
STRATEGY OF THE NATIONAL COUNCIL OF CANADIAN MUSLIMS (NCCM) IN OVERCOMING THE PROBLEM OF HATRED AGAINST MUSLIM MINORITIES IN CANADA (ISLAMOPHOBIA)

Iklima Qonita Luthfia, Rio Sundari

Department of International Relations, Universitas Islam Riau, Pekanbaru,
Indonesia, 28284

Email Correspondence: iklima@student.uir.ac.id

Abstract

Islamophobia in Canada continues to rise, characterized by discrimination, hate crimes, and political rhetoric targeting the Muslim Community. The National Council of Canadian Muslims (NCCM) plays an active role in addressing these challenges through policy advocacy, public awareness Campaigns, and legal protection for Muslims. This study aims to analyze NCCM's Strategies in Combating Islamophobia using perspectives of Constructivism, Social Identity Theory, and Advocacy. A qualitative method is employed to examine how NCCM shapes social norms, articulates the interest of the Muslim Community, and engages in advocacy within the Canadian public policy framework. The findings indicate that the strategy carried out by the NCCM has not been effective enough in overcoming Islamophobia in Canada because there are still many cases of hate crimes targeting Muslims on the basis of Islamophobia and the NCCM also faces challenges such as restrictive religious freedom policies, anti-immigrant rhetoric, and negative media portrayals of Muslims. However, NCCM's strategy is effective in helping to provide support and protection and voice the rights of Muslims who are victims of discrimination or experience hate crimes. This study highlights the importance of civil society's active participation in shaping more inclusive norms. Although the NCCM has not been able to fully address Islamophobia in Canada, a slight change has been seen in tolerance where for the first time in history, this year Canada put up a "Ramadan Mubarak" sign outside city hall in Toronto.

Keywords: Islamophobia, NCCM, Advocacy, Constructivism, Social Identity, Canada

INTRODUCTION

Many cases of discrimination and hate crimes against the Muslim community are widespread among people in various regions of Canada, even though the country is known as one of the pioneers of multiculturalism policies.

The phenomenon of Islamophobia not only impacts individual Muslims, but also affects the position of the Muslim community in Canada's social and political structure. In facing this challenge, the National Council of Canadian Muslims (NCCM) acts as an advocacy organization that helps fight for Muslim rights through its various strategies. However, how the strategies undertaken by NCCM are designed and implemented in order to overcome the problem of Islamophobia in Canada in order to create social change with justice and equality.

The history of Islam in the West begins with the Andalusian invasion of the Iberian Peninsula between 756 and 1492 AD. It then spread through Sicily and the invasion of the Ottoman Caliphate in the Balkans. The presence and development of Islam in Europe then occurred due to the immigration of Muslims from Islamic countries to Europe after the end of World War II. Europe made a policy that was more open to foreign labor, this opened up opportunities for workers from Muslim-majority countries to increase. These workers came from countries in the Mediterranean region, such as Turkey, Morocco, and other North African countries (Ritonga et al., 2024).

As a minority in the west, Muslims often face various challenges, both internally and from the surrounding community who often have negative stereotypes towards them. Whether it is the 1979 Iranian Revolution, the Salman Rushdie controversy, the Taliban, or the September 11, 2001 tragedy, these conditions make it difficult for Muslims to position their Islamic status and identity in the western context with all its values and culture.

The new presence of Islam in north America has added to the development of American foreign policy and has forced a reassessment of the nature of religious life in the country. The first Muslim in the Americas were of African origin, the spread of Islam in that first wave largely obliterated by the cultural atrocities of slavery. A new beginning for Islam then occurred with the career of Muhammad Alexander Russel Webb, an American convert who founded the first mosque in North America in 1893 in New York. Web delivered two speeches at the parliament of the World's Religion in Chicago in 1893, one of which, "The Spirit of Islam," served as a bridge to the second wave of Islam in North America that began in the 19th Century and concluded when thousands of Muslims from the Middle East migrated to America (Koszegi & Melton, 2017).

The issue of hatred toward Muslims minorities in the western world, often referred to as Islamophobia, is an increasingly pressing issue in the current social and political context. Islamophobia is a term that refers to prejudice, discrimination, fear and hatred towards Islam and Muslims. Islamophobia is an anti-Islamic view, both overt and covert. Islamophobia still thrives in the West where Muslims are a minority group. This issue has become a rapidly growing and significantly spreading social phenomenon in Western countries, especially since the beginning of the 21st century. Muslims are discriminated against in social,

economic and community life. Many factors and history have contributed to the spread of this phenomenon. The stigma that arises against Islam usually arises because of events or acts of terrorism committed by a group in the name of Islam (Khotijah, 2022).

