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Islamophobia Agenda in Islamist Magazines in Türkiye: A Content Analysis

Mücahit Sami KÜÇÜKTIĞLI*

Abstract

The presence and capabilities of religious groups in Turkey, particularly in terms of their propaganda power, is an undeniable reality. These groups have a well-established institutional infrastructure in magazine publishing, and the magazine industry has successfully transitioned into the digital realm. However, there is a lack of sufficient studies in the literature concerning the role of Islamist magazines in Turkey in addressing Islamophobia on a global scale. Religious groups in Turkey have historically and culturally established strong ties with society, particularly in utilizing magazines as a tool for propaganda. In this context, the study examines the theme of Islamophobia, which has become increasingly widespread globally, especially in Europe and the United States, in the magazines published by religious groups in Turkey. Using a qualitative methodology, the article analyzes the publications of the five major religious groups in Turkey, focusing on the concept of Islamophobia. The data collected has been examined through semiotic analysis and content analysis techniques. The findings of the study reveal that religious groups exhibit shortcomings in publishing articles that generate counterarguments to Islamophobia and in utilizing global language in their magazine publications. It is believed that this study will contribute to future research on the relationship between religious groups, Islamophobia, propaganda, and digital communication.

Keywords: Digital Communication, Magazine, Islamophobia, Propaganda, Semiotics, Religious Groups

Türkiye'deki İslamcı Dergilerde İslamofobi Gündemi: Bir İçerik Analizi

Öz

Türkiye'de propaganda gücü bakımından dini grupların varlık ve imkanları yadsınamaz bir gerçektir. Türkiye'de dini gruplar dergi yayıncılığında köklü bir kurumsal altyapıya sahiptir ve dergicilik dijital süreçlere başarıyla evrilmiştir. Ancak Türkiye özelinde İslamcı dergilerin global ölçüde karşı karşıya kalınan İslamofobi ile mücadeledeki konumu ile ilgili literatürde yeterli sayıda çalışmaya rastlanmamıştır. Dini gruplar ülkemizde, sosyolojik olarak propaganda tekniklerinde dergiciliği kullanma bakımından toplum ile tarihsel ve kültürel açıdan güçlü bağlar kurmuştur. Bu kapsamsa çalışmada, Türkiye'de bulunan dini gruplara ait dergi yayınlarında son zamanlarda özellikle Avrupa ve Amerika başta olmak üzere global olarak yaygınlaşan İslamofobi teması incelenmektedir. Nitel yöntemin kullanıldığı bu makalede ülkemizin önde gelen beş dini grubunun internette okurlarına açık olan dergilerindeki yayınları, İslamofobi kavramı etrafında ele alınmış, elde edilen veriler göstergebilimsel açıdan ve içerik analizi tekniğiyle incelenmiştir. Araştırma ile gerçekleştirilen çözümlemeler ve elde edilen veriler sonucunda dini grupların dergi yayıncılığında, İslamofobi ile ilgili karşı argüman üretebilmiş makaleler yayımlama ve global dil kullanma konularında eksikliklerinin olduğu ortaya çıkmıştır. Çalışmanın dini gruplar, İslamofobi, propaganda ve dijital iletişim ilişkisi bağlamında ileride yapılacak çalışmalara kaynaklık edeceği düşünülmektedir.

Anahtar Kelimeler: Dijital İletişim, Dergi, İslamofobi, Propaganda, Göstergebilim, Dini Gruplar

* Assist. Prof., Selçuk University, e-mail: mucahit.kucuktigli@selcuk.edu.tr, orcid.org/0000-0001-5021-7361, Konya, Türkiye

Introduction

Today, it is crucial for communication studies and the representation of religion to examine the ways in which religious groups in Türkiye respond to Islamophobia through their media. Despite the changes that attempted to mitigate the place of religion in social life with the establishment of the Republic in Türkiye and ensured that the country was separated from the Islamic world and became part of the Western world, religious communities and groups continued to maintain their importance in the social and political arena with their institutional structures (Akyön Çelik, 2019, p. 77). In addition to many sects, there are also religious groups and communities in Türkiye that have emerged as representatives of a particular understanding of Islam and have changed and developed their structure and organizational style over time in accordance with the changing socio-political structure (Çakmak, 2013). We can evaluate all terms of congregation or sect within the framework of the definition of religious groups. In this context, the religious discourse formed by religious groups strengthens its existence by using the media in its social power struggle with other discourses (Sarı, 2023). Religious groups use newspapers, radio, television and magazines as propaganda tools (Efe, 2017). While the media is in a position to explain and convey religion to the audience, it also presents some representations of religiosity (Şener, 2019).

Historically, the first use of the concept of propaganda was the Holy Congregation for the Propagation of the Faith, which was founded in 1622 by Pope Gregory XV, the religious leader of the Roman Catholic Church in the Vatican, according to Yağmurlu, who cites many Western authors as sources (2018, p. 4). In Turkish history, in the Ottoman Empire, those who first provided communication and propaganda for the government are known simply as town criers (Güngörmez, 2002). Propaganda includes all practices aimed at influencing communities in a particular direction through various techniques, with the aim of making them adopt the desired ideas and values. Different tools such as newspapers, books, magazines, television and posters can shape our thoughts, behaviour and values (Çifci & Kaplan, 2020, p. 318). The media uses propaganda methods to influence the audience (Salihi, 2019). Propaganda targets masses rather than individuals. Propaganda also attempts to influence the targeted masses in the desired direction. Propaganda is a communication-oriented persuasion effort (Çakı, 2018). Nowadays, propaganda is mainly carried out by the media. It is possible to encounter all kinds of social, cultural and religious propaganda in the media. In this context, media studies provide insights into the widespread social attitudes towards Islam and Muslims, which is an important topic of global discussion today (Politzer & Alcaraz, 2023). Media shape the perspectives of its followers by providing them with information and facts about what is happening in the world and how these events affect them (Tariq & Abdul Hanan, 2018). Media play a crucial role in the production and reproduction of stereotypes, influencing public opinions regarding different groups and minorities (Cervi et al., 2021). Today, public hostility towards Muslims appears to be on the rise in the Western States and the world. The most common explanation for this growing antipathy focuses on the perceived link between Muslims and terrorism. Many blame the media for reinforcing this association in the western public consciousness (Terman, 2017). Individuals and groups have contributed to or countered the rising trend of Islamophobic discourse by effectively using social media and traditional media platforms for propaganda purposes (Ahmanideen & Iner, 2024).

This article investigates the publications on Islamophobia in the magazines of leading religious groups in Türkiye. This article aims to shed light on how and to what extent religious

groups with Islamic sensitivity in Türkiye have responded to the widespread Islamophobic propaganda, particularly in Europe and America, through the magazines they have been publishing for years.

The concept of propaganda is defined as political, religious and intellectual persuasion in daily use. It can be said that the most used communication or propaganda tool of religious groups within the Islamist thought in the 20th century was the magazine (Yakışır, 2019). Magazine publishing creates an extremely favorable medium for the dissemination of criticism and objections to the political order among the masses (Karadeniz, 2021, p. 33). Magazines are tools that enable the target audience to discover spaceless simultaneity by breaking the time-space connection in everyday life. They foster a sense of belonging by enabling a conversational content. The magazine connects the past and future of the target audience, enabling them to share a common origin and destiny. Following these tools, typically presented in monthly periods, becomes routine and ensures continuity in action (Thompson John, 2008). Periodical publishing has the opportunity to evaluate current events and situations directly, while they are still on the agenda, and to convey these evaluations to its readers in a short time. This makes magazine publishing one of the most important sources to be consulted in order to understand the changing and transforming world of the mind during the period (Şahin, 2020).

Although magazine publishing, which began in the West in the 17th century, came to our country two hundred years later in the 19th century, there has been a significant increase in the types of magazines (Gönenç, 2007, p. 64). It is difficult to determine which magazines are Islamist, which are conservative and which are purely religious publications. However, if we define Islamism as the attempt to build social relations, politics, law and economy on religious foundations, it is possible to make a classification. Within the framework of this definition, it can be said that many magazines aimed at creating an alternative social, economic and political system were published after 1980 (Doğan, 2019). From the late Ottoman period to contemporary Türkiye, magazines have played an important role in the formation and development of Islamist thought and constituted one of the most important components of Islamist publishing. In this context, the Islamist Magazines Project created a Magazine Library with 393 magazines, 23020 issues, and 794402 articles (Sunar, 2018).

After 1960, with the quantitative increase in magazine publishing, many groups, associations and foundations stepped into the magical world of the internet with their legal entities from the late 90s to the 2010s, when the internet started to be used in Türkiye (Sarı, 2023). Due to economic fluctuations and increasing costs of paper, distribution and printing, many magazines have turned to digital platforms. As a cost-saving measure, the number of magazines transitioning to digital platforms has surged. With the widespread use of the Internet and the development of digital communication, digital magazines have started to replace traditional magazines (Öztürk Göçmen & İpek, 2021). Today, the field of magazine publishing utilizes all kinds of technological possibilities (Gönenç, 2007). The Internet has provided non-state actors, particularly religious groups, with the opportunity to engage with wider audiences (Salihi, 2019). In this context, web-based digital communication provides an effective place-making environment for religious groups, bringing together communication tools on a single platform, facilitating access and accelerating communication (Dereli, 2019; 2022). Websites also enable international promotion (Güçdemir, 2015). In the digital age, where the viewers and listeners of all these institutional structures turn

into followers, there is also the existence of internet accounts of religious groups. In these digital communication environments, the religious discourse of the groups is also shared (Sarı, 2023) Indeed, the Information Technology Revolution has a significant impact on both Islam and Muslims in the present era (Lawrence, 2008, p. 333).

In the Islamist community, there are many religious groups (Naqshis, Nurists, Suleimanists, Qadiris) and intellectual circles with different activities (Aytepe, 2016, p. 181). Among these religious groups, the Erenköy Community, which is an important branch of the Naqshis, is active in the media and has magazines, radio and television broadcasting organs such as Erkam publications, Altınoluk, Şebnem and children's magazines; Erkam radio, İLAM TV (Açık, 2020, p. 7). The Erenköy Community also has digital accounts for all its media outlets on the internet and websites. The Hudayi Foundation, to which the congregation is affiliated, is known to carry out various activities and projects both in Türkiye and in other parts of the world, such as Africa, America, Asia, the Balkans, the Middle East, and Europe (Abibu Mohammed, 2020). After the death of Mahmut Sami Ramazanoğlu in 1984, there were some divisions and disagreements within the community. While the Altınoluk- Hudayi line continued to predominate, the Yahyalı Hasan Efendi line is known to have continued its work with the Safa Foundation and Yeni Dünya magazine, centered in the city of Kayseri (Açık, 2020).

Abdullah Büyük went his own way in the early years, differentiating his group with the Ribat magazine. Today, the Community gathered around this magazine, centered in Konya, both maintains its different structure and continues its loyalty (Açık, 2020, p. 14). Under the patronage of Abdullah Büyük, the Ribat magazine began publication in 1982 and continues to this day (Arslan, 2023). On the other hand, under the auspices of the Erenköy religious group, Altınoluk magazine published its first issue in March 1986. The editor-in-chief of the magazine was Osman Nuri Topbaş. Altınoluk magazine has described its purpose of publishing the magazine as introducing Allah to people and inviting them to goodness. The magazine has maintained the same line since 1986. The magazine, which has a Sufi content, continues its publishing life in Istanbul (Açık, 2020). Today, the magazine maintains a website where readers can access both the current issue and the archive of its issues since its first publication.

Nurism and its founder Said Nursî are undoubtedly the most important movements emerged with the Republic and whose impacts continue in some way today (Aytepe, 2016, p. 181). Genç Yorum magazine belongs to the Yeni Asya group, an important branch of Nurism (Yakışır, 2019). The Yeni Asya group is working to ensure that the Risale-i Nur Collection and its author Said Nursi are introduced and better understood (Yakışır, 2019). Another religious group which is active today is the Suleimanists (Aytepe, 2016). Süleyman Hilmi Tunahan, the founding leader, is a person who stands out with his "scientific and spiritual" identity (Çağlar, 2016, p. 6). Süleymanism refers to the followers and students of Süleyman Hilmi Tunahan, who continue his teachings. Süleymanism adhered to the traditional Islamic line and defended the Sunni-Sufi tendency (Aytepe, 2016). Yedi Kıta magazine, which belongs to Suleymanism, is a magazine that covers historical and cultural issues. Yedi Kıta started publishing in 2008. In 2010, Yedi Kıta, which has a digital magazine format, both diversified its publications and changed its magazine design in the second half of the year. In this context, it can be assessed that the Twitter, Facebook and Instagram posts of the readers are carried to the magazine under the title of "Social Magazine" every month in digital publishing, initially through letters and more recently through social media (Yakışır, 2019).

