the word *qīsth*, which means *just*. Al-Biqā'ī maintains that the use of the word *ilāhim* and the word *tuqṣīḡū* signals that this order should be relayed to them. Thus, in al-Biqā'ī's opinion, the attitude of enjoined (being just) constitutes a part of establishing the relationship and exerts no negative influence on the Muslim *ummah*.

Sayyid Qutub (1998:3546–3547) interpreted the *ayah* above as suggesting that Islam is a religion of peace and love. Islam is a system aimed at putting the entire universe under its shade of peace and love. All humankind is assembled under God's banner as brothers and sisters who recognise and love each

other. Nobody is to stand in the way except the aggressing enemies of Allah and religion. But if they adopt a peaceful attitude, then Islam has no intention to go to war against them or attempt to do so. Even if in hostility, Islam preserves harmony factors in relationships, namely, fair behaviour and treatment, while looking forward to the moment when the oppositions accept the righteousness introduced and ultimately join the *ummah* (Shihab 2005:166–70).

The explanation above suggests that this *ayah* teaches Muslims to prioritise the concept of *mawaddah* in social interactions. This *ayah* also determines that war is only allowed as long as it is related to religious affairs and for self-defence in the event of being exiled from one's own home or when enemies join forces to evict one from his or her own home. These three conditions justify Muslims' attempt to defend themselves rather than instigate a war. Finally, this *ayah* sets the foundation for establishing harmonious relationships between human beings of different faiths within family or society and for developing *al-sakīnah al-ijtimā'iyah*/social tranquillity (Febriani, Prasojo & Badru Tamam 2020:4–10).

Religious morality in relation to the love for the state and motherland

As mentioned before, religious morality related to the love for the state and motherland is that Allah told us to obey the commandments of his, his Messenger and 'Ūlī al-amr'.

Muslim scholars had different interpretations of the word *ūlī al-amr* mentioned in that verse. From the perspective of linguistics, *ūlī* is the plural of *walī*, which means the owners, the ones in charge, and the ones who have the authority. The plural form used indicates that there are many people of this kind. Meanwhile, the word *al-amr* means command or affair. So, the word *ūlī al-amr* means people who have the authority to take care of Muslims' affairs. They are reliable people to deal with social problems. Therefore, *ūlī al-amr* contains several meanings: the government or the authority, the *ulama* (clerics or religious scholars) or representatives of people of different groups and professions (Febriani 2014:283; Zuhaili n.d.:39–40).

Muslim philosopher al-Farabi stated that to form a perfect state, the state should be based on the basis of faith. With this faith, humans will always appreciate the existence of any kind of creature/species in the universe by establishing justice among society and working to support and complete each other. Al-Farabi says that, with all the things mentioned above, we can form a leading society (excellent society/*al-ijtimā' al-fāḡīlah*) and move on to creating a perfect country (excellent city/*al-Medīna al-fāḡīlah*) (al-Farabi 1985:39–49). Al-Farabi also stated that it is crucial to maintain community unity in supporting the state's vision and mission to form an ideal state. Therefore, the participation of every community member is needed without discrimination and regardless of one's social status (al-Farabi 1985:4; Febriani et al. 2020:68–77).

Nevertheless, there is one important point that should be underlined here. As the spearhead of implementing the government policy in every country, consciousness and joint participation in the world community would significantly determine the success in tackling Islamophobia and Christianophobia.

Religious morality in relation to the love for peace and social integration

To establish social integrity, it is necessary to introduce social morality with moral values based on three fundamental principles: liberty, equality and reciprocity. Founding one's thoughts and actions on the above-mentioned three principles will forge high moral behaviours towards an excellent personality. High-valued moral behaviours are behaviours that do not harm, hurt, torture, disturb or violate the rights of others. In addition, one should have the behaviour of respecting others' rights based on universal human values (Idi & Sahrodi 2017:1–16).

The three social morality principles can be realised by establishing a moderate society (*ummatah wasa'atan*). The term *ummatah wasa'atan* can be found in al-Baqarah: 143. Ibn Kathir interpreted *ummatah wasa'atan* in this ayah as a just nation. The word *awsat* means the selected and the best. The Muslim *ummah* is to be witnesses over humankind, and the Prophet is to be a witness over them. Muslims are the best people because Allah has designated explicitly to them perfected *shariah* (Islamic law), straight principles and clear *madhab* (school of thought) in al-Hajj [22]: 78 (Kathir 1999:417; Mulia 2007:1035–1036).

The Muslim *ummah*'s position in the middle has a significance that they would not drift into materialism or lose grip on reality into the realm of spirits. Being in the middle ground allows them the integration of mental and physical aspects in all demeanours and deeds. *Wasa'iyat* invites all *ummah* of Islam to interact and be open to all parties (of all religions, cultures and civilisations), for it will not be possible for them to become witnesses or be just close-minded or withdraw from the environment and global development (Shihab 1996:327). People with these characteristics are people who already have religious maturity.

