Muslim Communities Effort to Spread Moderated Islamic Values in England

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Abstract

This article focuses on showing how the efforts of Muslims in England are trying to fight the unreliable stigma and accusations of being a radical religion by spreading the values of moderate Islam that are peaceful without violence. This article is important and interesting because the willingness to fight the stigma is carried out in various fields and levels in the hope of gaining legitimacy from the British government. To understand the efforts to spread Islamic values in England, this study uses Martha Finnemore's theory of constructivism with descriptive analysis in order to better understand what the actions of the Muslim community are like. The data was collected using the Harzing Publish or Perish application through data sources from Google Scholar within the time range from 2011 to 2021, and the literature was categorized and analyzed using the Nvivo 12 Plus application. The result is that the spread of moderate Islamic values started with Muslim individuals trying to separate extremism from Islam and then Muslim organizations trying an open approach and discussion towards non-Muslims until they got legitimacy. After that, the government builds an anti-extremism institute as a clear divider between peaceful Islam and radical Islam. This study contributes to explaining the deradicalization efforts of British Muslims in depth, which has not been explained in previous studies. This study is limited to only explaining how to deradicalize Islam in the domestic scope.

Keywords: *Deradicalization; Effort; England; Moderated Islam*

INTRODUCTION

The emergence of Islam in Europe in modern times began in the 1960s when Muslim immigrants from several countries, such as Turkey, Pakistan, and India, entered Europe. The presence of Islam in Europe has become a new phenomenon for European society because its social life, which previously consisted of only westerners and the majority of Christians, is now

incorporated into one diverse culture. The differences in culture and values between Islam and Europe can be seen very clearly, such as how to dress and the traditional norms that apply in the surrounding environment. Europeans then saw this as a negative thing and were also influenced by acts of terrorism in various regions in Europe, such as the Madrid bombing, London bombing, and the bomb at the Belgian airport, which made it difficult for Islamic communities in Europe to adapt and integrate into the region. and face a great deal of pressure, known as Islamophobia.

Terrorism has made several European countries adopt many special policies to stem it, including immigration policies, which are increasingly being tightened (Mudzakkir, 2013). Terrorist attacks in many Western countries, and also the US's statement to combat worldwide terrorism, have made Islam being the scapegoat in this case. Whereas as stated in the Qur'an, Islam teaches Muslims to embrace peace and avoid violence in order to pursue their goals: "*And if they incline to peace, then incline to it and rely upon Allah. Indeed, Allah is the All-Hearer, the All-Knower.* "(QS Al Anfal : 61). The Qur'an, which is the guideline for Muslims, actually orders that Muslims must embrace peace. But this has been undermined by some irresponsible extremist groups that use Islam's name as an instrument to achieve their own goals. The various bombings, shootings, and assassinations committed by these radical groups have made people in Europe worry for their safety. As an outcome, European society including their political leaders has believe Islam is a harmful religion.

In reality, the phenomenon of Islamophobia has a significant impact on how European society views Muslims. In particular, European society has been misled by the stereotype that Muslims are terrorists as a result of their numerous bad experiences with extremist groups. Therefore, this has an impact on the life of Muslim populations, who frequently face social rejection and discrimination. This is proven by a survey conducted on Europeans' perceptions toward Islam by the Hope Not Hate organisation, The Amadeu Antonio Foundation, and Expo. According to the report, 26% of UK citizens had a negative opinion about Islam. (Norris, 2021). Apart from the impacts of terrorism and Islamophobia, Islam population growth in England is reported to be quite faster. The Muslim population in UK has increased every year, based on research by Pew Research Center:

Muslim Population by Numbers			
	2010	**2016**	**2050**
United Kingdom	2,970,000	4,130,000	6,560,000-13,480,000

Muslim Population by Percentage			
	2010	**2016**	**2050**
United Kingdom	4,70%	6,30%	9,7% - 17,2%