Among the terms related to Islam, which is the reason for the existence of religious groups today, the term is being discussed and researched globally today is Islamophobia, which is used in the sense of anti-Islamism and hostility. Despite the fact that Islam now includes many communities of different colors and styles and is the fastest growing major religion in the world, Muslims face increasing hostility to their religious beliefs in their daily experiences (Deroo, 2021). The Oxford English Dictionary defines Islamophobia as a deep-seated hatred or fear directed specifically towards Islam (Suryandari & Arifin, 2021). Systemic racism against Muslims and the lived experiences of discrimination against people perceived as Muslims constitute Islamophobia (Najib & Teeple Hopkins, 2020). As is evident in the word itself, Islamophobia refers to a fear or hatred of Islam and Muslims (Rana, 2007). Like all forms of racism, Islamophobia manifests through both structural or systemic forms of discrimination and targeting, as well as the "direct" racist words and actions of individuals and groups, with the former facilitating the latter (Ali & Whitham, 2021, p. 11). The media's influence has caused the human rights violations of the past to manifest in various forms in the 21st century. Recently, anti-Islamism has emerged as the most significant of these violations. This is commonly referred to as Islamophobia and is related to the terms of anti-Islam and hostility towards Islam (Yıldız et al., 2019). Islamophobia is a combination of the words Islam and phobia (Temel, 2020). In the most succinct terms, Islamophobia means the fear of Islam and Muslims. This fear then leads to hatred, hostility and discrimination (Akıner & Mencet, 2016). According to the Runnymede Trust report, the term of "Islamophobia" emerged approximately at the end 1980s (Baharuddin & Baharuddin, 2022). While Patel dates Islamophobia back to earlier times (Patel, 2022), Russian literature dates Islamophobia back to much earlier times (Tarín Sanz, 2017, p. 9). The Muslim community in Russia is now 25 million people strong and continues to grow (Fırıncı, 2018). On the other hand since 2014, observers of Chinese society have noted an upsurge in Islamophobic sentiment among China's ethnic majority Han. China's Muslims, in particular those who identify as Hui and Uyghur, report an increase in harassment, both online and in person (Stroup, 2021). In Spain, the situation started in 711 with the conquest of the Iberian Peninsula and continues to persist today, particularly due to immigration (Corral et al., 2023). Similarly, the identification of Bosnian Muslims as a 'racial' group led to their 'ethnically cleansing' (Modood, 2020). Considered a visible reflection of behaviors and attitudes that are incompatible with human dignity, such as racism, xenophobia, or discrimination, Islamophobia is the latest example of the intolerance of people, especially Westerners, towards anyone outside their own group (Yel, 2018).

Commission on British Muslims and Islamophobia of UK, produced the document Islamophobia: A Challenge for Us All in 1997. Their definition of Islamophobia highlights the distorted perception of Islam not only as an inferior 'other', but also as monolithic, static and unresponsive to change (McGinty et al., 2013). In the following years, the attacks against the U.S. on September 11, 2001, which resulted in the destruction of the World Trade Center in New York City, significant damage to the Pentagon, and the downing of a plane over Western Pennsylvania, effectively sparked a campaign of fear-mongering against Muslims by influential commentators in the media and elsewhere (Johnston, 2016, p. 166). The United States government's declaration of the war on terrorism following the events of 9/11 created a new dynamic in the fight against intolerance, particularly Islamophobia (Caro, 2019). Reports estimate that the post-9/11 wars have directly caused the deaths of between 174,000 and 220,000 civilians in Iraq, Afghanistan, and Pakistan (Mcqueeney, 2014). During the post-9/11 period, US policies and propaganda warfare created a perception that Islam and terrorism were closely linked, leading to a shift in the rise of

xenophobia in Europe towards Islamophobia (Göknel, 2015). Although they are phenomena about which thick books and large reports have been written after the September 11 incident, the roots of both Islamophobia and anti-Islam go back to the Middle Ages (Hıdır, 2007). In fact, Islamophobia, which has been present in Europe since the Middle Ages, has been strengthened and reinforced by the new opportunities and channels provided by the media (Gölcü & Çuhadar, 2017, p. 72). Islamophobia, which has become an important hate crime in the West, has become a global phenomenon, especially with the provocation of global powers that control the media for certain political interests, and the Muslim identity has been represented as terror, aggression, barbarism or, to put it mildly, as a potential criminal (Mencet, 2018). The media's hostility towards Islam has led to the development of radical terminology in Islamic societies and the spread of this style in media channels belonging to Islamic societies (Widiawati, 2020).

Medial practices such as television shows, films, literary texts, performances, videos, and Internet blogs are known to craft and circulate Islamophobia, a cultural phenomenon (Furlanetto & Mehring, 2020). The most important turning point in the reflections of Islamophobia in the media were the cartoons published about the Prophet Muhammad (pbuh), the debates about which continue to this day (Yıldız et al., 2019). Charlie Hebdo published a headline titled, Muhammad (pbuh) Overwhelmed by Fundamentalism, which was accompanied by an illustration of the Prophet carrying a bomb in his turban, similar to a cartoon published by the Danish daily newspaper, Jyllands-Posten, in September 2005 (Yoo, 2018). The cartoons about the Prophet Muhammad (pbuh) published in Charlie Hebdo, Europe's most popular humor magazine, resonated around the world. The hatred and fear of Muslims was revealed implicitly with an attitude of superiority through ridicule (Kaya & Akıncı, 2018). Denmark and Norway published caricatures in 2005 and 2006, respectively (Önal, 2018). Everything seems to indicate that this is indeed the reality in the so-called "Western world" (Bravo López, 2017).

The predominant conception of Islamophobia defines it as anti-Muslim racism (Ejiofor, 2023). Negative stereotypes fuel the hatred towards Muslims and their discrimination. In this case, racism is not only about the race but also ethnicity, language, culture, and religion (Sutkutė, 2019). Anti-Muslim sentiment then spread gradually in European countries such as Germany, Austria, the UK, the Netherlands and France (Aktaş, 2014). Sentiments against Muslims in Western societies have escalated in areas such as anti-veil and anti-hijab campaigns, the killing of immigrants, the migration of Turkish people to Germany, the presence of men with beards, the use of Arabic language, and the establishment of Islamic institutions in the West (Batool et al., 2020). Another example of Islamophobia is the terrorist attack in New Zealand in 2019 in which 50 Muslims lost their lives in a mosque (Yıldız et al., 2019). Issues relating to the accommodation of specific Muslim rights and practices are at the center of political debates in Western societies. People often perceive restrictions on Islamic dress in public spaces as an indication of Islamophobia (Badea, 2023, p. 98). On September 14, 2010, the French Parliament passed a resolution banning the wearing of face-covering clothing in public spaces. According to this decision, it became illegal to wear the burqa and veil almost everywhere except places of worship and residences (Behram Özdemir, 2012). Attacks on Muslim women occurred in the West (Göknel, 2015). Verbal and physical attacks against religious people wearing symbolic elements such as headscarves, veils and beards have created pressure on religious people (Gür, 2024). Islamophobia even affects children (Inman et al., 2012).

According to the data of CCIF, which fights against Islamophobia, 414 Islamophobic acts were committed in France alone in 2012 (Behram Özdemir, 2012).

A number of orientalists appear before us in the effort to associate Islam with negative images in Western thought. The influence of American orientalists such as Bernard Lewis, Samuel Huntington and H. A. R. Gibb on the activation of Islamophobia is undeniably important (Büyüktopçu & Gündoğdu, 2019, p. 94). A popular work of the time was Samuel Huntington's "Clash of Civilizations". The author evaluates Islam as an implacable enemy for Western civilization. He claims that culture, not economics or politics, is driving a new cold war. He continues that Islam, with its innate propensity to violence, poses the most serious threat to Western civilization (Saeed, 2007). Bernard Lewis, another orientalist, perceived Islam as a constant threat to the West and perpetuated Islamophobia by keeping its intellectual infrastructure alive (Gökhan Genel, 2014, p. 112). In addition, many recent academic studies define Islamophobia as anti-Muslim racism (Bayraklı & Güngörmez, 2018; Hajjat, 2021). Scientific studies first used the word Islamophobia in 1991 (Önal, 2018). Boyraz has determined that there are 26 books and 62 graduate theses on the subject in Türkiye. (Boyraz, 2021). In this sense, the number of studies on the existence of Islamophobia in Türkiye is quite limited (Mencet, 2018, p. 192).

Significance, Hypothesis, Method and Limitations of the Research

The research holds significance as it sheds light on the extent to which Islamic religious groups, who assert their commitment to Islam during a period of intense attacks, are grappling with this opposition and hostility. A review of the relevant literature (Dereli & Eken, 2024) revealed a lack of research on this topic.

The research hypothesis posits that religious magazines closely associated with the Islamic faith, included in the study to combat Islamophobia, a phenomenon with a long history and a recent resurgence, actively produce publications and articles in digital content.

Answers were sought to the following problems.

1. How much have magazines published on Islamophobia?

2. Which magazines have published the most on Islamophobia?

3. Is there a difference between magazines in terms of their publications on combating Islamophobia?

4. What are the most commonly used words in publications on Islamophobia?

The research employed a qualitative model to uncover the characteristics of a specific activity. I used semiotic analysis and content analysis to look at the Altınoluk magazine from the Erenköy Community, the Yedi Kıta magazine from the Suleimanists, the Yeni Dünya magazine from the Kayseri Yahyalı Community, the Ribat magazine from Konya, and the Genç Yorum magazine from the Yeni Asya Nur Community. We selected the magazines on the basis of their continuity and their status as digital magazines on the Internet.

Semiotics became known all over the world in the 19th and 20th centuries thanks to the work of Swiss Ferdinand de Saussure and American Charles Sanders Peirce. The ways of interpreting signs proposed by these two scientists were developed and made more understandable by Frenchman Roland Barthes (Çakı, 2018, p. 82). In the data analysis phase, the statistical program

Maxqda 2020 was used. The program also applied content analysis to the data. In content analysis, the researcher attempts to determine the presence of a particular word or concept in the text or group of texts. The relationships between words or terms are analyzed and inferences are drawn from the words or terms (Büyüköztürk et al., 2009). The research identified and included specific codes related to the topic. In qualitative research, the code is often defined as a word or short phrase that summarizes, captures, reflects the essence and/or symbolically describes language-based or visual data (Saldana, 2023, p. 4). Content analysis, a technique for collecting and analyzing textual content, refers to any message conveyed through words, meanings, symbols or images (Neuman, 2014).

When collecting data in the research, especially for the magazines Altınoluk and Ribat, the data were only available by paying an annual subscription fee. All magazines were analyzed from the first to the last issue. The fact that all the selected magazines have made all their issues available on the Internet for free or for a fee was one of the greatest conveniences for the research. Purposive sampling was used to select the material analyzed. In purposive sampling, the researcher selects and analyses information-rich situations according to the purpose of the research (Büyüköztürk et al., 2009). Different researchers also evaluated and coded the content of the publications according to the principles of pretesting and reliability. The pre-testing and reliability process resulted in largely reliable data.

The research focuses only on the magazines and their articles. Further studies should examine the websites and social media applications of the groups to which the magazines belong. Investigate these websites and social media channels for a more in-depth study. There are dozens of free books in many different languages on these websites. An in-depth analysis of these books is needed. The research did not include discussions or issues related to Islamophobia in Türkiye. The research focused on the agenda and discussions about Islamophobia outside Türkiye, centered in Europe and America.

Results

It has been observed that the names of the magazines have a content that transcends the borders of Türkiye. Altınoluk magazine was named after the historical gutter located at the upper corner of the Ka'bah (*Altınoluk Magazine*, 2024). The magazine was spatialized with the slogan "Let's meet in Altınoluk" based on the idea of all Muslims gathering around the Kaaba and the formation of an ummah horizon there (Yakışır, 2019).