According to the Merriam-Webster Phobia dictionary, Islamophobia means "an Exaggerated, usually unexplicable and illogical fear of a particular object, class of objects or situation." (Candra, 2024). The first decade of Islamophobia began with the publication of the landmark highly influential report entitled "Islamophobia: A Challenge for Us All, this news was published by The Runnymede Trust Commission on British Muslims and Islamophobia (the runnymede report). However, this was not the peak of the Islamophobia Phenomenon, as this was just the year that the first major report was published. And since then, Islamophobia has gained much greater prevalence in the general public and in the political sphere. This phenomenon peaked after the so-called Al-Qaeda terrorist attacks on September 11, 2001. This event eventually led many people to associate Islam with terrorism and exacerbated negative stereotypes against Muslims (Allen, 2016). The mass media also played a major role in this case by shaping public opinion and often reporting and presenting frightening images of Islam and Muslims. These representations not only influence public perceptions, but also government policies that are often discriminatory against minority communities.

In recent years, the spread of Islamophobia has become increasingly widespread, especially with the increasing Muslim population in Western countries due to migration from conflict areas. Many western countries have begun to implement policies that are considered highly discriminatory and prejudicial, such as bans on wearing the hijab in public places and strict surveillance of Muslim communities. Incidents of hatred towards Muslim minorities have increased significantly, with attacks on mosques and Muslim communities in various countries. Canada is one of the countries that has experienced many incidents of Islamophobia in recent years. Although Canada is generally regarded as a country with multiculturalism and the least results in Muslims as a minority group feeling unsafe in their daily lives. According to Statistics Canada, hate crimes against Muslims in Canada increased by 2053 opportunities between 2012 and 2015. Islamophobia occurs in several countries including Canada through physical or verbal expressions. This includes attacks on property, places of worship, and other religious facilities, as well as verbal threats or violent consequences, defamation, and persecution. In addition, acts of discrimination can also occur online or through indirect regulation targeting Muslims, which has a significant impact on them and their religious freedom. This discrimination covers various aspects of life, such as education, employment, housing, and access to public services and other resources (Akram, 2021).

A 2023 senate report revealed that Canada leads the G7 (Group of 7) countries in targeted killings of Muslims motivated by Islamophobia, with one in four Canadians who distrust Muslims. Dr. Barbara Perry, Canada's right-wing hate crime researcher, explained that acts of right-wing extremism have existed in the country for decades so are not a new phenomenon in Canada. But recently there have been about 25 percent to 35 percent of Canadians who have responded negatively to the changing demographics and risks posed by Muslims. According to Statistics Canada, the number of police-reported hate crimes against Muslims increased 71 percent since 2020 (Green, n.d.).

The latest public opinion poll in March 2023 from the Angus Reid Institute found that almost 2 in 5 Canadians (39%) have a "not favorable" view of Islam and more than half the population of the province of Quebec (52%) have the same negative view. And this poll also asked if Canada has a problem with Islamophobia and the results were 50% said there is a problem and another 50% said that Islamophobia is not a problem in Canada. Alongside the heated public sentiment towards Muslims, there has also been a steady increase in anti-Muslim hate crimes, especially those targeting black Muslim women (Iftikhar, 2023).

Muslim communities in Canada are also monitored by the Canadian Security Intelligence Service (CSIS), showing that in Canada it is not only civilians who exhibit Islamophobic attitudes but also institutions. By conducting racial surveillance of the Muslim community, CSIS has shown that this is an anti-Muslim tactic it uses because it is based on the premise that Islam is a potential suspect for acts of terror. As a result, CSIS engages in mass surveillance that makes the entire Muslim community suspect. Mosques became one of the sites of surveillance and no longer a safe place for Muslims to worship and gather. CSIS treats mosques as places of radicalization and incubators of extremism to legitimize intensive surveillance and infiltration. One of the mosques used as racial surveillance by CSIS is the Hamilton Mountain Mosque in Hamilton (Nagra & Maurutto, 2023). CSIS monitors who goes in and out of the Mosque, and worshippers, especially imams are interrogated and forced to provide intelligence information about their worshippers, especially Muslim youth who are prime targets of CSIS for frequenting the Mosque, being involved in Muslim student organizations, attending Muslim gatherings or summer camps. Muslim students have found recording devices in campus worship spaces and social media of Muslim students are scanned.