As can be seen, there were 2.9 million Muslims living in England in 2010. By 2016, that number had risen significantly to 4.1 million, and it is projected that this numbers will eventually reach 6–13 million Muslims in 2050. This result shows that Islam may expand successfully in the UK in terms of demographic growth. When looked into further, it is discovered that Muslim communities in Europe migrate for three reasons: the first is the impact of civil war in their home country; the second is the search for work in order to have a proper life; and the third is the search for political asylum, such as obtaining an education. Which is acceptable, considering that the development of education in Europe is far greater than in the immigrants' home countries (Nurdin, 2018). However, this migration causes a problem for Europe because the migrant Muslim community has a traditional socio-cultural, low education, no income, and many of the immigrants have communication barriers when they live in large European cities (Syawal Fahmi, 2019). Immigrants are a big challenge for European countries since the majority of the immigrants who have lived in many European countries are Muslims. Immigrants may arrive as refugees, job seekers, or students, but they also have the potential to spread extremist hard-line Islam (Mudzakkir, 2013).

Therefore, the issue of discrimination cannot be resolved with the growth in the Muslim population. As the statistics acquired show that the degree of violence grew there as well, this issue is categorised as difficult to their social life. Discrimination against Muslim such as discrimination in the public sphere, the workplace, and the school environment because they are frequently uncomfortable and suspected by local residents. These many forms of discrimination are also inextricably linked to how the media's influence has ruined Islam's reputation and led to the development of negative stereotypes of European society's behavior of Muslims. It is not unexpected that many European societies then identify the entire Muslim

population as a dangerous and extremist group in order to treat the Muslim population badly. Due to discrimination, some Muslims have become victims of violent crime. Between the 2017 and 2021, the UK police received reports of more than 12,000 violent incidents.
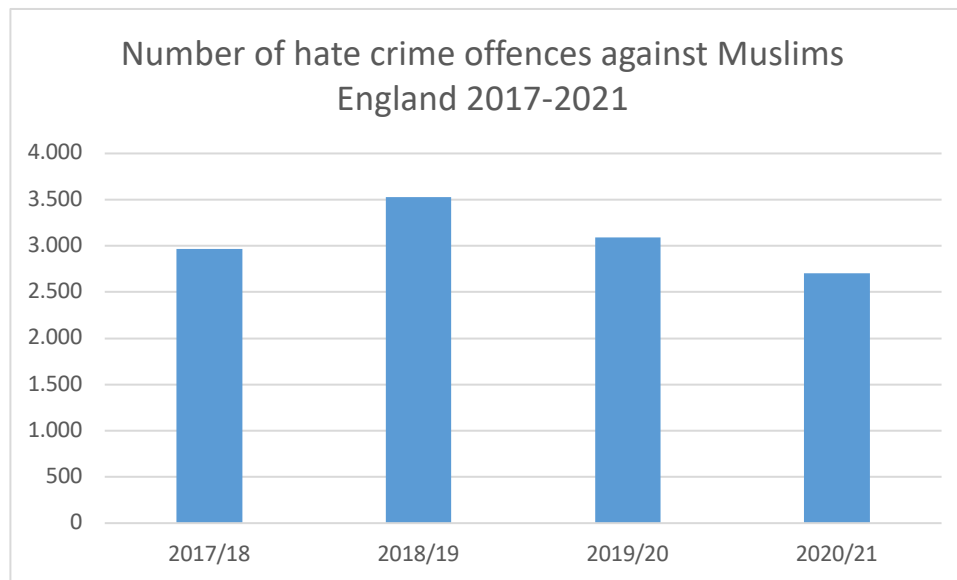
Figure. 1 Hate Crime Offences Against Muslims in England 2017-2021

This demonstrates that despite an increase in the Muslim population in the UK, discrimination is still an issue. In order to solve the current challenges, the Muslim community needs to come up with the most effective solution. Therefore, the author discovered something interesting in this data, specifically a decrease in violent crime throughout the three years from 2018 to 2021. The author is interested in investigating how and why this might occur, as well as how the Muslim community is attempting to fight stereotypes and discrimination. Also, the author discovered that the local Muslim community used to spread Islamic ideology with a moderately open mindset so that they could achieve it. This article will discuss the actions taken by the Islamic community in England to counter the various negative stereotypes that have been experienced. This is important because there are still few studies on Islam in England that go into further depth on the different de-radicalization attempts by Muslims. This differs from the previous studies that cover the entire history of Islam in Europe without looking at the de-radicalization of social phenomena within a domestic scope.

