

Chapter I

INTRODUCTION

A. Problem Background

Since Post-World War II, Turkish Moslem already receives some kind of discrimination act by some extremist parties in German, such as discrimination of culture and identity. The discrimination condition was rather ironic, because until 1984, Turkish Moslem still felt discriminated and even Islamic value and culture still so difficult to develop there. Therefore, in 1984, Presidency for Religious Affairs (PRA) established an Islamic union in Germany. This union was the branch of PRA that was positioned at Ankara, the capital of Turkey. The union was expected to make protection and facilitated some 3.5 million (70% of Muslims) of Turkish Moslem activity. This organization was the Turkish Islamic Union for Religious Affair. (German: Türkisch-Islamische Union der Anstalt für Religion e.V., Turkish: Diyanet İşleri Türk-Islam Birliği shortened DİTİB). The headquarters were in Cologne-Ehrenfeld, Germany. And this union was the representative of Turkish government in Germany.¹

The DITIB establishment had its own unique history. Post World War II Turkey people was transformed their economic (income) to become temporary labor job in each European state by purposing to get higher wages if compared to wages in their state. Especially Germany, desperately many labors was needed

¹ Wikipedia (16 July 2010). *Turkish Islamic Union for Religious Affair*. Cited from www.en.wikipedia.org/wiki/Turkish-Islamic_Union_for_Religious_Affairs

because according to the history, Germany was got very high mortality rate that caused by the war and some rebellion actions. They had to get back their economic growth into increasing progress after World War II. So, they were attracted many labors from several European State, such as Turkey. And turkey was one of the largest contributors to supply their workforce in Germany. That the fact, the population growth of Turkish people in Germany was increasing bigger than before continuously. The result was the number Moslem people were increasing and also dividing into some group and partition.

Muslim population in Germany was currently around 3.7 million inhabitants from 81.8 million inhabitants of Germany. The majority are descendants of Turkey with a total of more than 2 million people. According to statistics in 1999, the composition of the Muslims in this country was as follows:

Table 1. Germany Muslim Population

No	Nation	Numbers (people)
1.	Turkish	2.053.564
2.	Bosnian	167.690
3.	Iran	116.446
4.	Moroccan	81.450
5.	Afghans	71.955
6.	Lebanon	54.063
7.	Pakistan	36.924
8.	Tunisia	26.396
9.	Syria	19.055
10.	Algeria	17.705
11.	Iraq	16.745
12.	Egypt	13.455
13.	Jordan	12.249
14.	Albania	10.528
15.	Indonesia	9.470
16.	Somalia	8.248

17.	Bangladesh	7.156
18.	Sudan	4.615
19.	Malaysia	3.084
20.	Senegal	2.509
21.	Gambia	2.371
22.	Libya	1.898
23.	Kyrgyzstan	1.662
24.	Azerbaijan	1.399
25.	Guinea	2.371
26.	Uzbekistan	1.249
27.	Yemen	1.083

Source <http://prabowo-yulianto.blogspot.com>

It was unclear how many Muslims who came from Germany itself. One report from the Institute for Special Statistics of Muslims in Germany said at least 18.000 people, but no mention allegations about 40.000 people.²