In the context of this social phenomenon, the National Council of Canadian Muslims (NCCM) as an organization has an important role in responding to and addressing these issues of Islamophobia. NCCM seeks to protect the rights of the Muslim community as well as promote a better understanding of Islam and the positive contributions of Muslims to Canadian society.

The uniqueness of this study that the author will point out lies in the approach of NCCM which not only focuses on legal aspects and rights protection, but also includes education, advocacy, and social network building. The NCCM strongly strives as a platform that bridges the gap between the Muslim community and society at large, by involving various stakeholders, including government, non-governmental organizations, and the general public. In this regard, the NCCM serves not only as a patron, but also as a change agent that strives to create a more inclusive and tolerant environment.

The inspiration to study this social phenomenon came about because the author felt that Islamophobia has had a negative impact on the views of the general public towards the Muslim community in Canada. Many individuals are cornered, frightened, and even traumatized by the discriminatory actions they experience. Seeing the reality of this incident, the author is compelled to understand more about how the strategies implemented by NCCM in facing this challenge. The author sincerely hopes that this research will be able to provide clearer insights into the effectiveness of the approach used by NCCM, as well as its contribution in creating a harmonious and more respectful society.

Against this background, the author is committed to examining the phenomenon of hatred faced by Muslim minorities in Canada through the lens of the NCCM's strategy. This research will not only provide a comprehensive picture of the NCCM's role in addressing the phenomenon of islamophobia, but it is also expected to provide useful recommendations for the development of better policies and practices in responding to the issue of islamophobia in the future. Through this research, the author hopes to provide a deeper understanding of this complex social dynamic and give a voice to those who are affected by the incidence of islamophobia both from the aspect of receiving hate speech treatment to being exposed to acts of discrimination.

HEORETICAL BACKGROUND

This research is based on three interrelated theoretical and conceptual approaches: Constructivism, Social Identity Theory, and the Concept of Advocacy. These frameworks serve to guide the analysis of how the National Council of Canadian Muslims (NCCM) addresses Islamophobia in Canada through strategic, legal, and discursive means.

Constructivism, as proposed by Alexander Wendt (1992), emphasizes the social construction of reality, stating that norms, identities, and interest are not fixed, but are shaped through interaction and discourse (Dugis, 2018). In this study, constructivism is used to understand how NCCM seeks to reshape norms and public narratives around Canadian Muslims through advocacy, education, and engagement with policymakers and the media.

Social Identity Theory, formulated by Henri Tajfel and John Turner (1979), helps explain how individuals derive a sense of identity from their group affiliation (Holck & Villesèche, 2024). This theory is used in this study to explore how the NCCM strengthens Muslim-Canadian identity in the face of stereotyping and the marginalization, and how this collective identity mobilizes advocacy efforts.

Advocacy can be defined as a systematic effort to fight for human right, fight social justice, and influence public policy. Advocacy is also defined as an effort to influence policies through government decisions and institutions through civil society to achieve collective societal goals (Campbell et al., 2024). According to Wobster Encyclopedia, the concept of advocacy is defined as an effort of persuasion that includes awareness activities, rationalization, argumentation, and follow-up recommendations (Riyanti, 2023). The concept of Advocacy is used to understand how NCCM functions as a civil society organization that influences policy, promotes rights, and fights discrimination. This includes litigation, public awareness campaigns, and collaboration with institutions. Advocacy here is both reactive for responding to Islamophobic incidents and proactive for shaping inclusive policies and public discourse. Together, these theories provide a comprehensive framework to analyze how the NCCM strategically navigates the socio-political landscape to address the rising tide of Islamophobia in Canada.

METHODOLOGY

This research uses qualitative descriptive methods to explore the strategies adopted by the NCCM in addressing Islamophobia in Canada. A qualitative approach allows for an in depth understanding of complex social phenomena by focusing on meaning, context, and subjective experience (Stadtländer, 2009). Data collection in this research involved document analysis of NCCM reports, press releases, government policy documents, media articles, and relevant legislations. The research was conducted through theory-based content analysis, which allows for the interpretation of textual data through the lens of a pre-established theoretical framework. This method ensures that analysis is systematic, focused on the research questions, and transparent, minimizing selection and interpretation bias.