METHODS

This article uses a descriptive research method to analyse the actions and behaviour of the Muslim community in spreading moderate Islamic values. The authors collected some literature from data sources from Google Scholar with an article time period of 2011 to 2021 and then used the Harzing Publish or Perish application for data collection. The Nvivo 12 Plus application was also used by the authors to classify and analyse the extensive literature in order to improve this research. For a basic explanation of how a value or norm would spread and be approved by the state, the author uses Martha Finnemore's constructivism theory of the norm cycle. According to Finnemore, the norm cycle has three stages, which are: (1) The "Norm emergence", is the appearance of individual actors or transnational groups is going to act as norm entrepreneurs who strive to aspire or campaign for issues that are considered important enough already to influence local governments; (2) The "Norm cascade", aspiration and idea that have been expressed and afterwards disseminated with the purpose of socialising them in order to obtain legitimacy in the political realm; (3) The "Internalization", is the domestic implementation of these efforts' outcomes.(Finnemore & Sikkink, 1998). The author will explain this article by examining the actions taken by Muslim societies in the UK that have been capable of reducing the violence that happens in their social life. Based on the previous explanation, the question of this research is: how are the Muslim community's efforts in England spreading the values of moderate Islam?

REVIEW OF LITERATURES

Islam's problems in Europe and England

Islam in Europe has many problems which are considered to be the reason why Islam gets a bad stigma from European society. Starting from research written by Elbasani and Somer, explaining that Europe is trying to limit and monitor the presence of Islam that appears in the European geopolitical environment, which is expected to decrease Islamic norms and values (Elbasani & Somer, 2015), the clash between Islam and Europe has made Fleischmann and Phalet argue that in Europe, a negative relationship can arise between a minority identity and a majority identity because the European community as a majority does not want to live side by side with other identities. As a result, Muslims as a minority encounter many challenges in the social sphere, such as not being accepted by the European public (Fleischmann & Phalet, 2016), Wharton also stated in his article that the Western world and Islam are highly different in terms

of value and culture, specifically when it comes to acts of terrorism and other acts of extremism (Wharton, 2008).

Furthermore, as the population of Muslims in Europe increases, it has become a threat to civilization as a whole, and it is no longer considered a disruption or challenge to Europe because huge differences between Western and Islamic civilizations have manifested themselves in various issues such as identity, immigration, integration, and terror (Hilal-Harvald, 2020). This is supported by Jones' research, which argues that Muslim migration is viewed as a danger to European social life (Jones, 2013), Then as a reaction to this threat, an anti-Muslim racist sentiment known as Islamophobia was created (Kaya & Tecmen, 2019), As a matter of fact, there seems to be a dilemma with the problem of minorities in European countries, which is mostly connected to the arrival of Islam and opposed to Western norms (Sava, 2016).

Dedi Yusuf, Ignatius Satria, and Muhammad Naufal H.'s research continued on to explain that these challenges also had an impact on England because of the rising importance of British nationalism as a result of sentiments of oppression and disadvantage at the hands of the political system and its elites. Numerous hate crimes committed against the Muslim population in England are now motivated by the sentiments of British citizens. In addition, coupled with the situation after 9/11, Islamophobia in England led to direct acts of violence in several regions.(Hanif et al., 2021)

Muslim Community Responses in England and Europe

Seeing all these difficulties makes the Muslim community in Europe not just silent, but also resolute to maintain their "we are against them" mentality against the European community (Jacoby & Yavuz, 2008). As for Mandaville's writings, he argues that Muslims in Europe are also striving to integrate Islam into the social challenges they face, such as by developing Islamic political practice (Mandaville, 2005). According to Meer and Modood's research, one method to strengthen Muslims' role in Europe is to hold discussions about Islam and transnationalism. However, because of Islamophobia, Muslim communities should continue to innovate in order to resolve the negative stereotypes about Muslims and Islam (Meer & Modood, 2013). The expansion of Islam in the UK, according to Nuraneni, is supported by Islamic organisations, particularly via open discussions of Islamic principles with non-Muslim British citizens (S Nuraeni, 2019). Ismail and Ambo said that the Islamic community in England

needs to develop Islamic education in addition to organisational improvements so that the precise spread of religious beliefs may be achieved (Suardi & Tang, 2016). These various studies of the literature have a special focus on the initial issues that Muslims faced, including a discussion of the sociocultural distinctions between the Islam-European and Muslim answers to these issues, which led to a stigma against Islam in European culture. Thus, this article fills a gap from earlier research that concentrated on how Muslims attempt to spread moderate Islamic ideals to reduce the commonly encountered stigma.