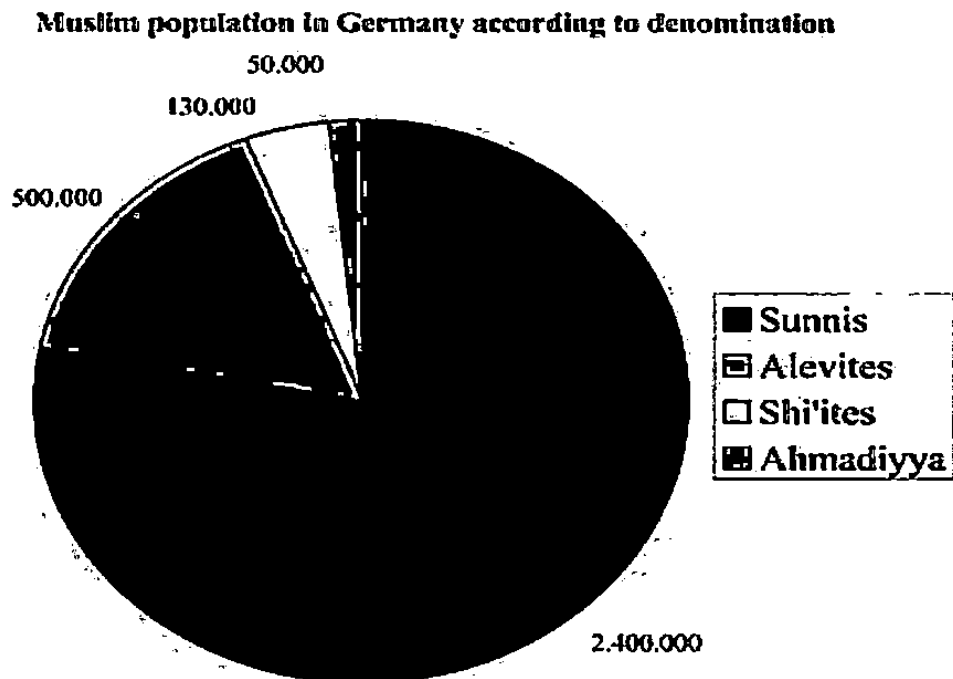


Illustration 1. Muslim Population in Germany Based on the Denomination

² Prabowo Yulianto (November 2010). *Sejarah Masuknya Islam di Jerman*. Cited from <http://prabowo-yulianto.blogspot.com/2010/11/sejarah-masuknya-islam-di-jerman.html>. Accessed

In 1989, Owing to the lack of labor immigration, there were only very few Muslims in the former East Germany. The majority of Muslims in Germany were Sunnis, at 75%. There were some members of the Shia (7%) and mostly from Iran and some members of the Ahmadiyya Muslim Community (1%), most of whom were of Pakistani origin. Most Turkish Muslims were Sunnis, but between a fifth and a quarter were believed to be Alevis. The Alevis were a heterodox Muslim sect with few if any outward religious characteristics, who account for between a fifth and a quarter of the population in their native Turkey. The Ahmadiyya comprise a minority of Germany's Muslims, numbering some 60,000 members in more than 200 communities as of 2004.³

Based on old History, Muslim and Germany had such kind of relationship and interaction. In the 18th century, the first coming of Turkish Moslem to Germany was a part of the diplomatic relationship, military and economic relations between Germany and the Ottoman Empire. Twenty Muslim soldiers served under Frederick William I of Prussia, at the beginning of the 18th century. In 1745, Frederick II of Prussia established a unit of Muslims in the Prussian army called the "Muslim Riders" and consisting mainly of Bosniaks, Albanians and Tatars. In 1760 the Bosniakcorps was established with about 1000 men. In 1798 a Muslim cemetery was established in Berlin. The cemetery, which moved in 1866, still exists today and the first German Muslim educational institution for

³ Wikipedia (16 July 2010).*Turkish Islamic Union for Religious Affair*. Cited from

children, were established in 1932. That was the fact the German Moslem community try to organize Moslem people into good and great shape.

More than half century turkey person was lived side by side with the native Germany. There were been happened the varieties of negative interactions that had occurred between two the different cultures and faiths. The Justice Ministry of Germany, Brigitte Zypries said that the discriminative behavior of Germany people will be more increasing continuously.⁴ Because they had been recognize Islam as the Terrorism religion and there were many other aspects. Therefore, Turkey's government through PRA, designing an organization that can facilitate its citizens or residents who were living descendants of German, by purposing to create a harmonious integration between native Germany and the immigrants. However, such integration could occasionally find a dead end road or difficulties that will lead to the emergence of potential discrimination, such as discrimination between groups, the majority against minorities and also discrimination of natives to immigrants.

Various kind of discrimination arising that caused by several factors including in each history and culture aspect. The writer mention there were some factor of discrimination that was emerged in Germany between native and immigrant, first issues was the two poles of different cultures, Terrorist issue and then the background image (history) of nation was one of problem that very

⁴ In/iol (08/05/2006) *Menteri Kehakiman Jerman Akui Adanya Diskriminasi terhadap Islam*
Cited from <http://www.eramuslim.com/berita/dunia/menteri-kehakiman-jerman-akui-adanya->

closely with racism, third was the religious issues, as the certain cause of act of discrimination had occurred and the last was Islamophobic and xenophobic.