EMPIRICAL FINDINGS/RESULT

The majority of Muslims in Canada are migrants or immigrants who migrate to Canada, either because their home countries are experiencing geopolitical tensions or even economic and welfare imbalances. In the end, these immigrants decide to migrate to other countries that accept many immigrants and can certainly provide a more decent and good life than their home countries.

Various Muslim groups such as Sunni Islam, Shia, Ahmadiyya, Sufi, and other Muslims have lived in Canada since before Confederation in 1867. The first Canadian census in 1871 reported 8 Muslims in Northern Alberta working as merchants. However, there must have been more than counted, as Muslims as a minority in Canada have long had reason to not be counted. The first officially recognized mosque was also in the Alberta region in 1938. The existence of immigration policies has helped in shaping the lives of Muslims in Canada. The War Measures Acts of 1914 and 1939 and policies that overtly subjectively favored British Protestants (until 1952), sharply limited religious diversity in Canada including for Muslims. The majority of Muslims in Canada are migrants or immigrants who migrate to Canada, either because their home countries are experiencing geopolitical tensions or even economic and welfare imbalances. In the end, these immigrants decide to migrate to other countries that accept many immigrants and can certainly provide a more decent and good life than their home countries. Originally, most of Canada's Muslim community came from the Middle East, but changes in immigration policy after World War II starting in 1968 led to Canadian Muslims becoming the most ethnically, racially, linguistically, and socioeconomically diverse religious group. The largest Muslim population growth to date in Canada occurred in the 1990s, with an increase of 130% (Selby, 2023).

In 2021, Muslims in Canada made up about 4.8 percent of the national population. Most Canadian Muslims have settled in Canada's largest urban areas such as, in Toronto, Montreal, and Vancouver and surrounding areas. While statistics indicate a growing population, data on the various sectarian branches among the Islamic tradition are largely inferred based on the country of origin of each Muslim. It is noted that the largest group of Muslims in Canada is Sunni.

The infographic above shows the growth of the Muslim population in Canada based on data from the Census of Population from 2001 to 2021. During this period, the number of Muslims in Canada more than doubled from 2.0% to 4.9% of the total Canadian population.

Public Advocacy

The first strategy undertaken by the NCCM to address the problem of islamophobia in Canada is to conduct public advocacy. The goal is to strengthen the Muslim voice and advocate for justice and equality with all levels of government on key issues both domestically and internationally. Some of the advocacy activities carried out by NCCM to strengthen and voice the rights of Canadian Muslims include: i. ii. iii. i.

- i. Driving Policy Change for a Fairer Canada NCCM works with legislators, government agencies, and decision-makers to shape laws and policies that make Canada equal for all its citizens. NCCM's advocacy efforts will ensure fair policies, the protection of human rights, and the elimination of discriminatory regulations from one place to another.
- ii. Hold Institutions Accountable for Civil Liberties Through public advocacy, NCCM will ensure that institutions, from law enforcement to schools, uphold the rights of all Canadians. Whenever victims speak out against hateful treatment, NCCM will mobilize communities to amplify victims' voices, and ensure that those voices reach policymakers and governments to challenge discriminatory actions or practices and secure justice for marginalized communities.
- iii. Opposing Systematic Hate and Discrimination From banning white supremacist groups to advocating national security surveillance, protecting NCCM institutions, and advocating for Palestinian human rights, NCCM is also taking action to end hate and discrimination against Muslims around the world.

According to NCCM's official report, the impact of its advocacy on in 2024 saw approximately 1.2 million Canadians mobilized against Islamophobia. By sending emails, contacting officials, and engaging in positive dialog with local elected representatives, the NCCM also engaged 1.2 million members of their communities. There were also over 3,000 local elected officials involved, and around 200 media interviews to shape the narrative and tell the story of Muslims and Islam. NCCM also works with the government to oppose discriminatory laws, strengthen protections, and stop Islamophobia. NCCM's advocacy has resulted in policy changes, funding commitments, and stronger protections for civil rights. Whether through petitions, meetings with lawmakers, or public campaigns. NCCM argues that an individual's voice when combined with the voices of others will have real power to create change (NCCM, n.d.-e). One of the policy changes that NCCM has successfully won is the cancellation of the passage of Bill 62 of Canada.

In addition, the National Council of Canadian Muslims has also submitted 61 policy recommendations in 2021 to address Islamophobia in Canada. More than 150 delegates met with members of parliament in Canada's capital, Ottawa to demand concrete action to address Islamophobia and hate crimes in Canada, according to spokesperson for advocacy group NCCM Fatema Abdalla. The recommendations include developing a federal anti Islamophobia strategy and providing funding to help support victims of hate crimes. The NCCM also urged Canadian provinces to ensure anti-racism directorates are well-resourced. The NCCM called on municipalities to fund community-based efforts to address the problem (Sukono, 2022).