RESULT AND DISCUSSION

The Emergence of Islam in England

According to several sources, Islam had already existed in England since the 9th century, and a pendant engraved with the word "basmallah" and two verses from the creed is proof of Islam's existence. A variety of Muslim communities are known to have been established in many English cities, such as Liverpool, Cardiff, and London, throughout the 18th century because of trading routes (S Nuraeni, 2019). According to the census, starting in 1939, there were 50,000 Muslims living in England. There were 750,000 people in 1971, and by 1991, there were 1.5 million people who lived there. Between 2004 and 2008, the population grew by a significant 6.68% increase, from 1.8 million to 2.4 million people (Kettani, 2010). Because Muslim citizens from India, Pakistan, Yemen, and several Middle Eastern countries lived in cities such as Birmingham and Bardford, the emergence of Islam in England can be linked to migration. (Kaunain, 2020). According to Chaerul Mundzir, immigrants had a significant influence on the growth of Islam in England. Chaerul stated that Islam entered England in two stages:

- **First Stage**

The first stage of the relationship between Europe and Asia-Africa was impacted by business and maritime activity. By engaging in these activities and settling in various parts of London, Muslims from India and Yemen have mostly dominated this phase and brought Islam to England. While it was discovered that many local Indian workers had previously worked for the British Empire, particularly when India was still a British colony, several Muslims decided to relocate there.

- Second Stage

Following World War II, there was a large-scale immigration from Pakistan and India because Britain needed a large amount of labour for forward-thinking growth. In addition to immigration, the presence of Islam in England has increased as a result of various Islamic nations sending students to study there, including Saudi Arabia, Iran, Pakistan, and Malaysia. Then, with the intention of introducing Muslims to the British public, these students created an Islamic organisation. (Mundzir, 2015). The author claims that immigration has a significant impact on how quickly Islam has developed in England over time. This is especially true nowadays that there are more Muslim populations in many British cities. A mosque will surely be built in a location if there is an increasing number of Muslims living there. This is what has led to the growth of Islam in England to this day, and as a result, Muslims in England must deal with a number of difficulties that exist in England.

The emergence of Islam also causes issues for locals who are non-Muslim because of several incidents of terrorism in different regions of Britain. This has made an Islamophobia rise across all regions in England, which has a significant negative impact on the Muslim community. The Muslim community in England, counter those negative stereotypes and discrimination in a various way, one of which is by attempting to spread Islamic values, especially through the ideology of Moderate Islam. Moderate Islam is based on the concept of wasathiyah, which indicates that Islam is tolerant and forbids violence as a way of fighting for the religion. Islam basically does not teach extremism and instead requires its believers to strive for it in the most peaceful way (Prasetiawati, 2017) the author see that moderate Islam is the right ideology or concept for Muslims in England to fight against violence and bad stigma by using a peaceful approach and tolerance as the goal of their movement for their issue about discrimination in England.

The Issue of Muslim discrimination in England

There have been several other terrorist attacks in other countries, including England, since the events of September 11, 2001 in the United States. In 2005, four Al-Qaeda members carried out suicide bombs on several London transportation hubs that caused the deaths of numerous innocent civilians. Furthermore, an ISIS member bombed Manchester Arena when Ariana Grande was performing onstage. More than 20 individuals were murdered by this action, while several others were wounded.

Due to the connection between this action and Islamic extremist groups, Muslims in England are experiencing a significant negative impact on their social lives. Various forms of discrimination against Muslims have emerged as a consequence of the rise of Islamophobia. The supporting data is obtained from a 2013 investigation that identified 193 crimes committed by anti-Muslim organisations. Worse yet, more than 800 crimes against Muslims were found in London during 2014 and 2015 (Abdelkader, 2017). These anti-Muslim organisations target Muslims in their crimes by physically and mentally abusing them in an effort to intimidate them terribly.