Figure 1. Altınoluk Magazine Logo

The name Yedi Kıta (Seven Continents) refers to the number of continents in the world as seen in Figure 2 (*Yedi Kıta Magazine*, 2024).

Figure 2. Yedi Kıta Magazine Logo

The name Yeni Dünya, as can be understood, points to a new world in the global sense (*Yeni Dünya Magazine*, 2024).

Figure 3. Yeni Dünya Magazine Logo

Ribat is a word of Arabic origin that means to stand guard along the borders to prevent enemy attacks as seen in Figure 4 (*Ribat Magazine*, 2024).

Figure 4. Ribat Magazine Logo

The name Genç Yorum has a simple but general message that can be interpreted as the interpretation of young people (Genç Yorum Magazine Name Logo, 2024).

Figure 5. Genç Yorum Magazine Logo

Analyzing the names of the magazines, it is simple to see that three of the five magazines directly express a global meaning and goal. Considering the simple meanings of Ribat and Genç Yorum magazines, we can interpret them as emphasizing a global perspective.

When the word Islamophobia is searched on the website of Altınoluk magazine, a total of 47 items are found. Yeni Dünya magazine found 3 items, Ribat magazine found 16, and Genç Yorum magazine found 14. No publications on the word Islamophobia were found in Yedi Kıta magazine.

According to Saeed, visual sources serve as an excellent method for explaining theories of media representation (Saeed, 2008). The Altınoluk magazine publishes more intensively on issues related to Islamophobia than other magazines. It even seems to have made Islamophobia a cover issue in its publications. The covers of the June and July 1987 issues of Altınoluk show the relationship between Islam and society with the expressions "An Islamic Environment for Living Islam" (*Altınoluk Magazine*, 1987b) and "The European Community and Islam" (Altınoluk magazine, 1987c) . As shown in Table 1, figures 1 and 2, one cover conveys a message with an image of a mosque wedged between high-rise buildings, resembling a minaret in silhouette. On the other

cover, a Turkish flag in the shape of a question mark in Europe, symbolized by the flags of European countries, draws attention.

As seen Table 1, Figure 3, on the cover of its 110th issue, the magazine targeted the NATO organization. With the expression "NATO is a Threat to Islam" (*Altınoluk Magazine*, 1995a), the magazine accuses the organization of being anti-Islamic. In Table 1, figure 4, in the October 1993 issue of Altınoluk, with the cover story "Islam'ı Vuran Yaftalar (Labels Shooting Islam) (*Altınoluk Magazine*, 1993), the magazine wanted to express that the West accuses Islam of fundamentalism, panislamism and radicalism and tries to discredit Islam in the eyes of societies and humanity.

In its publications and magazine covers, Altınoluk also puts the oppressed geographies of the Islamic world on the agenda. In Table 1, figure 5 (*Altınoluk Magazine*, 1995d), figure 6 (*Altınoluk Magazine*, 1995c) and figure 7 (Altınoluk Magazine, 1995) the covers were devoted to the wars in Chechnya and Bosnia, which were in the midst of a great war and victimization at the time. The photographs of soldiers prostrating themselves in prayer on the June cover, a veiled woman in difficulty on the July issue, and a veiled Muslim woman crying beside her children with tears on the August issue convey the magazine's intended message to both the West and the East.

The 11th issue of the magazine in January 1987 was published with the cover "Şeytan Hizbinde Telaş" as seen in Table 1, figure 8 (*Altınoluk Magazine*, 1987a). The cover featured a selection of news headlines cut from newspaper clippings, along with terms such as the Koran Course and the headscarf, both of which are elements of Islam. These elements were linked to the concept of reactionism, a concept mentioned in another newspaper clipping, to suggest that the intended message was not accurate.

In the December 1990 issue, the expression "Enmity against Islam" as seen in Table 1, figure 9 (*Altınoluk Magazine*, 1990) was used on the cover and a cover photograph of a prayer rug with a turban and traces of blood dripping on it was used to express to readers that Islam was being attacked. The March 1992 cover of the magazine featured Algeria in Table 1 figure 10 (*Altınoluk Magazine*, 1992), , while the May 1991 issue featured the cover of Captive Turkish provinces in Asia in Table 1 figure 11 (*Altınoluk Magazine*, 1991).

Table 1. Altınoluk Magazine Covers

Figure	Cover	Explanation	Figure	Cover	Explanation
Figure 1		Altınoluk Magazine Cover, Issue 17, July 1987	Figure 2		Altınoluk Magazine Cover, Issue 16, June 1987
Figure 3		Altınoluk Magazine Cover, Issue 110, April 1995	Figure 4		Altınoluk Magazine Cover, Issue 92, October 1993

Figure 5		Altınoluk Magazine Cover, Issue 114, August 1995	Figure 6		Altınoluk Magazine Cover, Issue 113, July 1995
Figure 7		Altınoluk Magazine Cover, Issue 112, June 1995	Figure 8		Altınoluk Magazine Cover, Issue 11, January 1987
Figure 9		Altınoluk Magazine Cover, Issue 58, December 1990	Figure 10		Altınoluk Magazine Cover, Issue 73, March 1992
Figure 11		Altınoluk Magazine Cover, Issue 63, December 1991			

The Genç Yorum magazine has chosen Islamophobia as its cover subject and has shared the solution with its readers, asserting that "True Islam is the solution." The cover presents the crescent moon, widely accepted as the symbol of Islam, against a cloudy blue sky, informing readers that the magazine contains articles on the subject. The 126th issue of the magazine published this cover in February 2015, as shown in Table 2 figure 1 (*Genç Yorum Magazine*, 2015).

In the January 2021 issue, it is understood that the magazine wants to give a global message, albeit indirectly, with the expressions "Global Criminal Complaint, Call for Remorse", with the world on its palms and a sunrise on its side as seen in Table 2 figure 2 (Genç Yorum Magazine, 2021).

Table 2. Genc Yorum Magazine Covers

Figure	Cover	Explanation	Figure	Cover	Explanation
Figure 1		Genç Yorum Magazine Cover, Issue 126, February 2015	Figure 2		Genç Yorum Magazine Cover, Issue 197 January 2021.

Although Yeni Dünya magazine engages its audience with publications centered on Islam and Sufism, it notably lacks a comprehensive study addressing Islamophobia. In contrast, Ribat magazine, in its 456th issue from December 2020, presents the statement "The West's View of Religion and Prophet," accompanied by images of mosques depicted on a world map, as illustrated in Figure 6 (*Ribat Magazine*, 2020).

It is significant to observe that Yeni Dünya, a magazine originating from Kayseri in Anatolia, lacks a cover story addressing Islamophobia, despite the pervasive attacks and insults directed at the Quran and the revered figure of the Prophet Muhammad (pbuh), the Prophet of Islam, occurring globally, particularly in Europe.
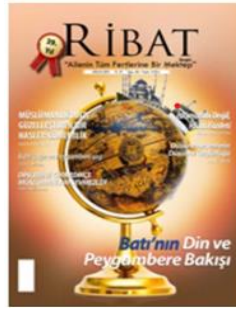
Figure 6. Ribat Magazine Cover

Although Yedi Kıta magazine does not have a publication in which Islamophobia is mentioned, it is seen that the magazine shares historical situations and events from different parts of the Islamic geography with its readers at various times. The magazine, which publishes content on Islamic and Turkish culture and history, almost never uses terms of Islamophobia, particularly Islamophobia, anti-Islam, or Islamic hostility.
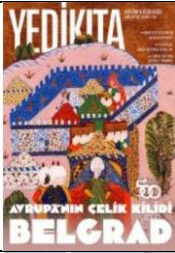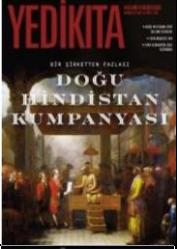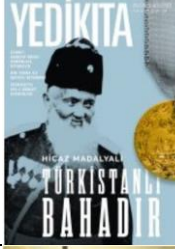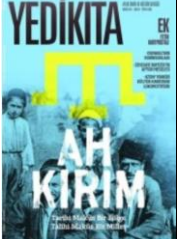
In the 136th issue of 2019, "Bahadır from Turkistan with Hijaz Medal" in Table 3 figure 4 (*Yedi Kıta Magazine*, 2019), in June 2021, "East India Troupe" in Table 3 figure 3 (*Yedi Kıta Magazine*, 2021a), in the 159th issue in November 2021, "Belgrade, the Steel Lock of Europe" in Table 3 figure 2 (YediKıta Magazine Issue 159 Cover Image, 2021) and in the 164th issue in April 2022, "Muslim Sicily" in Table 3 figure 1 (*Yedi Kıta Magazine*, 2022).

It is seen that Yedi Kıta Magazine put its finger on the problems and troubles experienced in the Islamic world with the cover topics of Crimea in May 2014, 69th issue in Table 3 figure 7 (*Yedi Kıta Magazine*, 2014), Algeria in April 2015, 80th issue in Table 3 figure 5 (*Yedi Kıta Magazine*, 2015) and Palestine in August 2016, 96th issue in Table 3 figure 6 (*Yedi Kıta Magazine*, 2016).

Except for the issue where Algeria is the cover story as seen in Table 3 figure 5, the contents of all the Magazines can be accessed on the Yedi Kıta Magazine's website. It is not known whether the reason for not being able to access this issue, although all issues of the Magazine are accessible, is due to a technical reason or another reason.

Table 3. Yedi Kıta Magazine Covers

| Figure	Cover	Explanation	Figure	Cover	Explanation
Figure 1		Yedi Kıta Magazine Cover, Issue 164, April 2022	Figure 2		Yedi Kıta Magazine Cover, November 2021.
Figure 3		Yedi Kıta Magazine Cover, Issue 154, June 2021	Figure 4		Yedi Kıta Magazine Cover, Issue 136, December 2019
Figure 5		Yedi Kıta Magazine Cover, Issue 80, April 2015	Figure 6		Yedi Kıta Magazine Cover, Issue 96, August 2016
Figure 7		Yedi Kıta Magazine Cover, Issue 69, May 2014			

The visual analysis of the Magazines' covers reveals a predominant use of images depicting poverty and war. The cover scans and analyzes of the Magazines were revealed by conducting retrospective research one by one.

Apart from this study, the publications obtained by typing the word Islamophobia into the search buttons of the websites of the Magazines were analyzed using content analysis and frequency tables using Maxqda 2020 statistical program. We scanned the expressions of anti-Islamism in the magazines that did not contain the term "Islamophobia." ed. We scanned the magazines for the expression "Islam Enmity," which may have the same meaning as Anti-Islamism, and analyzed the publications obtained.

Using various models with Maxqda, we analyzed the data from these three terms across all magazines and presented the results visually.