Defending Your Rights

The second strategy undertaken by the NCCM is to defend the rights of Canadian Muslims by using legal means to protect civil liberties and combat hate. NCCM opposes hate and protects civil liberties by:

i. Public Interest Litigation

Over the years, NCCM has led some of the most critical legal battles in Canada, from opposing discriminatory legislation such as Bill 21, defending humanitarian aid organizations such as UNRWA (United Nations Relief and Works Agency for Palestine Refugees in the Near East), to holding judges accountable, as in the Rania El-Alloul case.

ii. Defending the Civil Liberties of the Muslim Community in Court

From helping the families of victims of the London terror attack and the Quebec City Mosque attack, to confronting CSIS (Canadian Security Intelligence Service) over its treatment of whistleblowers, to suing the extreme right-wing People's Party of Canada for defamation, NCCM promises to fight for justice at every level.

iii. Coordinating the Lawyers' Movement For lawyers and law students who want to contribute to Canada in some of the most important civil liberties struggles of our time, then join the NCCM in this fight. The resulting impact of this strategy is that the NCCM has taken on 600+ cases by 2024, as Islamophobia continues to rise. NCCM continues to serve the community by ensuring that NCCM is there to defend them. There was also a reported 1,800% increase in the percentage of calls to NCCM's legal team last year from Muslim Canadians facing a large increase in Islamophobia, and there were 112 Know Your Rights workshops delivered in the last two years to Canadians across the country.

One of the cases NCCM handled was defeating Bill 62. NCCM and CCLA (Canadian Civil Liberties Association) legal counsel with Marie Michelle Lacoste filed a lawsuit in the Quebec Superior Court that challenged the constitutionality of Bill 62. The lawsuit requested and ordered the court to suspend the implementation of section 10 of the new law, which requires everyone to expose their face in order to receive basic public services, including health care, social assistance, and public transit. The requirements in the law directly and almost exclusively impact Muslim women who cover their faces out of sincerely held religious beliefs. The NCCM was declared victorious on this matter, as Quebec Superior Court Judge Marc-Andre Blanchard stated that section 10 of the law related to face coverings appears to be a violation of the Canadian and Quebec Charters (NCCM, n.d.-a).

Providing Education

The third strategy undertaken by the NCCM is to provide education to Canadians about Islamophobia and human rights. In this case, NCCM works with schools, colleges, universities, and companies from place to place to combat Islamophobia, racism, and discrimination. NCCM uses several ways to educate Canadians about Islamophobia and human rights, namely:

- i. **Combating Islamophobia in Schools**
Over the years, NCCM has worked to build positive resources and stop hate through education. Whether by leading a new anti-Islamophobia strategy at Peel District School Board or a K-12 anti Islamophobia approach in Manitoba. NCCM is committed to opposing Islamophobia at a systematic level through education.
- ii. **Advocacy on Behalf of Students and Parents**
Unfortunately, hate-motivated bullying has become a hallmark in many schools across Canada. NCCM's education team works with students and parents to be prepared to face these challenges, find solutions, and build long-term change.
- iii. **Provide Training for Schools, Colleges, Universities, Public and Private Sector Institutions.**
Many teachers, workers and executives have questions about Canadian Muslims that they are often uncomfortable asking. Why do some people wear the hijab? Why do employees pray during the day? NCCM helps facilitate those conversations and questions, provide information, and dispel myths. In this case, NCCM dealt with a case of hate against the Kawartha District School Board (KDSB) with Qur'an vandalism, NCCM's education team stepped in to provide support. In this incident NCCM did not just respond but turned this moment into an opportunity for education and empowerment (NCCM, n.d.-b). The cooperation between NCCM and KDSB to create a sustainable impact is:
 - a. **Provide direct support and consultation:** NCCM engages directly with KDSB leadership to provide support and guidance in addressing Islamophobia in meaningful and constructive ways. NCCM offers insights into how to communicate with students, staff and the wider community and how to ensure accountability.
 - b. **Tailored Anti-Islamophobia Training:** NCCM's education team organizes workshops that equip staff with a range of tools to recognize, address and prevent Islamophobia while promoting inclusive classrooms.
 - c. **Student-Focused Engagement and Training:** NCCM facilitated a series of meetings to provide training to all students in order for students to

gain a deeper knowledge and understanding of the importance of religious inclusion.