The English Defense League (EDL), one of the most well-known anti-Muslim organisations in Britain at the time, was there to protect Britain from Muslims who were frequently involved in several acts of terrorism. The EDL held rallies to protest against the existence of Muslims and assaulted Muslim places of worship, blaming Muslims for bringing the culture of terrorism into their country. Numerous reports from Muslims in England claim that they frequently experience verbal and physical abuse, including being labelled murderers and being struck or spit on. A Muslim woman in Swindon had to be taken to the hospital after being assaulted with a baseball bat, while two students were harassed and had their headscarves torn off by anti-Muslims (Hanif et al., 2021).

These various acts of discrimination have shown that Islamophobia strongly impacts the British public's image of Muslims in England. The lives of the Muslim population in England have gotten worse as a result of the negative connotation created by these terrorist actions. Muslims must strive to combat Islamophobia and other forms of discrimination in an Islamist way. The promotion of Islam as a religion of peace and as separate from extremists who carry the name of Islam is another goal of this protest movement.

The Efforts made by the Muslim Community in England to Fight Islamophobia

Due to the numerous extreme acts of discrimination that have happened previously, the presence of Islam in Europe, especially England, is very controversial and opposed. Striving for their right to practise their faith freely and countering the negative stereotype that Islam is a bad religion creates significant challenges for the local Muslim community. This battle is obviously difficult and takes time to resolve in order for Islamic civilization to develop in the social sphere. The author notes that the Muslim community takes a variety of measures to combat stigma, ranging from personal and organisational efforts to the use of information

technology to combat stigma by spreading Islamic values. This section will break down this effort into three stages using Martha Finnemore's norm cycle theory:

- The Norm Emergence stage

The Norm Emergence stage begins with individual actors who participate as norm entrepreneurs in their objectives towards the spread of Islamic values to combat the negative stigma against Islam in England. The author selects well-known individuals like Maajid Nawaz, Sara Khan, and Shabana Mahmood to represent influential people who consistently attempt to combat stigma in their own ways without resorting to violence. Along with individual players, the Muslim Council of Britain (MCB), one of the Islamic groups in England, plays a significant part in promoting modernised Islamic ideas. The author will then go into detail about how British entrepreneurs are implementing Islamic ideals in a Norm Cascade stage.

- The Norm Cascade stage

Maajid Nawaz was the one who first started trying to promote Islamic principles in England. Nawaz is a British activist who strives to counter the extremism that is strongly associated with Islam. In his capacity as a well-known Islamic activist in the UK, Nawaz has written a lot of books against Islamic extremism, including "Islam and the Future of Tolerance," in which he argues that there are good and bad Islamic organisations. The book claims that while good Islam makes efforts, such as fighting for Islam peacefully, bad Islam, such as ISIS, which is the focus of this book, uses violence to further its own purposes while ignoring the viewpoints of the Ulama (Malik, 2016). According to the author, Maajid Nawaz tries to differentiate between Islam and extremism and propagates to the public that not all Islam is the same since certain extremist organisations act in the name of Islam while misrepresenting the true foundation of Islam.

Sara Khan is another British activist who campaigns against extremism and gender inequality issues. In her book "The Battle of British Islam: Reclaiming Muslim Identity from Extremism," Sara Khan discusses her campaigns for equality and toleration in the Muslim community as well as her fight against the extremism that is frequently attached to Islam (Khan & McMahon, 2016). The author believes that Sara Khan's efforts are successful in combating extremism, which is always connected to Islam, and in promoting Islamic values. Sara Khan also worked hard to promote Muslim equality, and her efforts paid off in the end. Sara Khan's effort for the Muslim community was successful.