Graphic 1. Magazines and Islamophobia Frequencies
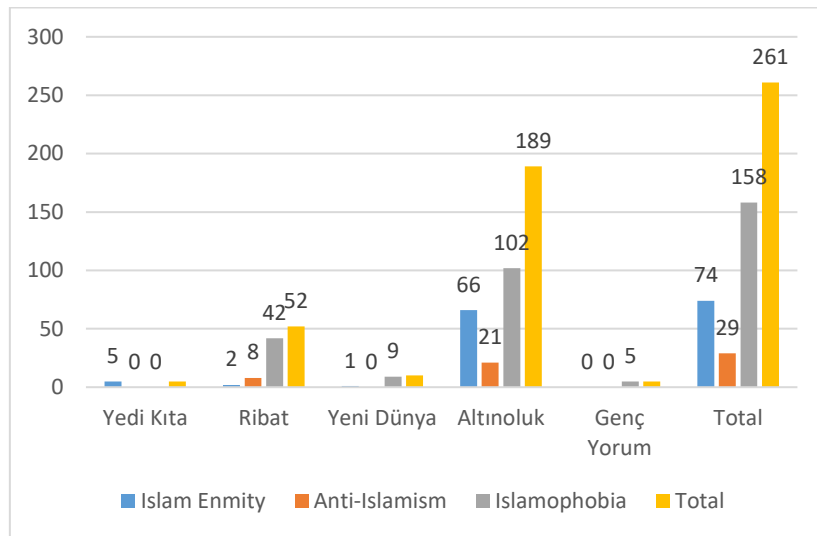
When the expressions of Islam enmity, anti-Islamism and Islamophobia were typed into the search engines of the magazines' websites, the results showed that Altınoluk magazine used the expression Islamophobia 102 times, followed by Ribat, which used it 42 times, Yeni Dünya, which used it 9 times, and Genç Yorum, which used it 5 times. No expression related to Islamophobia was encountered in Yedi Kıta magazine. The expression Islam enmity was encountered 5 times in Yedi Kıta magazine. Yeni Dünya and Genç Yorum magazines did not use the expression Anti-Islamism at all, and Genç Yorum magazine did not contain the expression Islam Enmity.
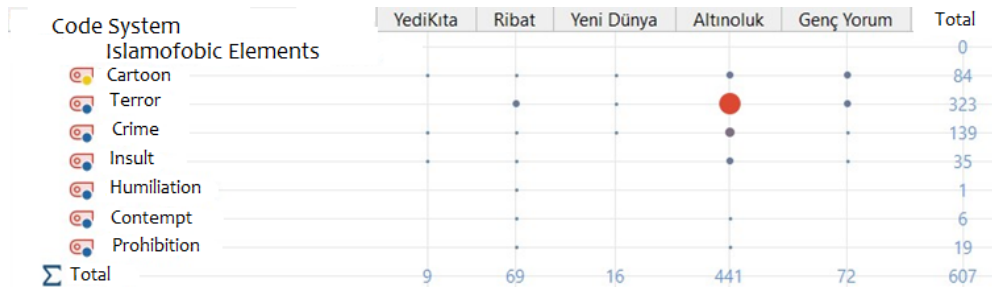

Figure 7. Islamophobic Behavior Codes and Magazine Frequencies Display

When we code Islamophobic elements such as cartoons, terror, crimes, insults, humiliations, contempt, and prohibitions, we find that the word terror has the highest frequency among them. It can be seen that Altınoluk magazine uses this term more often than others. The size of the dot and the darkness of the color in Figure 7 show the frequent use of the word. Used 323 times, the term terror is followed by the terms crime (139 times), cartoon (84 times), insult (35 times), prohibition (19 times), contempt (6 times) and humiliation (1 time).
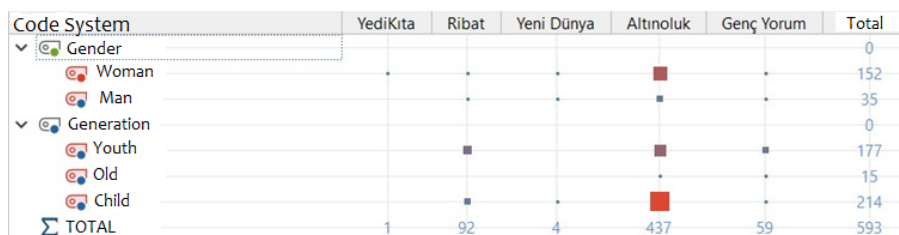

Figure 8. Gender and Generational Code Matrix Browser with Magazines

Figure 8 shows the results of the Code Matrix Browser for magazines, gender, and generations. Examining the results of the Code Matrix Browser, which calculates the symbol size between gender-based codes and magazine publications, as well as between generation and magazine publications, we can see that the majority of these publications were written by women. Across all generations, the word "children" appears in the majority of coding publications. These publications were mostly made in Altınoluk magazines, followed by Ribat and Genç Yorum magazines , Yeni Dünya magazines, and Yedi Kıta magazines.

Graphic 2. Media and Communication Frequencies Used in Magazines and Islamophobia Publications
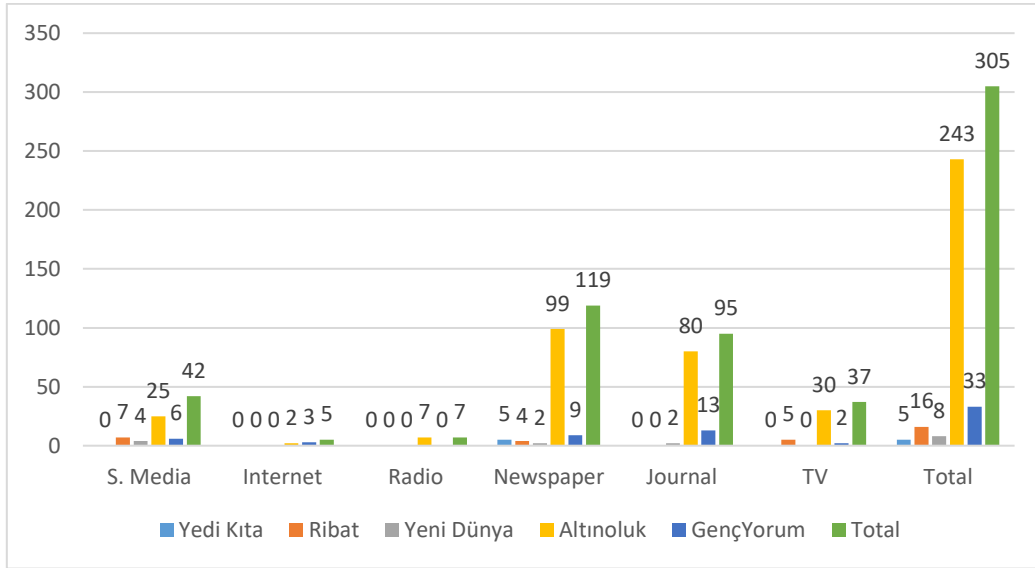
In the case of magazine publications, the newspaper is the most frequently used medium for publications containing expressions of Islamophobia, anti-Islamism or Islamophobia, with 119 expressions. Magazines come second with 95 expressions, followed by social media with 42, television with 37, magazines with 7 and the Internet with 5. The intensive use of newspapers in magazine publications on Islamophobia is due to the fact that this expression was used 99 times by Altınoluk magazine. It is assumed that the term 'newspaper' appears as an intensively used code due to the fact that Altınoluk magazine's archive is old and its historical past, which spans half a century, is included in our analysis.

Figure 9. Magazines and Oppressed Geographies Frequency Display

When the country names mentioned in the magazine publications on Islamophobia are coded, and the magazine publications and these country names are evaluated according to the

Code Matrix Scanner analysis, it becomes clear that the country names Palestine and Afghanistan are used most, with very close numbers. These countries are followed by Arakan, Bosnia, Myanmar, Central Asia, Kashmir, Chechnya, Uighur and Moro. The most striking situation here is that of the Uyghur Turks. While there are many publications on Islamophobia in the media about Uyghur Turks, it is significant that only two publications on this topic in the magazines we have included in our research are in Altınoluk magazine and there are no publications or articles on this topic in other magazines.

Code System	YediKıta	Ribat	Yeni Dünya	Altınoluk	Genç Yorum	Total
∨ People with Ideologies						0
Liberal		·		·	·	16
Communist				●		45
Socialist		·		·		26
Capitalist		·		·		12
Atheist				·		14
∑ Total	0	4	0	108	1	113

Figure 10. Frequency Display of Ideology Members Used in Magazine Publications

The broadcasts most frequently use communist (45 times) and socialist (26 times) concept codes. The fact that both expressions reject religions and religious structures, including Islam, has led to their frequent use in these publications. We determined that the liberal or capitalist perspective, which is more tolerant of all religions, including Islam, than communism and its derivative ideologies, used these expressions a total of 28 times.

Graphic 3. Frequency of Magazines and Islamic Values
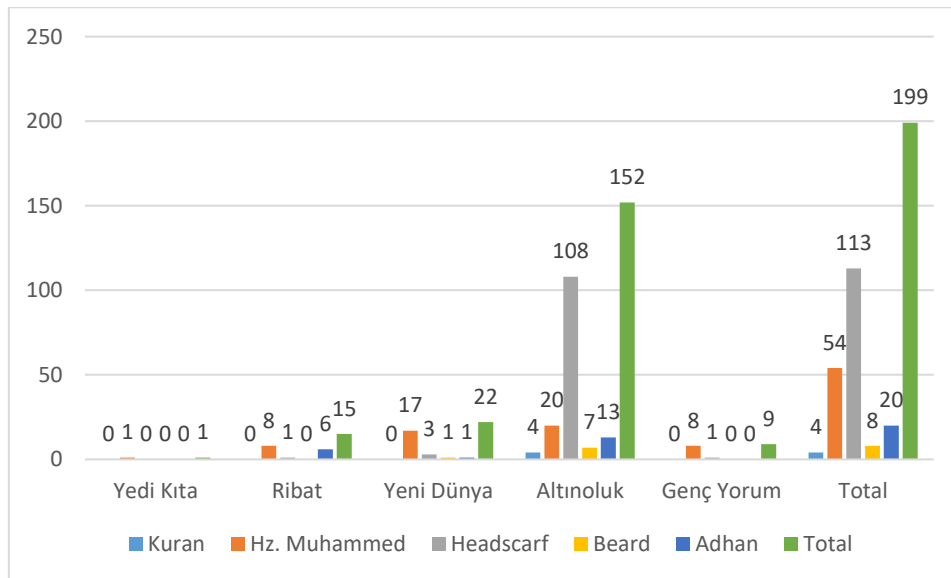
When the terms related to Islamophobia in publications containing Islamophobia are coded as "Quran" when the incident of burning the Quran is considered, when cartoon drawings aimed at humiliating our Prophet Muhammad are coded as "Hz. Muhammed" and "our prophet", when the headscarf that women cover their heads are coded as "headscarf" and "turban", when men's beards are coded as "beard" and when the ban on the call to prayer is coded as "adhan" (call to prayer); it is seen that the code with the highest frequency is "headscarf". This code, which has a total frequency of 113, is followed by the codes Hz. Muhammed with 54, Adhan with 20, Beard with 8 and Quran with 4. It has been determined that the Islamophobic behavior of Quran burning,

which has recently intensified in Europe, has not been sufficiently covered in magazine publications.
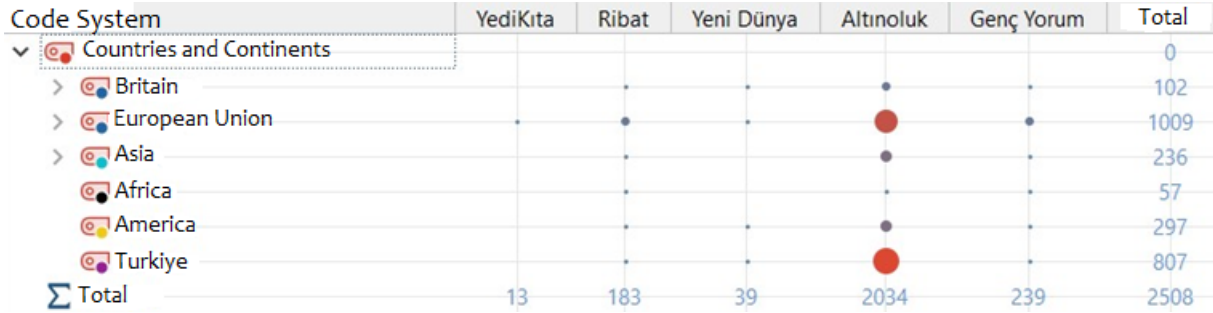
Code System	YediKıta	Ribat	Yeni Dünya	Altınoluk	Genç Yorum	Total
Countries and Continents						0
Britain			•	●	•	102
European Union	•	•		⬤	•	1009
Asia			•	●	•	236
Africa				●		57
America			•	●		297
Türkiye			•	⬤	•	807
Σ Total	13	183	39	2034	239	2508

Figure 11. Magazines and Country Continent Frequency Display

When the matrix of countries and continents mentioned in magazine publications is analyzed with the code matrix scanner, it is seen that the European Union is the most frequently used frequency, followed by Türkiye, America, Asia, Great Britain, and Africa. The code defined here as the European Union also includes the sub-codes Europe, Sweden, Denmark, France, France, Germany and the Netherlands.

The Maxqda program transcribes the details of the Interactive Citation Matrix in Figure 10 to produce an 831-page report. Due to space constraints, we cannot publish this report here. However, this analysis has led to the intense emergence of Türkiye. Upon detailed examination of the report, we find that Türkiye has experienced Islamophobia at a high frequency, aligning with the definition of a country that experienced Islamophobia prior to two millennia and struggled with it after that period.