Renowned psychologist Wallport provides characteristics of religious maturity as follows: (1) well-differentiated and self-critical, using reason as an integral factor in religious life to function dynamically in religious activities; (2) using religion as a motivational force – religiously mature, one uses religion as a destination and force. They always seek to tackle every problem to take him further to self-transformation; (3) have moral consistency in concrete everyday behaviours; (4) have comprehensiveness in outlook with tolerance at the core; (5) having an integral outlook – this criterion involves reflection and harmony as well as valuable life; and (6) heuristic in which a religiously matured person will always seek truth and understand their temporary achievements concerning

their faith, making him an eternal 'seeker' (Wallport 1950:52–75).

Religious maturity will enable every individual to make a wise judgement of political and economic intrigues in responding to issues of Islamophobia and Christianophobia. The Qur'an highly appreciates human choice in the selection of their religion and teaches integration with every element of a nation for them to live their religious life safely to support the objectives of religious activities: to safeguard religion, soul, mind, progeny and wealth (Al-Syatibi n.d.:4–5). Hence, every thought or action defying the objectives of practising Islam above can be regarded as desertion.

Wrapping up this article, the discussion from the beginning to the end is summarised in Figure 1.

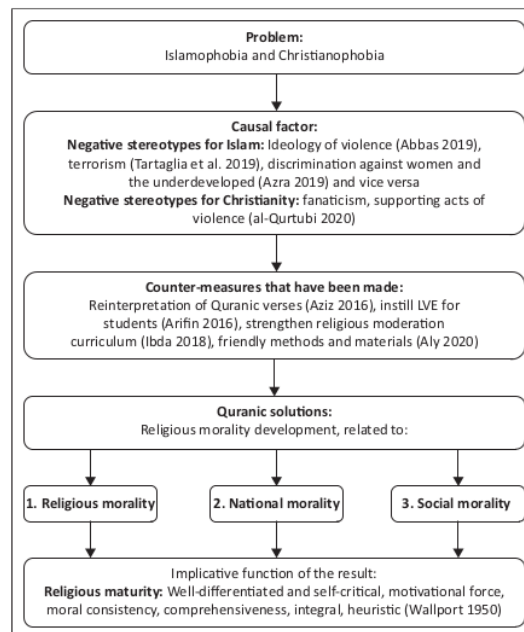


FIGURE 1: Problem and solution of Islamophobia and Christianophobia in the al-Qur'an.

As summed up in Table 1, the discussion explains that Islamophobia and Christianophobia, and even phobia of any other religion existing in the world, are in no way justifiable according to the Qur'an. On the contrary, the spirit of moderation, tolerance, social integration, and cooperation in reinforcing truth and goodness is a universal teaching of the Qur'an and every religion (eds. Rapoport & Alexander 1982).

Every religion teaches its adherents to become a good individual to himself or herself, others, the environment and God. If there ever be a notion that religion teaches radicalism and violence, then such a notion is open to debate.

Conclusion

Islamophobia is an irrational fear of Moslems because of the negative stereotypes caused by acts of violence by a few people, which are then generalised to Muslims in general, and vice versa with Christianophobia. Islamophobia and Christianophobia show one's immature stage of religious understanding. Both are irrational fear of other religions, mainly tending to highly subjective negative stereotypes of such religions.

The factors that cause Islamophobia and Christianophobia include immoral acts such as violence, terrorism and the discrediting of women by a handful of people under the pretext of understanding the scriptures that are still partial. This immoral act is counterproductive to religious teachings, which emphasise commendable morals to every adherent; even in Islam, it is taught that religion is love for the universe. Therefore, it is important to display the teachings of the scriptures that are intact in response to the factors causing Islamophobia and Christianophobia. However, the root causes of acts of radicalism and terrorism which are also caused by problems of political intrigue and economic inequality also require special attention from world leaders so that public trust in state institutions will be restored.

Therefore, in responding to the problems, this study tries to present the teachings of the al-Qur'an, which integrates moral teachings related to religion, the state and society. The concept of 'religious morality development' includes (1) religious morality (appreciation for faith differences), (2) national morality (love for the state and motherland) and (3) social morality (social integration). Understanding these three points will fulfil several indicators of one's religious maturity, as stated by Wallport above.

Religious humans use commendable morals in their activities, and immoral activities damage the image of religion that comes to glorify human morals, as in the hadith of the Prophet Muhammad. Therefore, the results of this research are expected to assist world leaders and their citizens in building mutual trust and cooperation in countering radical thoughts and actions in their respective regions. Furthermore, the implications of fostering religious morality development according to the Qur'an are expected to reconsider radicalism and help a person in his or her religious maturity and, in the end, will be able to erode the phobia of other religions theoretically.

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Competing interests

The author declares that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Author's contributions

N.A.F. is the sole author of this research article.

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