Furthermore, Islamic organisations in England participate in this. It should be highlighted that there are three primary types of Islamic organisations in Europe. The first type is an organisation that develops from the neighbourhood to offer services and fight prejudice. The second type of organisation is one that emerges as a result of a group or movement expanding outside its home country, and the third type is one that is formed by the relevant government to participate in the realm of national civil society (Meer & Modood, 2013). According to the author, among the three types of organisations that have been mentioned, the most influential for Muslims in England is the first type. This is due to the fact that discriminatory actions have always impacted the lives of Muslim people in England.

In addition to seeking to respect the laws or policies of England without diverging from Islamic principles, the Muslim community's efforts to gather into a big organisation or community as a whole become a tremendous source of interaction. For example, the majority of the Muslim population in the UK is from Pakistan and Bangladesh, and there are more than 200 local religious organisations (S Nuraeni, 2019). All of these organisations have their own mosque facilities, and they strive to spread the word about Islam and clarify any misconceptions that non-Muslims may have. In order to prevent the variety of discrimination that Muslims in the area have always experienced, they are competent to lead the way in educating and explaining to Europeans how to respond to the negative stigma against Islam in an open manner and a more proactive approach. Through an open and interactive approach, Islamic organisations in England have emerged as significant actors in the growth of Islam, and they have been successful in educating the British people about Islam. Of course, the da'wah approach is used in this strategy, which is an important element for Muslims to promote their teachings to both Muslims and non-Muslims.

The Muslim community is still making an attempt in other arenas, particularly politics, where it has been discovered that a number of Muslims have taken seats as Muslim MPs in Britain. Despite the fact that they are small in number, this might reduce the stigma associated with them and their faith (Jacoby & Yavuz, 2008). For example, Birmingham MP Shabana Mahmood supports lifting the restriction on wearing the niqab in public. The political sector at least has enough sway to support the Muslim community there as a voice for the Muslim population, who occasionally experiences discrimination from European societies. Not only for the interests of Islam politically, but providing an active approach to the public is also important so that the interests of the Muslim community to fight bad stigma can be achieved with good results.

The Muslim community has also made an effort to combat this negative connotation by reviving and reinterpreting Islam as well as using technology. The Muslim Council of Britain, as the author discovers, has a digital platform with a number of initiatives and publications that passionately promote the strategy for peace between Islamic organisations, public community organisations, and the British Government (www.mcb.org.uk). The link between Islam and radicalism, which can obviously be answered properly and widely, is one of many topics that are relevant to Islam in European society, and this most recent and innovative way has made a significant contribution to those challenges. They are able to comprehend the condition and way of life of the Muslim people.

In order to represent Islam as a peaceful religion, the author believes that their attempts to lessen the bad reputation of radical Islam must be carried out in an open, active, and peaceful manner. This would be excellent and suitable because it is not necessary to constantly coexist under tense circumstances due to the cultural differences between Islam and the West. One way to ease tensions and lessen the bad image that British society has towards Islam is by educating Muslims about European misconceptions about Islam. The last step will be the results that Muslims will achieve after making an effort to combat the numerous negative stereotypes and prejudice that arise as a result of the issue of Islamophobia.

- The Internalization Stage

An explanation of the internalisation stage that examines the outcomes of the Muslim community's activities that happened in the home sphere, namely England, will be discussed in this section. According to the author, the growth of the ideology of moderate Islam in England had progressive effects. This is proved by the presence of the European Convention on Human Rights, which directs nations to accept the right to freedom of religion. The author believes that a nation's level of religious freedom is significantly influenced by the state and discovers that not every European nation does this. For example, the right to freedom of religion has long been recognised in England, where it is guaranteed to all of its people, regardless of their faith. In opposition, the French government is seen as being ineffective at upholding this right to freedom since it is generally recognised as being secular and because many of the Muslim community's rights to practise their religion freely have been violated.