Graphic 4. Code Matrix Scanner Findings Across Time and Media in Magazine Publications
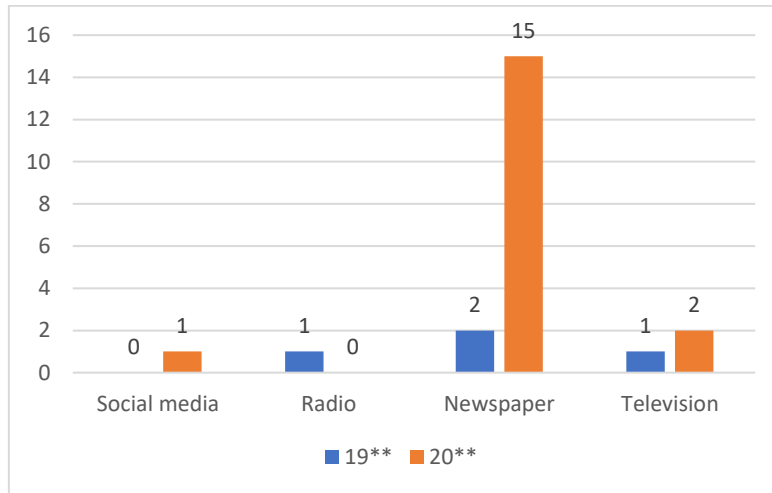
The code relationship browser visualizes the intersections of codes within a single document or group of documents in our research. This allows us to identify connections and relationships between codes.

When examining the intersections between codes, time, and media using the code relationship browser, we found that the "social media" code intersected once with the "2000s" code, 15 times with the "newspaper" code, and twice with the "television" code. For the "1900s", the "radio" code intersected once, the "newspaper" code twice, and the "television" code once.

Based on these findings, we conclude that magazine publications, especially in recent times, have not significantly addressed the numerous Islamophobic incidents that occur in new media and on the Internet, resulting in a lack of substantive publications on the topic.

Table 4. Country/Continent and Islamic Values Code Relationships Scanner Findings

Code System	Koran	Hz. Muhammad	Headscarf	Beard	Adhan
Britain	0	0	1	0	0
European Union	1	1	1	1	1
Asia	0	0	0	0	0
Africa	0	0	0	0	0
America	0	0	0	0	0
Türkiye	0	0	1	0	1

Looking at Table 4, which shows whether there is a relationship between codes in the code relationship scanner (1 indicates the presence of a relationship, 0 indicates the absence of a relationship), we see that there is a relationship between Great Britain (including Australia, New Zealand, England) and only the headscarf among countries and Islamophobic situations, while there is a relationship between the European Union and all Islamophobic situations. While there is no relationship between Islamophobic situations in Asia, Africa and America, there is a relationship between Türkiye and headscarf and adhan situations.
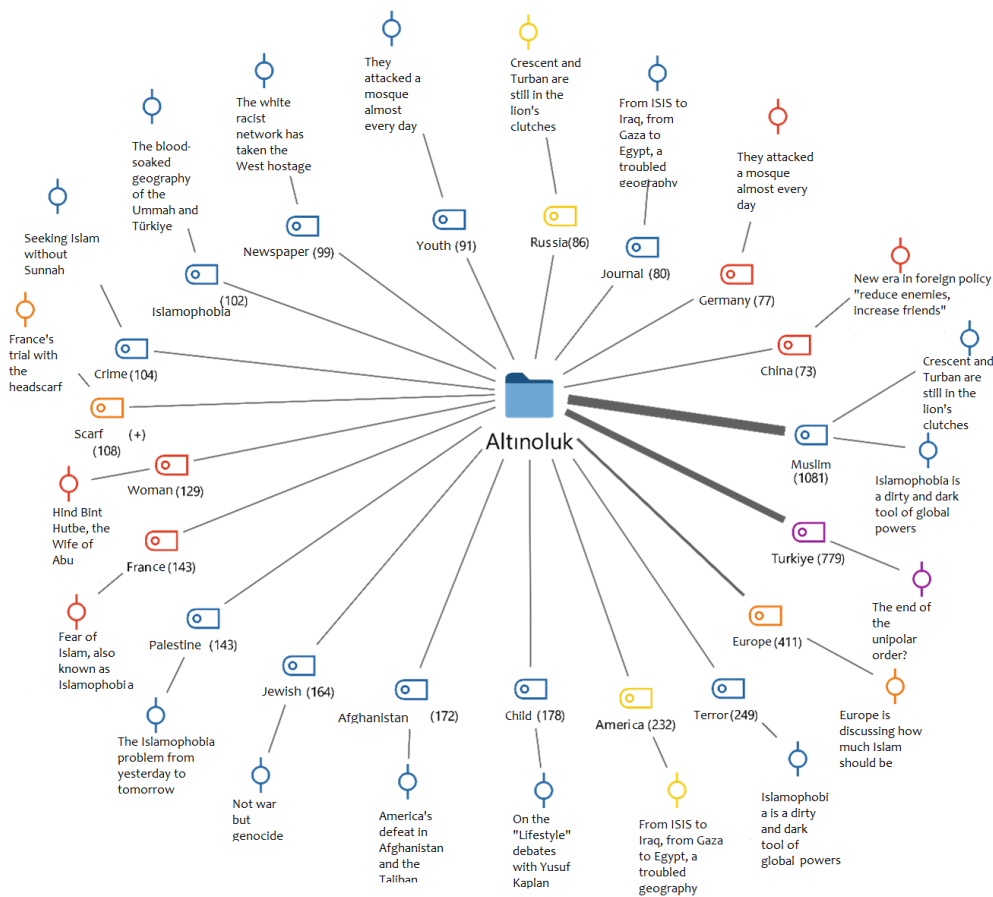
Figure 12. Findings of the Single Case Model of Altınoluk Magazine

Figure 12 shows the analysis result of the 20 most used codes in Altınoluk magazine according to the Single Case Model. Accordingly, the frequency of use of the codes Muslim, Türkiye and Europe in the magazine's publications on Islamophobia is higher than the others. The line width reflects the code frequency in the Single Case Model. These are followed by the word codes Terror and America, respectively. The figure also shows a title from one of the magazine articles related to the codes.

In the articles on Islamophobia, the word "Muslim" appeared 1081 times. The magazine most frequently used the word "Muslim" in conjunction with the concept of Islamophobia. The article titles "Islamophobia: Dirty and Dark Instrument of Global Powers" and "Crescent and Turban Still Under the Lion's Claw" in Figure 12 both use the word Muslim.

The magazine frequently used the word Türkiye in its articles on Islamophobia, with a frequency value of 779. The magazine's agenda includes Türkiye because it is the most active country in the fight against Islamophobia and has experienced Islamophobic incidents prior to the 2000s. Figure 12 includes the article title "The End of the Unipolar Order".

The third most-used word in the Altınoluk magazine was Europe. In the magazine's articles on Islamophobia, the concept of Europe appeared 411 times. In addition to this word code, the names of various European countries also appeared in publications at lower frequencies, as illustrated in Figure 12. Figure 11 shows the article title of the European magazine, "Europe Discusses How Much Islam Should Be."

Figure 11 shares the word codes with the highest frequencies in the magazine's articles on Islamophobia and the sample news title they appear in.
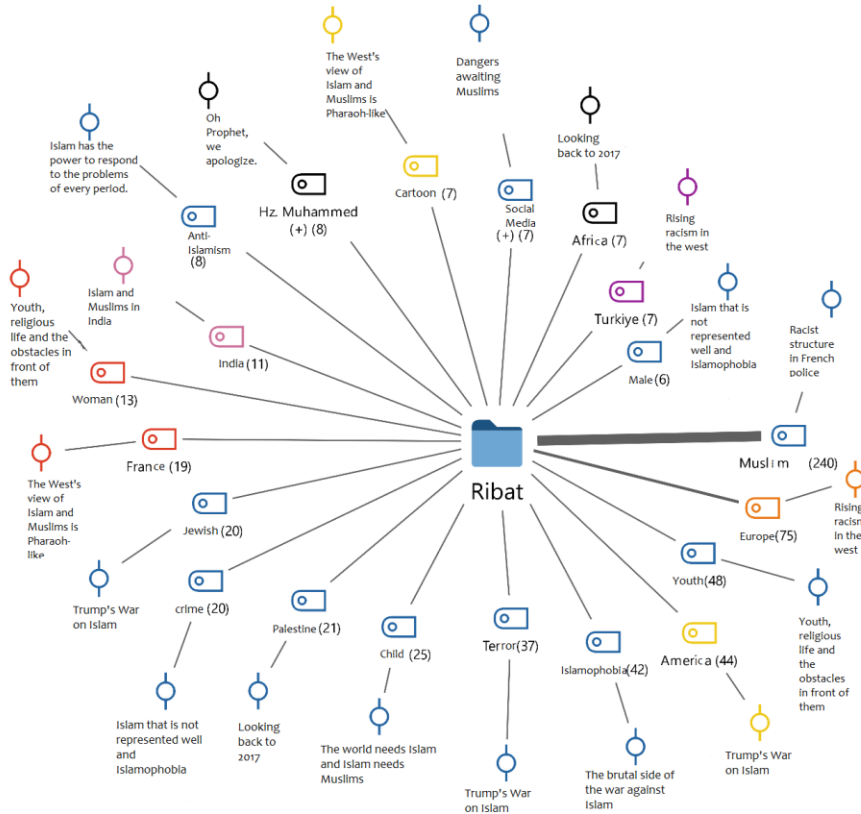

Figure 13. Ribat Magazine Single Case Model Findings

When Ribat magazine is examined according to the Single Case Model, it will be seen that the most frequently used word code, like Altınoluk magazine, is Muslim. This is followed by the word codes Europe, Young, America, Islamophobia and Terror, respectively. The distribution of word codes according to the single case model of Ribat magazine is similar to Altınoluk magazine, but the word code Türkiye is at the bottom in terms of frequency in this magazine. It is seen that Europe and America are at the top in both magazines. In Figure 13, the title of the magazine article in which the word Muslim is used with the highest frequency (240) in Ribat magazine is "Racist Structure in the French Police".

The other most frequently used word is Europe. The magazine draws attention to Islamophobia in its article 'Rising racism in the West', in which the word Europe is used.
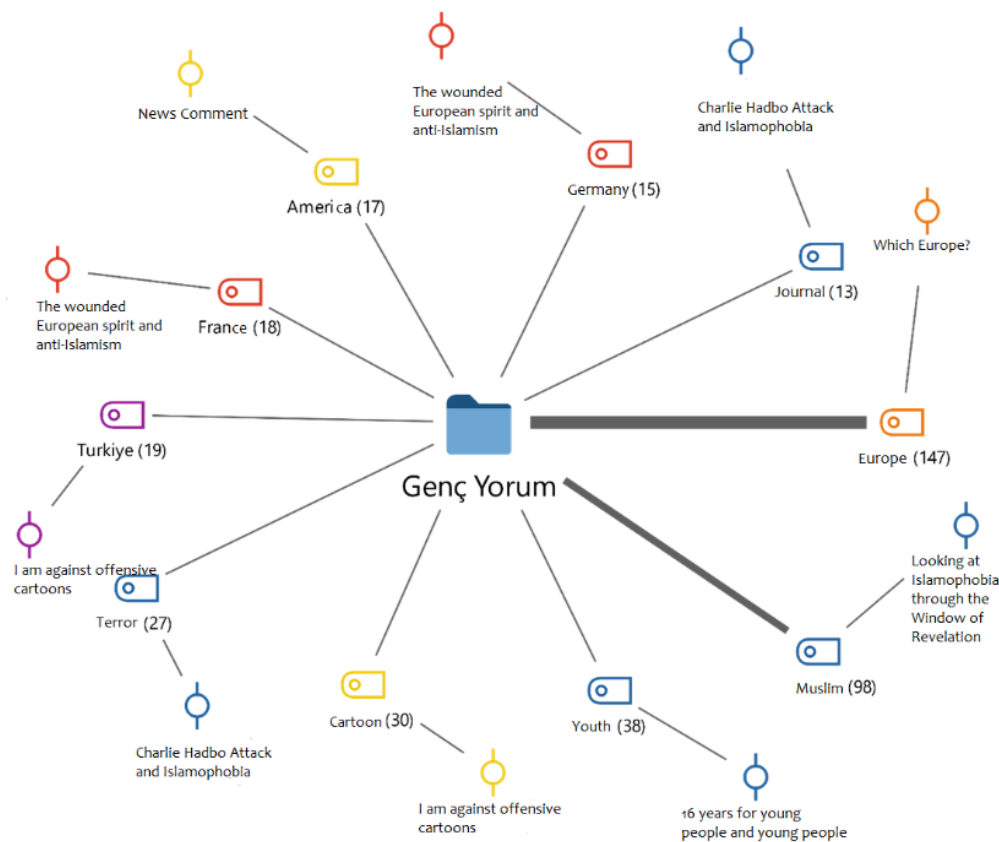