First, various rejections between the two poles of a different culture can be one of the worrying threats toward German identity (national identity) in the future. It is inevitable that the German in the future will not be able to avoid the influence of Turkish culture because there has long been ingrained in their State. Not only Turkish People, there are many the other cultural influences such as polish, Scotland up to the influence of Jewish and Islamic culture there. Identity problems of a State shall make primordial and fanatics society (Germany's left party) that will be tougher and contradictive to respond to such kind of issue. On the other hand, Turkish people could compete successfully for a variety of interests from several German parties. Some of left party in Cologne through pro-Cologne, they try to find support from left party in Austria and Belgium in order to provoke that Islam will conquer Europe by proving that Turkish people (DITIB) will build the greatest mosque in Germany. They consider if that Mosque is build (accomplished), the Turkey people can enter to Germany easily (good access) and join to some Germany's community. So, some Germany's Left party believe that integration between two culture and religion fails because Turkish people don't want to learn Germany's language.

Assimilation form of culture is one of the many ways and approaches to transform a heterogeneous Community Sector (culture and religion) into the form of an integrated society. Assimilation of many cultures uses different methods to

merge two or more people of different cultural and religious faith. This is not only about culture and religion but their perspective, main set, think pattern, ideology, principle and behavioral (habit). There are some assimilation methods as well as the cultural mix with marriage, social activities (environment) and the other. Integration (assimilation) problems will find such kind of rejection when the associate with the nation's identity problem, primordial attitude excessive (fanaticism, primordial, citizen identity, racism and loyalty as citizens. As this case dual citizenship issue, debate issues of loyalty and Identity State residents will always be a main topic.

Opposition of a dual identity will make them trapped in a vague of State identity definition. This understanding has long been a barrier to transform Germany into democracy paradigm. This case will emerge the concern of potential power to produce chaos in society. For example, fear of loss the truly identity of citizens who actually bring perspective that there is one and even many of them feel they kind of person who most foreigners and aliens (mixture) in a society. That attitude (fear) will always appear toward primordial one of society in Germany. So, the fear of obscurity state identity (characteristic of nation) will stimulate action toward minorities and immigrant (Turkish Muslim).

Second, the primordial sense of Germany's society was one of the trigger of racism's growth in Germany itself. Germany became one of the first states which are well known and correlated with the term of racism. From this

world for a witness where many atrocities in Germany in the leadership of Hitler. Only one reason was that in the 19th century was the darkest period in which people carry out the slaughter fellow humans simply and easily because the difference of ethnic and racial groups. There were so many tragedies that happened outside the human reason and human sense, such as: massacre (genocide), assault, harassment even to women and children. Various actions of atrocities targets who were minorities and immigrants in there. As it was in Germany, the Jews became victims of cruelty of Hitler. They were enforced to inhale poisonous gas in a closed room. And still many cases of abduction and murder they did against the immigrants.

Nazism was born in the midst of chaos in the defeated Germany in World War I. Nazi party leader who was a very aggressive to hate divine religions, was Adolf Hitler's. Racism was a way of looking at Hitler, and he believed that the Aryan race, the main component of the German nation, higher than other races, and shall lead them. He dreamed of Aryans will build an empire that would last for 1,000 years. So the German people until now still lives in the shadow of racism. In the case, Racism will create the radical habit in society and the consequence is the minorities (immigrant) will be the victim of radical habit in society such as discrimination act.

The third is the religion issue. The developing of Islamic movement was increasing year by year rapidly. When, there was a Terror tragedy in America.

It's called 11 September tragedy. Some person, group and party in America

blame the actor of terrorist attack was an Islamic group which was called international terrorist network of Al-Qaeda. Germany was one of non-Islamic state that had certain reaction toward that tragedy. Because of the great tragedies of 9 / 11, causes some German citizens have become victims of terror action, add a few more in some places, such as in Bali, Tunia etc. Since then the German

The strategy point of Germany's government will make impact and reflection toward citizen's reaction to respond the issue of terrorism. Like it was the extreme parties in Germany, They claim that Islam was a religion for radically people and do not love peace. They blame Islam like a violent religion and always make terror everywhere. This situation will stimulate the citizen mind and perspective toward Islam until they feel Muslim is the threat in their environment and society. So, the impact was the Muslim people (Innocent people) will get horrible reaction from some people that at all do not like Islam, such as hard discrimination. The most terrible impact was even Islam can be a Phobia in Germany until Europe (Islam Phobia).