According to a United Kingdom's Foreign & Commonwealth Office article, religious freedom in the UK is very well protected since the UK government has made a commitment to defend the right to religious freedom worldwide. The UK government places a high priority on

this because if this right is properly maintained, it will be difficult for extreme ideologies to grow and spread. Because of the various discriminations based on religion that happened in Europe, the government tries to support religious freedom for all individuals so they can enjoy religious freedom and end religious discrimination. (Office, 2012).
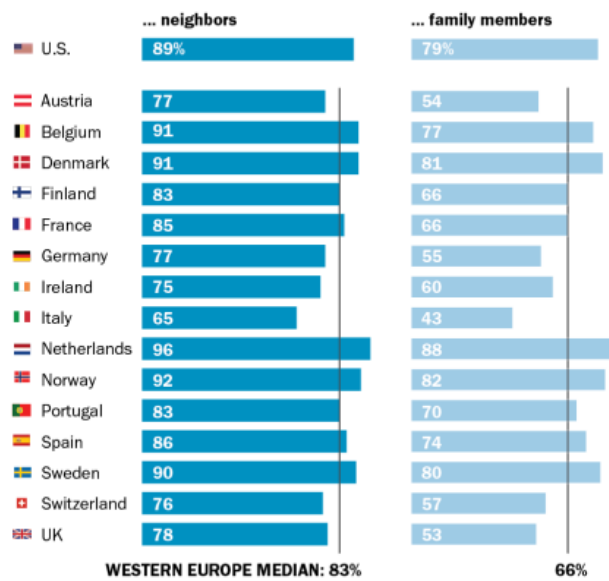
The Muslim community in England has a variety of approaches at several levels, starting with the individual level, organisational level, and public level, as a result of the attempts to promote Islamic values that have been previously described. so that the British government can respond well to the difficult situations that the Muslim population frequently experiences. When efforts to spread Islamic values approach the political sphere, Islam then receives legitimacy from the state to deal with the issues it faces. Despite public scepticism, the Islamic community has been successful in establishing a line between moderate Islam and radical Islam.

To clarify its legitimacy, the British government created "the UK Government's Independent Commission on Countering Extremism" and recruited 450,000 personnel, which is headed by Sara Khan. The main goal of this committee is to combat extremism by reaching across communities to identify and counteract any sign of radicalism (Brown, 2019). By including Muslim scientists and leaders as members, the British government's anti-extremism organization's founding and financing are seen as quite suitable. The Muslim group in the commission countered the negative stigma by hosting discussions and debates all around United Kingdom to promote a peaceful Islam. This was viewed as a win-win solution for the Muslim community and the British government, which was also trying to eliminate radical acts in the country.

The collaboration that arises between the British government and the Islamic community in England shows that both may work together to further their own objectives. Because they received support from the British government, the Muslim community in Britain's attempts to promote Islam as a religion of peace and educate others about it were quite effective. The author makes the assumption that although Islam and the West cannot coexist because of cultural differences, the fact is that Islam's strive for bad stigma and violence is presently decreasing, allowing them to cohabit and continue to grow. Despite the fact that the British public's misperception of Islam has not entirely vanished, this effort has already had considerable success in reducing the stigma. The Pew Research Center's 2019 research, which examined how non-Muslims reacted to witnessing Muslims living as neighbours or family members, can be used to support this argument.

Across U.S. and Western Europe, most people say they would be willing to accept Muslim neighbors, family members

% who say they would be willing to accept Muslims as ...

	... neighbors	... family members
U.S.	89%	79%
Austria	77	54
Belgium	91	77
Denmark	91	81
Finland	83	66
France	85	66
Germany	77	55
Ireland	75	60
Italy	65	43
Netherlands	96	88
Norway	92	82
Portugal	83	70
Spain	86	74
Sweden	90	80
Switzerland	76	57
UK	78	53