Figure 14. Genç Yorum Magazine Single Case Model Findings

When we look at the situation that emerged with the 10 most frequently used codes in the single case model of Genç Yorum magazine, it is seen that the most frequently used word code is Europe, followed by the word codes Muslim, Young, Cartoon, Terror, Türkiye, France, America, Germany and magazine, respectively.
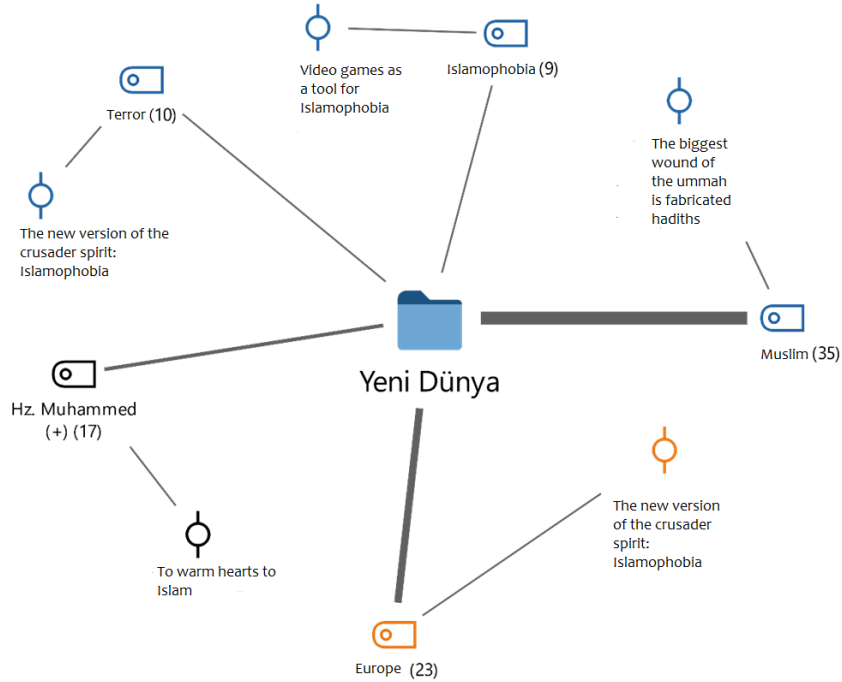
Figure 15. Yeni Dünya Magazine Single Case Model Findings

When we look at the single case model of the Yeni Dünya magazine, it is seen that the word code with the highest frequency in the table formed by the 5 most coded codes is the expression Muslim, as in other magazines. The word codes that follow this word code in order are Europe, Hz. Muhammad, Terror and Islamophobia.
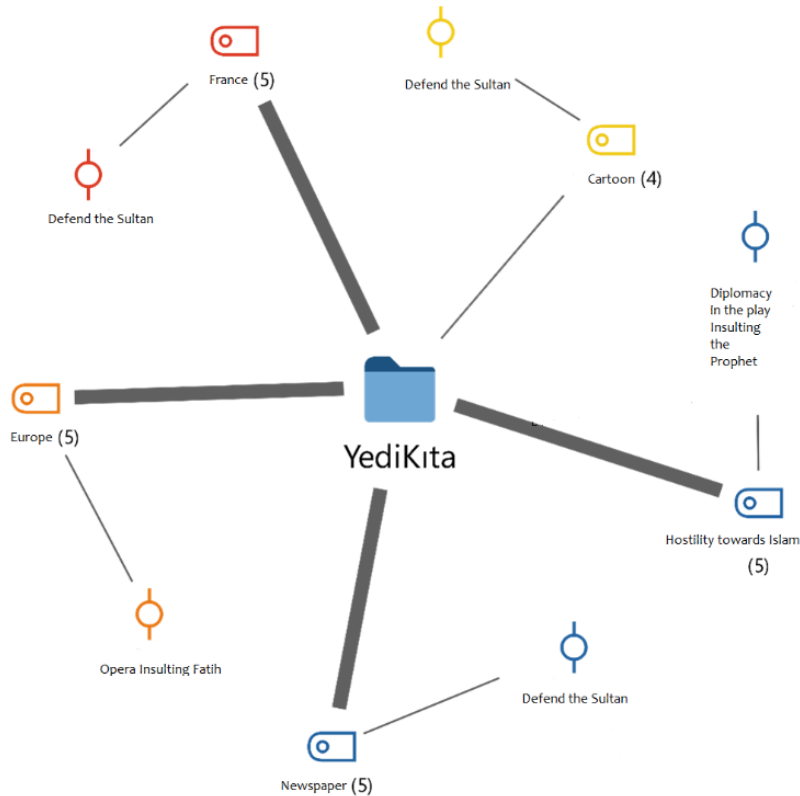

Figure 16. Yedi Kıta Magazine Single Case Model Findings

Yedi Kıta magazine is the only magazine that does not contain a word related to Islamophobia. Our research includes articles that correspond to hostility towards Islam in this context. Examining the results of the single case model using the coding created within this framework reveals that the most frequently occurring word codes are those related to hostility towards Islam, Europe, France, newspapers, and cartoons.

The expression hostility towards Islam, which is repeated five times, is shown in Figure 15 as "diplomatic success in the play insulting the Prophet". The words newspaper, Europe, France also appear in the articles titled "Defending the Sultan" and "Opera Insulting the Fatih" with a frequency value of 5.

In Figure 15, it is seen that the expression cartoon is also used in the article titled "Defending the Sultan" with a frequency value of 4.
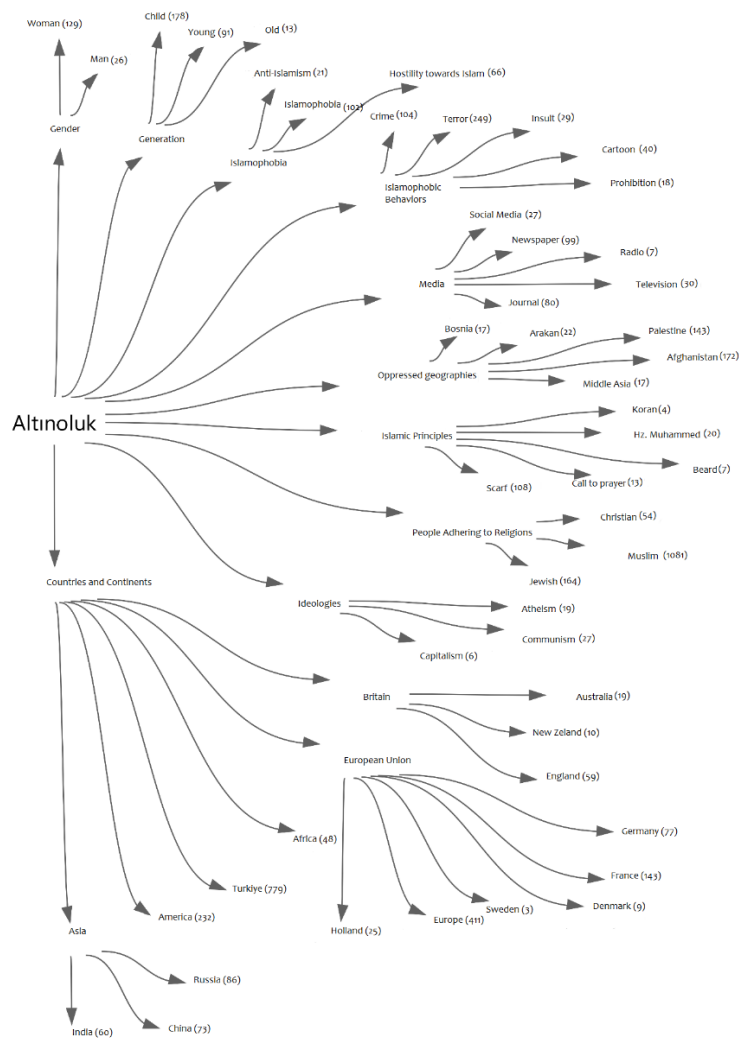

Figure 17. Altınoluk Magazine Single Case Model Code Hierarchy Frequency Findings

Figure 17 shows the Altınoluk magazine single case model code hierarchy table with frequency values. In this table, the codes are shown by the program in the context of the code hierarchy and with frequency values. The code hierarchy in this analysis is similar to other

magazines, only the frequency values differ or some coded words are not found in their own publications.
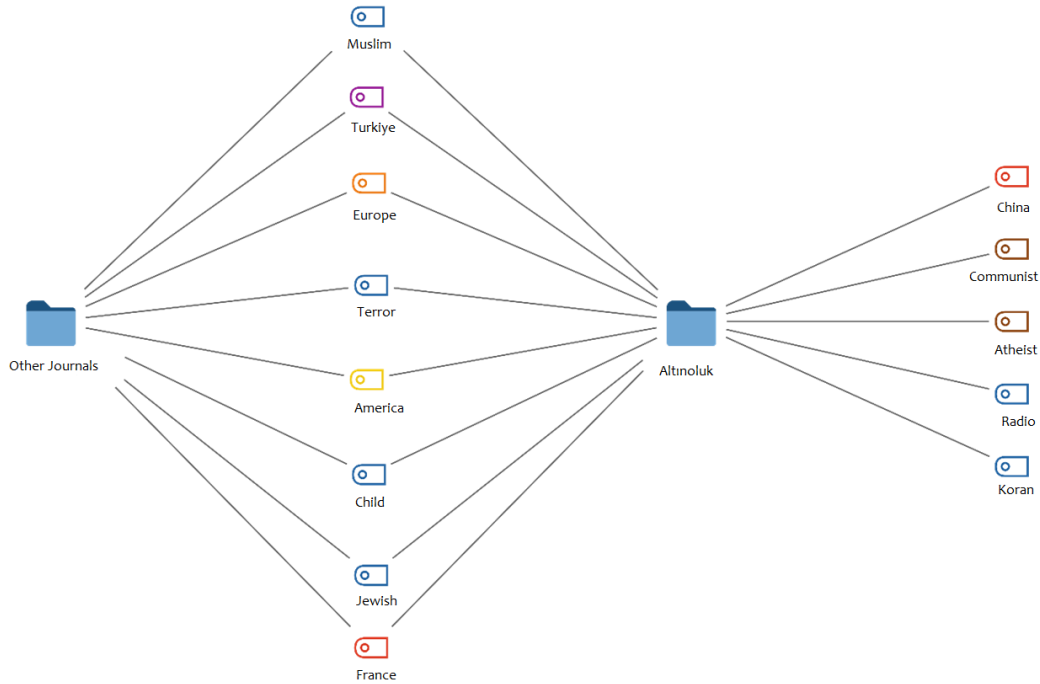
Figure 18. Two Case Model Findings Between Altınoluk and All Other Magazines

Figure 18 shows the analysis of the two-case model based on the comparison of the magazines. Consequently, we can identify the common and non-common codes within the magazines. When we take the Altınoluk magazine on one side of the model, since it has more publications than the other magazines, and all the publications of Yedi Kıta, Genç Yorum, Ribat, and Yeni Dünya magazines, which are the subjects of our research, on the other side, under the title of "Other Magazines," it turns out that the codes in the Altınoluk magazine that are not in the other magazines are China, Communist, Atheist, Radio, and Quran.