From the factor of discrimination act above, actually what kind of discriminations that have been done by some people and group in Germany. For that case, there were several elements in Germany that radically they do not to like Islam at all. This was proved with, Islam felt so hard to building places of worship and for other religious activities. In the 1980's visibly in Germany Moslem still hiding to praying and preaching in some invisible place. At first they bought a buildings, shops, house and land in remote settlements even at the

outskirts. The intention was the planning to be made in the house of worship. Some of it was not feasible if it's said a place of worship because the form of construction that does not resemble mosques and inadequate facilities.⁵ Certainly, the Turkish Islamic Union for Religious Affairs (DITIB) has long-term programs to resolve this term of identity and culture discrimination into the good solution.

There was one term of discrimination toward the right of citizen to participate into political participation and also immigrants support to settle in parliament and cabinet as the representative of all immigrant entire Germany. Some extremist party of German discriminate the right of citizen to propose himself as the candidate of government leader. Proved, they do not agree that if one candidate of their government leaders has an immigrant background. So, they force the deportation of foreigner's officer to send a deportation latter of immigrant for the candidate who has immigrant background in order candidate can not propose into election and he will get deported to their origin country. There was only one reason why they did it because they worried if the candidate (Turkish immigrant background) was elected in election so the interests of Turkey and Turkish-Germans will get a priority place in Germany while the German descents were not.⁶ The hatred of racial differences led to paranoid attitude that assumes, the nation of Islam Turkish migrants particularly will be

⁵ Wikipedia (February 2010). *Turks in Germany*. Cited from www.en.wikipedia.org/wiki/Turks_in_Germany#Discrimination. Accessed on January 3rd 2011. 04.54 pm

⁶ Hidayatullah (Thursday, 24 September 2009 08:51). *Neo-Nazi Jerman Ingin Mengusir Para Imigran*. Cited from www.0288.com/neo-nazi-jerman-ingin-mengusir-para-imigran. Accessed on

"authorized" entire German. That hatred and fear will bring the society into conflict and discrimination pattern.

There was violation of human right as the term of discrimination toward Muslim Turkish in Germany. The term of discrimination was the violation of right to show our religion identity in public freely. This is one of the formal discrimination because in this case, some of German Feminists and some province at Germany forbid and ban Moslem female to wear headscarves among school and public office environment in Germany. 16 city state of Germany have been made the regulation to ban the headscarves wearing in the public facility. They consider the headscarf was not just female cloth accessories but that was an Islamic symbol. Germany's Feminist believed that the headscarf will emerge the big wall of differentiates among social environment and it can arising the social conflict among them.⁷ So, that kind of problem became a certain challenge of DITIB to up rise the rights moral of Islamic female into Germany's feminist perspective.

There were many demonstrations in some Germany's city. Demonstration was one term of rejection the planning of worship building or big mosque contraction in some city in Germany. They did not allow Islamic worship building positioned in their area and environment. The demonstration was not just for against the planning of mosque construction but also for against the culture of Islam, like using headscarf for women and loud of Adzan in mosque.

⁷ Konspirasi (September 28, 2010). *Buku Feminis Anti-Jilbab Menuai Kontroversi*. Cited from *Buku Feminis Anti-Jilbab Menuai Kontroversi*. KONSPIRASI.com. Accessed on January

Those demonstrations have opportunity to make DITIB difficult to launch their program. The Turkish Muslim gets some lost and bad impact from their action.