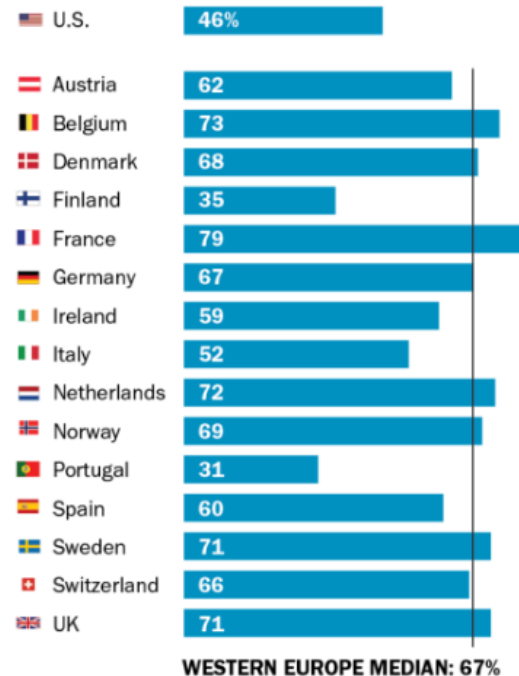**WESTERN EUROPE MEDIAN: 83%   66%**

Note: Questions asked of non-Muslims only.
Source: Western Europe data from survey conducted April-August 2017 in 15 countries. U.S. data from survey conducted Sept. 5-16, 2019.
"Being Christian in Western Europe"

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Figure. 2 Europe Acceptance Survey of Muslim Groups

These findings show that 53% of people in the UK accept Muslims as family members and 78% of people accept Muslims as their neighbours (Neha Sahgal & Basheer Mohammed, 2019). This means that not all British people really reject the existence of Islam in their country and that they also tolerate Islamic culture. This is strongly linked to the various efforts made by United Kingdom's Islamic community to defend themselves by attempting to spread peaceful Islamic values to non-Muslims. Other data shows that the United Kingdom is a very safe country for Muslims to practise their faith since the British government does not restrict it. The religious liberties given help to promote the image of a moderate Islamic society that receives government support. Therefore, this effort has also been praised by the European community, which published a survey in 2017 of individuals who know Muslims directly.

More people in Western Europe than in U.S. say they personally know a Muslim

% who say they personally know someone who is Muslim

	%
U.S.	46%
Austria	62
Belgium	73
Denmark	68
Finland	35
France	79
Germany	67
Ireland	59
Italy	52
Netherlands	72
Norway	69
Portugal	31
Spain	60
Sweden	71
Switzerland	66
UK	71

WESTERN EUROPE MEDIAN: 67%

Note: Figures don't include Muslim respondents.
Source: Western Europe data from survey conducted
April-August 2017 in 15 countries. U.S. data from survey
conducted Feb. 4-19, 2019.
"Being Christian in Western Europe"

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In the United Kingdom, it was discovered that 71% of the population knew Muslims personally (Neha Sahgal & Basheer Mohammed, 2019). This statistic shows that the number of British people who know Muslims personally is higher than average, indicating that Muslims' branding efforts are working effectively. For the Muslim community in Britain, efforts to spread moderate Islamic values have had positive outcomes. The establishment of a British government-funded anti-extremism organisation with Muslim communities as members shows the strong difference between moderate Islam and extremist Islam. Although this issue hasn't been fully handled, the author claims that all of their initiatives have made a significant contribution to deradicalization, the creation of a positive image of Islam, and their ability to combat bad stigma.

CONCLUSION

The Muslim community in Britain has benefited from efforts to propagate moderate Islamic ideals. The establishment of a British government-funded anti-extremism organisation with Muslim communities as members shows the strong difference between moderate Islam and extremist Islam. Although this issue hasn't been fully handled, the author claims that all of their initiatives have made a significant contribution to deradicalization, the creation of a positive image of Islam, and their ability to combat bad stigma. In addition, they went through the cascade stage by actively participating in politics and the use of media that branded the image of a peaceful Islam was able to produce The British government is taking notice of their efforts. They also tried to clarify the distinctions between moderate Islam and extremism through friendly conversations with non-Muslims.

The internalisation stage occurred after the ambition to resolve the issue of bad stigma that the Muslim community frequently experiences had a positive impact, which was proved by the British government's creation of an anti-extremism institution that was supported by and comprised of Muslims to clearly differentiate between Islam and extremism. Therefore, many initiatives to promote moderate Islamic values are capable of reducing the negative stigma that the Muslim community frequently faces and obtaining support from the British government.

These efforts have given reasons for why and how violence against Muslims has decreased since 2018. In other words, the efforts and goals can be accomplished by spreading the idea of moderate Islam led to a decrease in violence against Muslims. Because they only desire a peaceful existence in their social surroundings without having to endure unfavourable treatment from others, the author believes that the attempts performed are quite precise and systematic. They have managed to achieve that while continuing to battle for their goals in hopes of changing public views of Islam.

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