- d. Policy and Curriculum Recommendations: in addition to direct support, NCCM also provided recommendations on curriculum improvements, inclusive policy development, and strategies to prevent future incidents of hate.

Introducing a Moderate Islam

The last strategy of the National Council of Canadian Muslims (NCCM) in addressing Islamophobia in Canada is to introduce and promote an understanding of Islam that is moderate, peace-loving, and in line with the values of Canadian society, such as tolerance, non-violence, and coexistence. This approach aims to build a positive image and provide a broad understanding of Muslim identity in Canada among the public and counter the stereotype that Muslims are synonymous with radicalism or terrorism.

To achieve this approach, NCCM is actively involved in educating the public through training and outreach programs to schools, workplaces, and public institutions. In this case, NCCM worked with the Peel District School Board in Ontario to design an anti-Islamophobia strategy in education to address discrimination and build inclusive and safe learning spaces for Muslim students. Through this strategy, NCCM helps build Muslim identity by introducing a peaceful and rational face of Islam, no different from other religions that also love peace and avoid all forms of violence.

With this strategy, NCCM seeks to counter negative narratives in the media and the public, and help introduce Islam as a religion that values peace and humanity. This strategy is crucial in helping to shape a more just perception of the wider community and supporting the positive integration of the Muslim community in Canada.

These are the strategies undertaken by the NCCM to help address the problem of hatred or Islamophobia faced by the Muslim community in Canada. The strategies carried out by the NCCM in this case reflect a multidisciplinary or multidimensional approach in fighting for the rights of Canadian Muslims. This research reveals that the strategy of the National Council of Canadian Muslims (NCCM) in overcoming Islamophobia in Canada focuses on three main aspects, namely policy advocacy, legal assistance, and public awareness campaigns. Through the constructivism approach, social identity theory, and the concept of advocacy, it is found that the NCCM not only acts as an organization defending Muslim rights, but also as an actor that plays a role in shaping social norms and public policies related to multiculturalism in Canada. This strategy not only aims to address individual cases of discrimination, but also to change the general public's

perception of Islam and the Muslim community and ensure that the values of equality upheld in the Canadian legal system are actually implemented.

The results of this study outline how the NCCM designed and implemented these strategies in the current Canadian social and political context. And the findings show that the NCCM plays an active role in shaping public perceptions of Muslims through advocacy and education approaches. From a constructivist perspective, this represents an effort to reconstruct social norms related to Muslim identity. This strategy also strengthens solidarity within the community, as explained in Social Identity Theory that group identity can be strengthened through the recognition and protection of collective.

CONCLUSION

This research shows that the strategies used by the NCCM (National Council of Canadian Muslims) in helping to overcome the problem of Islamophobia in Canada through various efforts and strategies, namely advocacy efforts. Islamophobia in Canada through various efforts and strategies, namely policy advocacy, legal assistance, public awareness campaigns, education, and education. advocacy, legal assistance, public awareness campaigns, education, and media representation. media representation. Islamophobia is not only an act of discrimination against individuals, but it is also influenced by social and political norms that shape group identity. that shape group identity. With that in mind, the NCCM's strategy is not only focuses on addressing cases of discrimination, but the NCCM also assists in shaping more inclusive social norms for Islamophobia. shaping more inclusive social norms to change the way the public perceives Islam and Muslims in Canada. about Islam and Muslims in Canada. This research also found that the NCCM's strategy reflects a multidisciplinary or multidimensional approach in fighting for the rights of Muslims in Canada.

The results of this study show that the overall strategy of the NCCM has not been effective enough. strategies carried out by the NCCM have not been effective enough in dealing with cases of islamophobia in Canada because there are still policies made by the local government that demonize Muslims and there are still policies that corner Muslims and there are still people who carry out attacks on Muslims to this day. against Muslims to this day. If you look at the NCCM strategy in the realm of providing education has been quite effective, it can be seen that many schools and institutions are already many schools and local government agencies have adopted the Anti-Islamophobia suggested by the NCCM, and the seminars and campaigns conducted by the NCCM have also been welcomed by the local community. because basically Islamophobia arises because of people's ignorance about Islam and Muslims. because of people's ignorance about Islam and Muslims. So the main foundation to overcome this

islamophobia is through providing education to build positive understanding and knowledge. positive understanding and knowledge.