The Discrimination action will be worse when after established the Turkish Islamic Union for Religious Affairs, the development of Muslims in Germany was increasing step by step in various sector like social-economic, politic, community and organization movement. With the existence of these unions, the confidence of Muslims in Germany slowly began to raise the surface. They were no longer afraid to show their identity in public and dare to fight for their rights and interests which were oppressed. They were no longer hiding to carry out their religious obligations in places of worship and they don't need to learn German's language obligatory. The hatred and fear toward the development of Islam and Turkish culture that start progress increased step by step. That emerge some reaction from social element in Germany. Such as, some places in Germany such as Munich became one of the targets monitoring "controller group Anonymous". One of its members is Reinhard Warner. He did not believe in Islam at all. He declared that Islamic mosques in Germany that spread the teachings of which He called "intolerant Islamic terror".⁸

Nowadays, there was a transformation of Germany's social characteristic which before from cosmopolitan and tolerant country until become an Islam Phobic State. There were many factors that influences the social characteristic changes, such as the racist provoke the society by saying that Islam was a religion

⁸ Suara Media (Kamis, 15 Juli 2010 14:37). *Masjid-Masjid Jerman Jadi Incaran "Kelompok Pengawas Anonim"* Cited from www.25440-masjid-masjid-jerman-jadi-incaran-qkelompok-pengawas-anonim.html. Accessed on January 5th 2011, 10:03 pm

that caused the fall of social integration. They accuse Islam was a single factor that cause all problem of social integration, cause of economic deficit and politic in Germany. They believe Islam cannot integrate among society and even create the fear among society. Another cause is unemployment and highly population growing.⁹ The kind of things will brings Germany's society to behave radically action and discrimination even chaos and Muslim people also going to be mad and provoked. So, integration will not survive and running well.

In another case, In German, There were many critics from some of Germany's anti-discrimination institution criticize to some of German's company. Sometimes they reject to interviews job registrars just because the registrars have Islamic name. So, there was a suggestion from German elite official to not put their identity profile in register form. Because he said, the identity profile can be the factor the registrars being rejected and failed. Christina as the chief of Institution Center of Anti-discrimination have interviewed by *Focus Magazine*. She said that this kind of discrimination act is always happen and intensively there were many reports of this case.

In 1897, the regulation of anti-discrimination has been arranged by Federal Law Gazette (BGBl) and then in 14 August 2006, that regulation was transform into the General equal Treatment. (Allgemeines Gleichbehandlungsgesetz, "AGG") as the German anti-discrimination Law and in 18 August 2006 this regulation/law has entered into force in Germany after a long

⁹ Erich Follath (Rabu, 15 September 2010). *Jerman Dihinggapi Islamofobia*.

Cited from www.entarnews.com/berita/1284518682/jerman-dihinggapi-islamofobia. Accessed

and controversial legislative procedure. Finally, In February 2009 the regulation/law has been amended by Federal Law Gazette. AGG prohibits discrimination based on race or ethnic origin, religion or belief, sex, disability, age or sexual orientation (Sec. 1 AGG/Last amended by article 15 paragraph 66 G v. 05.02.2009 I 160).¹⁰

AGG was the law to protect people from any kind of discrimination and intimidation (unfair action) from institution and company. AGG will protect the employees from the “unfair action” of the employer. AGG contains the law to regulate the employer to make the job contract equally and make the requirement of job registration equally. So, there were no more job contract of employees contains discrimination and intimidation values. And there is no requirement of job registration that differs on the background ethnic, religion or faith, sex and gender and also disability or sexual identity which is discriminatively.

Turkish Islamic Union for Religious Affair has the responsibility to take care of all problems into the better solution. Therefore, the role of DITIB was very necessary to facilitate the social integration among different society in every sector of life and also filter all bad issues which involved Muslims in Germany so they were not being provoked. Actually, what has been done by DITIB to anticipate the problem, such as "discrimination of Islamic identity and culture" from some extremist parties and company to the employees who were not being responsible man in Germany? And how DITIB can influence the German's

¹⁰Jurist of the World (22 Dec 2006). *German Antidiscrimination Law - The General Equal Treatment Act*. Cited from <https://www.xing.com/net/juristes/vos-publications-nouvelles-juridiques-your-articles-law-news-28272/german-antidiscrimination-law-the-general-equal->

government policy to get the equal right of life to Turkish Moslem in German? And why DITIB become an organization which is so feared by some persons and parties in Germany? By analyzing the data that has been obtained, the author tries to figure out the answers more objectively.