Figure 19. Findings of Two Case Models Between Ribat and Genç Yorum Magazine

When the Two Case Model table is examined between the magazines Ribat and Genç Yorum, which have similar numbers in terms of coding frequencies, it is revealed that there are only magazine and old codes in Genç Yorum but not in Ribat; while there are ten dif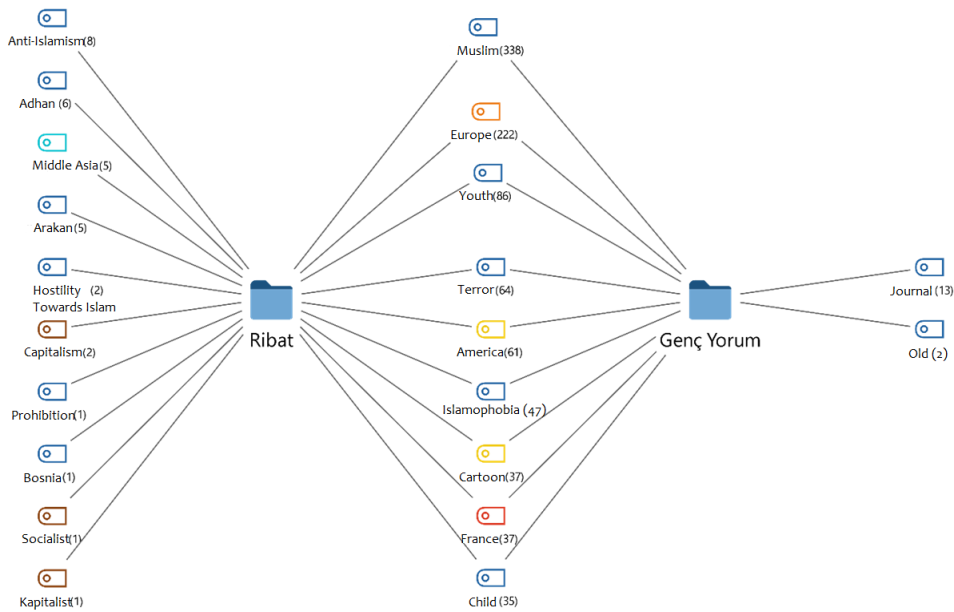ferent codes in Ribat but not in Genç Yorum such as Islamophobia, Adhan, Central Asia, Arakan, Islamophobia, Capitalism, prohibition, Bosnia, socialist, capitalist.

Figure 20. Code Co-occurrence Model Overlapping Codes Analysis

When we determine the minimum number of co-occurrences as 10 and create the model based on the line width that reflects the frequency of co-occurrences, Figure 20 presents the result. Figure 20 reveals the overlap model between all codes, yielding a mixed image; however, a simpler and more understandable analysis emerges (Figure 21) when we create a second model with a minimum number of co-occurrences set at 50. This analysis reveals a strong relationship between Muslims and Europe in the context of five magazines' publications on Islamophobia, and similarly, a strong relationship emerges between Europe and Türkiye.

Figure 21. Code Co-occurrence Model Overlapping Codes Analysis

Figure 22. Word Cloud of Magazine Publications on Islamophobia

Figure 22 shows the word cloud created by the Maxqda 2020 statistical program for the 200 most used words in the Islamophobia publications that are the subject of our research among all magazines. According to the Word Cloud, the most used word is Islam, followed by the words Türkiye, Europe, Muslim, West, and USA.
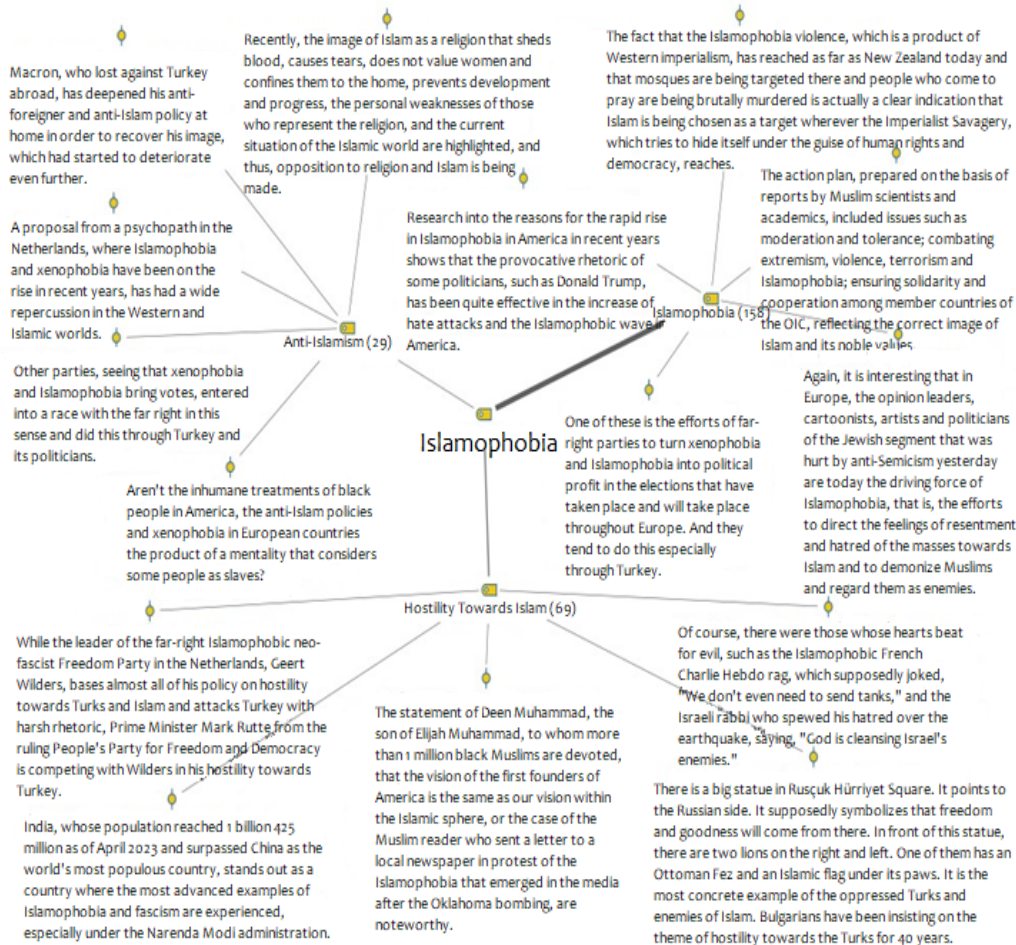

Figure 23. Coded Section Based Code-Subcode Section Model for Altınoluk and Ribat Magazines

Figure 23 shows the coded section-based code sub-code section model scheme of how often the relevant codes occur in all documents in the publications of Altınoluk and Ribat magazine, which use the concept of Islamophobia the most. Figure 23 presents the incidents in which Islamophobia, primarily Islamophobia and its synonyms Islamophobia and Islamophobia, were mentioned in the Altınoluk and Ribat magazine, which use the concept of Islamophobia the most.

Conclusion

Our research on the websites of Altınoluk, Ribat, Yeni Dünya, Yedi Kıta and Genç Yorum magazines in the digital environment identified publications and articles related to Islamophobia. We found that the religious groups we studied, which are prominent in Türkiye with their institutions and media outlets, have embraced the digital transformation in magazine publishing and to this day publish all magazine issues online. We found that religious groups regularly and periodically share their magazine issues with their readers in a digital environment, either for a fee or for free.

We used the statistics programme Maxqda to look at the results of typing 'Islamophobia', 'Islamophobia' and 'anti-Islamism' into the magazines' search engines. The results showed that the magazine Altınoluk, which is published by the Nakşi religious group, has the most publications. The magazine Yedi Kıta, which is published by the Suleymancı Religious Group, has the fewest publications.

It was determined that Yedi Kıta magazine does not use the term Islamophobia in any of its publications. Despite numerous incidents of Islamophobia in Europe in recent times, the magazine did not publish any articles on this subject. The magazine's history-themed nature should be considered in this. We included the magazine in our research because its publications express hostility towards Islam. We were able to identify only a few articles in this context.

Genç Yorum was the only magazine that used the expression Islamophobia in large fonts on its cover. The magazine, emphasizing true Islam as the solution by sharing it with its readers in bolder and larger fonts on its cover, consistently published articles related to the subject in its content.

The research revealed a strong link between the term of Islamophobia and the terms and codes of Europe. The magazines evaluated their publications on Islamophobia by comparing them with events that took place in Europe. It also emerged from the magazines' publications that Islamophobia is a global problem. Our research is in line with Kawtar and Carmen's research as it mentions different countries, especially in Europe and globally, that are struggling with Islamophobia (Inman et al., 2012). Furthermore, our research shows that the term Muslim is one of the most frequently used terms in publications, a significant finding as it is directly related to the meaning of Islamophobia. The research also revealed the terms headscarf and cartoons, leading to the conclusion that these topics were the focus of the magazines' publications.

The two case model revealed that only the Altınoluk magazine regarding Islamophobia used the word "Quran" concerning Islamophobia. Especially in Europe, burning the Quran has recently attracted attention as an Islamophobic behavior. Interestingly, no publications on Islamophobia in magazines other than Altınoluk explore this topic.

The West attempts to combine the terms of Islam and terror. Magazines publishing on Islamophobia have demonstrated that they combine the terms of Islamophobia and terror to address this issue. Particularly in the publications of Altınoluk magazine, the conclusion that Islamophobia is an act of terror has emerged.

Magazines that focus on Islamophobia tend to focus more on women than on men, and on children more than on the young and old. While the headscarf bans have made the presence of Islamophobia in women more evident, the idea that Islamophobia and lack of faith will occur in future generations has also led to the frequent use of the concept of child in publications. The results of Inman and his friends' research (Inman et al., 2012) align with the emergence of the terms of child and Islamophobia in our study. Publications, particularly Altınoluk magazine, reveal the prevalence of this situation.

No publications with Islamophobia content have been found in magazines regarding the Uyghur Turks, where Islamophobia has been experienced very intensely for years. The Altınoluk magazine only used the terms Uyghur Turks and Islamophobia twice. We believe it would be significant to highlight the sensitivity towards Palestine and Afghanistan in publications about Uyghur Turks and their problems and Islamophobia. It was observed that the terms China, Atheist and Communist were not used in publications about Islamophobia in all of the magazines we included in our research, except for the Altınoluk magazine.

When examining the relationship between Islamophobia and political ideologies, the terms communism and socialism appeared in the majority of publications. Both ideologies appear to be in opposition to Islam and irreligion, suggesting a parallel situation. We found fewer publications using liberalism and capitalism, which appear to be relatively more moderate to Islam, than communism and socialism.

It was determined that in all of the Islamophobia publications of the magazines, no intensive study was carried out against the publications on Islamophobia in the New Media. It has been observed that the publications of the magazines on Islamophobia do not have sufficient sensitivity in addressing many Islamophobic behaviours that are widely seen especially in social media. However, today, social media feeds young people and children.

Although there is an undeniable need for magazines to educate their readers about combating Islamophobia, our research reveals the lack of comprehensive publications on this issue. The names of the magazines mentioned in our research have a global target and are expected to publish more actively on Islamophobia, which is discussed as a global problem. It is seen that magazines with global names such as Yedi Kıta and Yeni Dünya do not publish enough publications and articles on Islamophobia, which is a global problem. Readers of these global names expect these magazines to carry out more collective and intensive studies on behalf of the religious groups they are affiliated with, within the framework of their own identities. The magazines examined in our research not only serve the religious group they are affiliated with, but also attract readers and followers from outside the country. It is known that Muslims and magazine readers with group and religious affiliations, especially in Europe, will want to see the publications of magazines they read with them while struggling against Islamophobia, of which they are also victims. All the magazines we analysed in our research function as the media platform of a particular religious group. Despite their international connections, the fact that these magazines do not publish in English is an

important deficiency in the fight against Islamophobia. It is a fact that articles and publications in a language other than Turkish should respond or react to Islamophobia, given that they are largely of foreign origin. The magazines exhibit a content that deviates significantly from this reality.

Charlie Hebdo, Europe's most popular humor magazine, has brought Islamophobia to the forefront of our discourse by publishing a cartoon about our Prophet. Despite all the provocative publications of Islamophobic magazines, it is seen that magazines published in Türkiye give or try to give rational answers. We can easily say that our research does not support Widiawati's (Widiawati, 2020, p. 173) definition of global radicalization in the media. No evidence of terrorism or vandalism against Islamophobic individuals was found in any of the magazines included in our research.