NCCM's strategy is also very helpful Muslims in Canada in voicing their rights and providing support and protection to victims who experience discrimination. protection for victims who experience discrimination or hate crimes based on Islamophobia. hate crimes based on Islamophobia. Although there are still many challenges faced by the NCCM from various sides including policy and law, negative statements issued by the media, which the NCCM is still fighting against by the NCCM, and anti-Muslim statements are still deeply rooted in Canada. However, a slight change has been seen regarding tolerance towards Muslims, namely for the first time in Canadian history that a "Ramadan Mubarak" sign was placed at the beginning of the beginning of Ramadan this year in front of City Hall in Toronto. It can be concluded that, this research confirms social phenomena such as Islamophobia in Canada cannot be solved only through legal policy channels, but must require a more holistic approach that can involve changes in social norms, social identity-based advocacy, as well as the participation of civil society and, most importantly, the representation of civil society. civil society and most importantly media representation.

REFERENCE

- Akram, N. (2021). History of Islamophobia in Canada. *Global Mass Communication Review*, VI(IV). [https://doi.org/10.31703/gmcr.2021\(vi-iv\).03](https://doi.org/10.31703/gmcr.2021(vi-iv).03)
- Allen, C. (2016). *Islamophobia* (2nd ed.). Routledge.
- Azzam, A. M. (2018). *Muslim Kanada menangkan penundaan RUU larangan cadar di Provinsi Quebec*. Anadolu Ajansi. <https://www.aa.com.tr/id/dunia/muslim-kanada-menangkan-penundaan-ruu-larangan-cadar-di-provinsi-quebec/1191753>
- Campbell, A., Deshpande, S., Rundle-Thiele, S., & West, T. (2024). Social advocacy: a conceptual model to extend post-intervention effectiveness. *Journal of Strategic Marketing*, 32(2), 216-229. <https://doi.org/10.1080/0965254X.2023.2179653>
- Canada, S. of. (2022). *Anti-Muslim Hate: Senators meet with Muslim communities as attacks rise*. Parliament of Canada. <https://sencanada.ca/en/sencaplus/news/anti-muslim-hate-senators-meet-with-muslim-communities-as-attacks-rise/>
- Candra, M. (2024). Islamofobia, Radikalisme dan Moderasi Beragama : Refleksi terhadap Pemahaman Keagamaan. *Peradaban Journal of Religion and Society*, 3(2). <https://doi.org/10.59001/pjrs>.
- CCLA. (2019). *Bill 21 Our Fight to Protect Religious Freedom and Equality*. Canadian Civil Liberties Association. <https://ccla.org/major-cases-and->

- reports/bill-21/
Department of Justice. (2017). Charter Statement - Bill C-59: An Act respecting national security matters. *Government of Canada*.
<https://www.justice.gc.ca/eng/csj-sjc/pl/charte-charte/ns-sn.html>
- Dugis, V. (2018). *Teori Hubungan Internasional ; Perspektif-Perspektif Klasik* (Issue February).
- Firdaus, F. I., & Lessy, Z. (2025). *Islamophobia di Kanada*. 7, 735-743.
<https://doi.org/10.47476/reslaj.v7i2.6533>
- Gecco, L. (2025). *Canada's top court to hear challenge to controversial Quebec secularism law*. *The Guardian*.
<https://www.theguardian.com/world/2025/jan/23/canada-quebec-secularism-law-supreme-court>
- Green, S. (n.d.). *How Canada's flourishing far-right movement is fuelling violent Islamophobia*. *The Telegraph UK*. <https://www.telegraph.co.uk/global-health/terror-and-security/canada-far-right-movement-fuels-violent-islamophobia/>
- Holck, L., & Villesèche, F. (2024). Social identity theory. *Encyclopedia of Equality, Equity, Diversity and Inclusion*, June, 317-320.
<https://doi.org/10.5840/iabsproc19967101>
- Iftikhar, A. (2023). *Canada is Experiencing a Rise in Anti-Muslim Attacks*. Bridge A Georgetown University Initiative.
<https://bridge.georgetown.edu/research/canada-is-experiencing-a-rise-in-anti-muslim-attacks/>
- Ii, E. (2017). *BILL C-305*. 2015-2016.
- Iqbal, E. M. (2020). Kebijakan M-103 dan Islamophobia di Kanada: Studi Kasus Penembakan di Quebec City Islamic Cultural Center. In *Universitas Katolik Parahyangan*.
- Kanji, A. (2020). *Islamophobia in Canada Submission to the UN Special Rapporteur on Freedom of Religion or Belief November. September 2015*, 1-11.
- Khotijah, S. (2022). Fenomena Kemunculan Islamophobia Dan Pengaruhnya Terhadap Pemahaman Islam Secara Umum. *Philosophy and Local Wisdom Journal*, 1(1), 17-24.
- Koszegi, M. A., & Melton, G. J. (2017). *ISLAM IN NORTH AMERICA* (2nd ed.). Routledge.
- Legislature, F. (2015). *Bill 62 An Act to foster adherence to State religious neutrality and , in particular , to provide a framework for religious accommodation requests in certain bodies*. 62(June 2015), 1-12.
- Nagra, B., & Maurutto, P. (2023). *CSIS targeting of Canadian Muslims reveals the importance of addressing institutional Islamophobia*. *The Conversation*.
<https://theconversation.com/csis-targeting-of-canadian-muslims-reveals-the-importance-of-addressing-institutional-islamophobia-199559>