B. Research question

From the elaboration of problem Background above, the research question, “how did Turkish Islamic Union for Religious Affair (DITIB) eliminate the discrimination toward identity and culture of Turkish Moslem in Germany?

C. Theoretical framework

1. Political System Concept

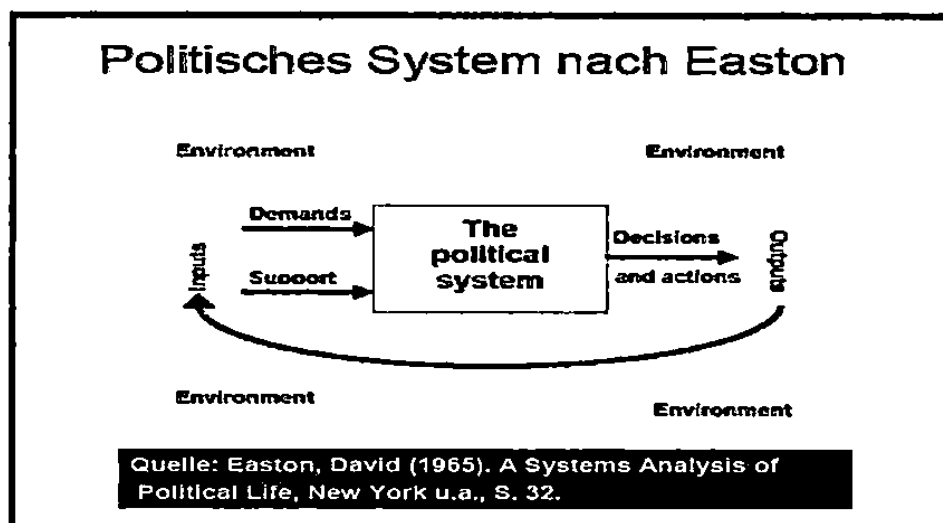


Illustration 2. Political System Model by David Easton

In Political system analysis by David Easton (1965-32), the output is the result of decision making process but political system is not only stopped there, there is a feedback. Feedback comes from the process of environment/interest

group to respond the output or policy. In feedback process of political system, DITIB as the pressure group have the function and interest to influence the government policy. The function and influence of DITIB will be used in the process of input. In the process of input, there are two kind of input. Those are support and demand. Support and demand are the form of respond of the political environment/interest group. In this case, if environment, interest group including DITIB accepts the policy, it will become the support of input and if they reject the policy, it will became the demands input to government.

In this case, DITIB as the interest group will use the support and demand function in forcing decision maker to build policy based on their interest. In the political environment, there are so many interests that can influence factors to build a policy. Based on Haryanto's book, *Sistem Politik; Suatu Pengantar*. There are two way to put the interest in the input process such as interest articulation and interest aggregation. First, Interest articulation is the process of collecting and formatting the various society interests by the interest group and then the society interest that collected by interest group directly aspirated to government and political institution. And second, interest aggregation is the process to change and converted the demands until there is an alternative of public policy.¹¹ In this input process, DITIB can be the umbrella organization that collects and formatting the society interest by using the interest articulation and aggregation to be aspirated to the decision makers.

¹¹ Haryanto. 1982. *Sistem Politik: Suatu Pengantar*. LIBERTY, Jogjakarta. Pag. 48-53.

In the input process, if they have been collect all of society interest, how the way they aspirate the society interest? Based on the previous theory (strategy theory), DITIB will use some step of tactics to make influencing, approaching, and even forcing to government and decision makers. There are some actions that can be used by DITITB to aspirate their demands such as direct representative in the legislative or bureaucracy, personal relationship, mass media, political party, legislative body, cabinet and bureaucracy and even demonstration.

Government must make the decision, action, policy and regulation if they already have many inputs (demands and support) from the environment side (DITIB) to being processed. This process called the decision making process. In this process, there are many factors that influence the result of decision making process such as Internal and external factors. DITIB is including in the external factor which try to find support from the other political environment actor and the other pressure group in order to influence decision maker.

The result of decision making process is called the output. Output can be policy, action, decision and also regulation made by the government. So, Germany's government produces policy (output) which comes from input (DITIB) that already has been conversed by many influencer and factor. And the policy will be responded by environment (DITIB) then there are feedbacks as the process environment by giving their support and demands to government. So, the cycles of political system process will be continuously in the same way and different situation and problem. But if there is a lack of system, meaning that the system is not normal, such as, the regulation cannot be the interest of some party

or environment (DITIB). So, in this case, DITIB as the umbrella of Islamic organization in Germany will do the best that they can do to integrate and socialite between Turkish Moslem and the opposite side by working together with Germany's government to make greatest policy and regulation.

2. Advocacy Groups

Advocacy groups (also pressure groups, lobby groups and some interest groups and special interest groups) use various forms of advocacy to influence public opinion and/or policy of government. DITIB included one kind of pressure group in Germany that has interest to represent Turkish Moslem in Germany. They have played and continue to play an important part in the development of political and social systems in Germany.

An advocacy group is a group or an organization which tries to influence the government but does not hold power in the government. A single-issue group may form in response to a particular issue area sometimes in response to a single event or threat. In some cases initiatives initially championed by advocacy groups later become institutionalized as important elements of civic life.

In this case DITIB was an organization that has the role to influence and force the government in the term of decision making process of anti-discrimination. The role of DITIB was the important thing to all Turkish Muslim because as the advocacy group DITIB also has some alternative way to force and influence the government in the decision making process of anti-discrimination laws such as the lobbying, media campaigns, publicity stunts, rallies, research and

3. Social Integration Theory

Social integration is defined as the process of adjustment among the elements which differ from each other in public life so as to produce the pattern of a society that has harmonious function. Another definition of integration is a condition in which the ethnic groups have to adapt and be friendly and kind toward the majority culture of society, yet still retaining their own culture. This means:¹²

1. Control over conflict and social deviation in a particular social system
2. Create a whole and unites certain elements

So in this case, social integration is the goal of DITIB to control conflict among plural and particular society and create the social unite and harmony in the certain elements of society environment by using the international network and good relationship among another organizations in Germany. Such as there is a form of good relationship among the biggest Islam Organization in Germany by establishing the Coordination Council of Muslim (KRM). Those organizations are the Turkish-Islamic Union for Religious Affairs (DITIB), the Islamic Council of Germany, the Central Council of Muslims in Germany (ZMD), and the Association of Islamic Culture Centres (VIKZ).¹³

¹² Wikipedia (2010). *Integrasi sosial*. Cited from http://id.wikipedia.org/wiki/Integrasi_sosial. Accessed on January 16th.04.15 pm.

¹³ Ursula Spuler-Stegemann (2007). *The Inhibitions of Islamic Organisations in Germany Continue to Fal*. Cited from http://www.qantara.de/webcom/show_article.php/_c-478/_nr-606/f.html. Accessed on January 16th 2011. 05.56 pm

DITIB must enforce the Turkish Moslem interest and respond in every regulation and policy of government to make great integration among society. So, there is no policy that make one of party get lose and felt discriminated.

Besides, in internal of DITIB also make solid cultural activity and make good relationship with other religion and other culture. Such as open inter-religion dialog and cultural performance in every ethnic and culture in order to make integration among the society. And DITIB also have to show the Islamic culture in public in order to promote that Islam is not a terror religion. DITIB also has to ensure to public and the other religion that Islam is not religion that allow any such kind of violence, like issues in the mass media and DITIB has to clarify such kind of negative issue about Islam in so there is no mistrust among religion relationship in the society. If there is no negative issue and mistrust, normatively there is no the provocation among society that can create lack of integration.

D. Hypothesis

By considering my analysis through the theoretical framework above, the writer has concluded the hypothesis that is to reach the Integration and to eliminate the discrimination, DITIB have been done two of program, such as:

1. Internal program

The point of DITIB arranges this program was to build the good and positive image of DITIB itself in front of the public. Dealing with the case, DITIB create the intensive activities in their internal organization. The activities

2. External program

DITIB made this program was to open the opportunity by creating the good relationship to the other advocacy groups and also to the government by creating the dialogue based on religion and culture in Germany. And also unite all of Muslim vote in Germany by creating the union of organization (KRM). The important role of DITIB in the external program was how DITIB give their power to support Muslim people individually can be the representative in the parliament by doing the lobby, mass media influencing and supporting data. Until government made the laws and regulations (policy) that was match with DITIB and Turkish Muslim interest, such as AGG/anti-discrimination policy and Naturalization policy (immigrant).