- NCCM. (n.d.-a). *Defending Your Rights*. National Council of Canadian Muslims. <https://www.nccm.ca/legal-cases/>
- NCCM. (n.d.-b). *Educating Canadians about Islamophobia and Human Rights*. National Council of Canadian Muslims. <https://www.nccm.ca/education/>
- NCCM. (n.d.-c). *Office on Islamophobia*. National Council of Canadian Muslims. <https://www.nccm.ca/issues/office-on-islamophobia/>
- NCCM. (n.d.-d). *Resources and Reports*. National Council of Canadian Muslims. <https://www.nccm.ca/publications/>
- NCCM. (n.d.-e). *Strengthening Your Voice Through Advocacy*. National Council of Canadian Muslims. <https://www.nccm.ca/public-policy-advocacy/>
- NCCM. (2017). ORAL SUBMISSION ON BILL C-305 : AN ACT TO AMEND THE CRIMINAL CODE (MISCHIEF). *The Standing Committee on Justice and Human Rights House of Commons*.
- NCCM. (2019). *Challenging Bill 21 to defend the rights of public sector employees who are banned from wearing religious symbols, such as hijabs*. National Council of Canadian Muslims. <https://www.nccm.ca/issues/bill-21/>
- NCCM. (2025). *We Have Bipartisan Consensus to Challenge Islamophobia at the CRA, Thas Has Unfairly Attacked Muslim Organizations*. https://www.instagram.com/p/DGrev6_AdVZ/?igsh=dG1iYXBidWswdGRu
- Parliament of Canada. (2019). *BILL C-59 An Act respecting national security matters*.
- Radio, C. (2021). *Anti-Muslim rhetoric has become "mainstream" in Canadian culture & politics, says expert*. CBC News. <https://www.cbc.ca/radio/checkup/what-are-your-thoughts-about-the-london-attack-1.6063037/anti-muslim-rhetoric-has-become-mainstream-in-canadian-culture-politics-says-expert-1.6063942>
- Ritonga, et al. (2024). *Sejarah Islam Kontemporer Di Dunia Barat*. *Gudang Jurnal Multidisiplin Ilmu*, 2(1), 163-169.
- Riyanti, N. (2023). *Komunikasi Dan Advokasi Kebijakan Publik*. 1-20. <https://repository.penerbitwidina.com/media/publications/565193-komunikasi-dan-advokasi-kebijakan-publik-31123556.pdf>
- Selby, J. A. (2023). *History of Muslims in Canada*. *Islamic Studies*. <https://oxfordre.com/religion/display/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-854>
- Stadtländer, C. T. K.-H. (2009). *Qualitative, Quantitative, and Mixed-Methods Research*. *Microbe Magazine*, 4(11), 485-485. <https://doi.org/10.1128/microbe.4.485.1>
- Statista. (2025). *Number of immigrants in Canada from 2000 to 2023*. <https://www.statista.com/statistics/443063/number-of-immigrants-in-canada/>
- Statistics, C. (2024). *The Muslim population in Canada*. Statistics Canada.

<https://www150.statcan.gc.ca/n1/pub/11-627-m/11-627-m2024058-eng.htm>

Sukono, A. (2022). *Muslim Kanada Ajukan 61 Rekomendasi untuk Atasi Islamofobia*. Kumparan News.

<https://kumparan.com/kumparannews/muslim-kanada-ajukan-61-rekomendasi-untuk-atasi-islamofobia-1yEKyu6ck19/full>