E. Purpose of Research

The purpose of writing the undergraduate thesis with entitle, "The Role of Turkish Islamic Union for Religious Affair (DITIB) in terminating The Discrimination on Identity and Culture of Turkish Moslem In Germany", are as follow:

1. In this thesis, The purpose of the writer is by giving information and knowledge to the readers by studying scientifically about the existence of discrimination among society because discrimination is one of major problem in society, not only in the society but even in the higher one level such in the international level. In this thesis author explains that the difference of religion and nation are the cause of those discrimination

actions. So, this is very important for the when there is a discrimination problem in the society. By using this thesis as the reverences and basic information, the writer hope the reader can analyze and observe what is the good and bad impact of this discrimination in some condition differently and also how to resolve this problem when they faced it.

2. Give the alternative way for reader to stimulate their idea in order to respect and appraise all of the differences among the society. Writer has purpose to tell about the differences that very important thing in society. The difference is not about whom is good will be the best or who is bad will be the worst but difference is just about when everyone (good or bad) must doing the best among many differences without seeing the difference itself.
3. As an accomplishment of final task as clauses to pass strata 1 in order to obtain degree of Master of Political Studies or Master of International Relations studies from social and Political Studies Faculty of Muhammadiyah Yogyakarta University.

F. Research Method

This is a content analysis research. In this mode researcher is allowed to research object from afar without involving in it.¹⁴ The conclusion is taken by counting the appearance of key words needed in the article, academic journal,

¹⁴ Earl Babbie and Theodore C. Wanejaar, *The practice of Social Research Method*, California: Wadsworth, 1983, page 274. Accessed on January: 12th 2011, 14:10 WIB

speeches, official statement, etc. In this model, analyzed data is taken from books, encyclopedia, magazine, newspapers and journal. In addition, the internet media is the valuable resources used in order to obtain data, reports, surveys, because update information related to the topic is only available through the internet media. From these sources, the writer tries to elaborate the research.

G. Range of Research

This research is focused on the strategic of Turkish Islamic Union for Religious Affair (DITIB) in terminating the discrimination toward Turkish Moslem in Germany. In this term, the strategy will explain the program of DITIB to reconcile the problems between Moslem and non-Moslem in Germany. DITIB open the reconciliation in internal and external aspect is not only for non-Moslem people in order created integration among society. This research is elaborated the discrimination aspect and also the resolving problem of its discrimination into some of different period and setting. The elaboration is about when the time before and after DITIB established, the law of anti-discrimination created and amended and then elaborate how condition Moslem people/Turkish in Germany after the tragedy of 9/11/2001 in America until 2009.

H. System of Writing

Chapter I is the formulation of background of main problem and idea of framework also to elaborate the main problem which is hypothesis and theoretical framework related to problems background. This chapter also mentions writing

purpose of this thesis, technique of collecting data, range of research and system of writing of this thesis.

Chapter II, in the first of this chapter author will explain about what is Turkish Islamic Union for Religious Affair (DITIB) generally. In the further will explain about the history, system of work and the strategy which is used in order to run its duty as the representative Islamic organization of Turkish government and President of Religious affair (PRA) in Germany.

Chapter III, the first part of this chapter will explain about Discrimination in Global. The Second, author will explain about discrimination against Turkish Moslem in Germany and the history of Turkish in Germany. Next, it will explain about the various forms of discrimination of identity and culture of Islam toward Turkish Moslem in Germany. In this chapter author also elaborate about the cause and effect of its discrimination and also explain about Germany's policy and regulation to manage the organizations in Germany.

Chapter IV, in the beginning of this chapter, author will explain about internal and external program of DITIB in terminating such kind of discrimination toward Islam (general aspect). In this chapter Author also elaborates the role and influences of DITIB toward the adaptation of strategies policy making process of Germany's government.

Chapter V is as the last chapter and the closing of this thesis. This chapter will mention conclusions from the explanation in chapter I, II, III and IV