Most of the structures and organizations fighting against Islam are of Western origin. In our research, we analyzed the magazines of the religious groups we included in our sample. We should also investigate how much space the Diyanet Magazine, which has been the publication organ of the Presidency of Religious Affairs for many years, devotes to Islamophobia. We can complete this research by conducting another study on the extent to which Islamophobia is covered in the publications and magazines of religious groups in Europe and America.

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MEDİAD

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Türkiye'deki İslamcı Dergilerde İslamofobi Gündemi: Bir İçerik Analizi

Mücahit Sami KÜÇÜKTIĞLI*

Genişletilmiş Özet

Giriş

İslamofobi'ye karşı Türkiye'de var olan dini grupların kendi yayın organları olan dergilerde nasıl bir propaganda ile karşılık verdikleri, iletişim araştırmaları ve dinin temsili anlamında önemlidir. Dini gruplar, propaganda aracı olarak gazete, radyo, TV ve dergileri kullanmaktadır. Dini grupların 20. yüzyılda en fazla kullandıkları iletişim aracının dergi olduğu söylenebilir.

1980 sonrasında alternatif bir toplumsal, ekonomik ve siyasal sistem oluşturmayı hedefleyen çok sayıda dergi yayınlandığı söylenebilir. Diğer yandan internetin, dini gruplar başta olmak üzere devlet dışı aktörlere daha büyük kitleler ile buluşma şansı verdiği görülmüştür. Bu bağlamda web tabanlı dijital iletişim, dini gruplar için etkili bir mekân oluşturma ortamı sağlamaktadır. Tüm bu kurumsal yapıların izleyici ve dinleyicisinin takipçiye dönüştüğü dijital çağda, dini grupların internet hesaplarının varlığı söz konusudur.

İslamcı camiada farklı etkinliklere sahip pek çok dini grup (Nakşiler, Nurcular, Süleymancılar) varlık göstermektedir. Yahyalı Hasan Efendi çizgisi Safa Vakfı ve Yeni Dünya dergisiyle Kayseri şehri merkez olmak üzere çalışmalarına devam ettiği bilinmektedir. Abdullah Büyük, *Ribat* dergisi ile grubunu farklılaştırmıştır. Abdullah Büyük'ün himayesinde Ribat dergisi 1982 yılında yayın hayatına başlamış olup yayın hayatına devam etmektedir. Diğer yandan Erenköy dini grubu himayesinde *Altınoluk* dergisi 1986 Mart ayında ilk sayısını çıkarmıştır. Derginin başyazarlığını, Osman Nuri Topbaş yapmaktadır. Cumhuriyetle birlikte ortaya çıkan ve etkileri bugün de bir şekilde devam eden akımların başında hiç şüphesiz Nurculuk gelmektedir. Genç Yorum Dergisi, Nurculuğun önemli bir kolu olan Yeni Asya grubuna aittir. Günümüzde faaliyet gösteren diğer bir dini grup Süleymancılardır. Süleymancılara ait olan Yedi Kıta dergisi, tarihi ve kültürel konuları işleyen bir dergidir.

Araştırmanın Önemi, Hipotezi, Yöntem ve Sınırlılıkları

Araştırma, İslam'a saldırıların çok yoğun olduğu bir dönemde İslam adına yola çıktığını ifade eden İslami dini grupların bu karşıtlık ve düşmanlıklar ile ne ölçüde mücadele ettiğinin ortaya çıkartılması bakımından önemlidir.

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* Dr. Öğr. Üyesi, Selçuk Üniversitesi, e-mail: mucahit.kucuktigli@selcuk.edu.tr, orcid.org/0000-0001-5021-7361, Konya, Türkiye

Araştırmanın hipotezi, tarihi olarak çok büyük geçmişe sahip İslam düşmanlığı ve son dönem adlandırmasıyla İslamofobi ile mücadele kapsamında araştırmaya dahil edilen İslam inancı ile yakından ilgili dini gruplara ait dergilerin dijital içerikteki yayın ve makaleler ile yoğun çalıştıklarıdır.

Bu çalışmada aşağıdaki araştırma problemlerine cevaplar aranmıştır:

1. Dergiler İslamofobi ile ilgili ne kadar yayın yapmıştır?
2. En fazla hangi dergi İslamofobi ile ilgili yayın yapmıştır?
3. Dergilerin bu yayınları arasında fark var mıdır?
4. Dergilerin bu yayınlarında en fazla kullanılan kelimeler nelerdir?

Araştırmada, belirli bir etkinliğin niteliğini ortaya koyabilmek için nitel yöntem kullanılmıştır. Araştırmada Erenköy Cemaatine ait *Altınoluk* dergisi, Süleymancılara ait *Yedi Kıta* dergisi, Kayseri Yahyalı Cemaatine ait *Yeni Dünya* Dergisi, Konya merkezli *Ribat* dergisi ve Yeni Asya Nur cemaatine ait *Genç Yorum* dergileri gösterge bilimsel analiz metodu ve içerik analizi ile incelenmiştir

Veri analizi aşamasında Maxqda 2020 istatistik programı kullanılmıştır. Araştırmada konu ile ilgili olan belirli kodlar belirlenmiş ve araştırmaya dahil edilmiştir.

Araştırmada verilerin toplanmasında özellikle *Altınoluk* ve *Ribat* dergileri için yıllık abonelik ücreti ödenerek verilere ancak ulaşılmıştır. Bütün dergilerin ilk sayılarından son sayılarına kadar tamamı analiz edilmiştir.

Araştırma, söz konusu dergiler ve bu dergilerde yer alan makaleler ile sınırlıdır. Daha derinlikli analiz yapılabilmesi için dergilerin ait olduğu grupların farklı internet siteleri ve sosyal medya uygulamalarının da araştırılması gerekmektedir ki bundan sonraki çalışmalar için bu mecralar önemli hale gelmektedir. Söz konusu sitelerde pek çok farklı dilde onlarca ücretsiz kitap bulunmaktadır. Bu kitapların detaylı bir analize tabi tutulması yerinde olacaktır. Araştırmada ayrıca Türkiye içinde meydana gelmiş İslamofobi ile ilgili tartışma ve konular mevzu edilmemiştir. Araştırmada, Avrupa ve Amerika merkezli, Türkiye dışında mevzubahis olan İslamofobi ile ilgili gündem ve tartışmalar üzerinde yoğunlaşılmıştır.

Bulgular

Dergilerin isimlerinin Türkiye sınırlarını aşan bir içerik arz ettiği görülmüştür. *Altınoluk* dergisinin ismi, Kabe'nin üst köşesinde yer alan tarihi oluktan almıştır. Dergi, bütün Müslümanların Kabe'nin etrafında bir araya gelmesi ve orada ümmet ufkunun oluşması düşüncesinden yola çıkarak "Altınoluk'ta buluşalım" sloganıyla mekânlaştırılmıştır. *Yedi Kıta* dergi ismi dünyanın mevcut kıta sayısına işaret etmektedir. *Yeni Dünya* ismi de anlaşılacağı üzere global anlamda yeni bir dünyaya işaret etmektedir. *Ribat*, düşman saldırılarını önlemek için sınır boylarında nöbet tutmak anlamında Arapça kökenli bir kelime olarak dikkat çekerken, *Genç Yorum* ismi ise gençlerin yorumu anlamına gelecek basit ama genel bir mesaja sahiptir. Dergi isimlerinin analizi yapıldığında beş dergiden üçünün doğrudan global bir anlam ve hedef ifade ettiği kolayca anlaşılmaktadır. *Ribat* ve *Genç Yorum* dergilerini de yalın anlamları ile düşünürsek bu dergi isimleri de global bir bakış açısına vurgu yaptıkları yorumu ortaya çıkabilir.

Altınoluk dergisi internet sitesinde İslamofobi kelimesi arama yapıldığında toplam 47 içeriğe ulaşılmaktadır. Yeni Dünya dergisinde 3 içeriğe ulaşılırken bu rakam *Ribat* dergisinde 16, *Genç Yorum* dergisinde 14 olmaktadır. *Yedi Kıta* dergisinde İslamofobi kelimesi ile ilgili herhangi bir yayına rast gelinmemiştir.

Dergilerin kapak görsel analizleri yapıldığında yokluk ve savaş görüntülerinin çoğunlukla kullanıldığı görülmektedir. İslamofobi kelimesinin dergilerin ait oldukları internet siteleri arama butonlarına yazılması ile elde edilen yayınlar içerik analizi ve frekans tabloları Maxqda 2020 istatistik programı kullanılarak analiz edilmiştir. İslamofobi ifadesinin bulunmadığı dergilerde İslam karşıtlığı ve İslam düşmanlığı ifadeleri taranmıştır ve elde edilen veriler analiz edilmiştir.

Dergilerin İslamofobi, İslam düşmanlığı ve İslam karşıtlığı ifadeleri, dergilerin internet siteleri arama motorlarında yazıldığında çıkan sonuçlara göre en fazla İslamofobi ifadesini 102 defa *Altınoluk* dergisinin kullandığı görülürken bunu sırasıyla 42 kez kullanan *Ribat*, 9 kez kullanan *Yeni Dünya*, 5 kez kullanan *Genç Yorum* dergileri takip etmektedir. *Yedi Kıta* dergisinde İslamofobi ile ilgili bir ifadeye rastlanılmamıştır.

İslamofobik davranışlar, karikatür, terör, suç, hakaret, küçük düşürme, aşağılama, yasaklama olarak kodlama yapıldığında bu kodlardan terör ifadesinin en fazla frekansa sahip kelime olduğu görülmektedir. Bu kavramın en fazla *Altınoluk* dergisi tarafından kullanıldığı görülmektedir.

Cinsiyete dayalı kodlar ile dergi yayınları arasında ayrıca nesil ile dergi yayınları arasında sembol büyüklüğü hesaplaması ile kod matris tarayıcısı sonuçlarına bakıldığında cinsiyet bağlamında en fazla yayının kadınlar için yapıldığı görülürken, nesiller arasında ise en fazla kodlamaya dair yayının çocuk kelimeleri ile yapıldığı ortaya çıkmıştır.

İslamofobi içerikli yayınlarda, en fazla frekansa sahip kodun "başörtüsü" olduğu görülmektedir. Toplamda 113 frekansa sahip bu kodu sırasıyla, 54 ile Hz. Muhammed, 20 ile Ezan, 8 ile Sakal ve 4 ile Kuran kodları takip ettiği görülmektedir.

Kod matris tarayıcısı ile dergi yayınlarında geçen ülke ve kıtalar ile dergi yayınları matrisine bakıldığında en fazla kullanılan frekansın Avrupa Birliği olduğu görülürken bunu Türkiye, Amerika, Asya, Britanya ve Afrika'nın takip ettiği görülmektedir.

İki Vaka Modeli dergilerin kıyaslanmasına dayanmaktadır. *Altınoluk* dergisinde olup diğer dergilerde bulunmayan kodların Çin, Komünist, Ateist, Radyo ve Kuran olduğu ortaya çıkmıştır.

Kod Birlikte Oluşma Modeli Çakışan Kodlar analize Müslüman ile Avrupa arasında güçlü bir ilişki ve yine Avrupa ile Türkiye arasında güçlü bir ilişki ortaya çıktığı görülmektedir.

Araştırma Kelime Bulutuna göre en çok kullanılan kelimenin İslam olduğu görülürken bunu Türkiye, Avrupa, Müslüman, Batı, ABD kelimelerinin takip ettiği görülmektedir.

Sonuç

Türkiye'de kurumları ve medya organları ile güçlü olan araştırmamıza konu edindiğimiz dini grupların dergi yayıncılığında dijital dönüşümü sağladıkları ve dergilerin bugüne kadarki sayılarının tamamını internette paylaşıma açtıkları tespit edilmiştir. Dini grupların düzenli ve periyodik bir biçimde dergi sayılarını okurları ile ücretli veya ücretsiz olarak dijital ortamda internette paylaştıkları görülmüştür.

Araştırmamızda İslamofobi, İslam Düşmanlığı ve İslam karşıtlığı terimlerinin, dergilerin arama motorlarında yazılması ile elde edilen sonuçlar üzerinde Maxqda istatistik programı ile gerçekleştirilen analizler sonucunda en fazla yayına Nakşi Dini Grubunun himayesinde olan Altınoluk dergisinin sahip olduğu, en az yayına sahip olan derginin ise Süleymancı Dini Grubuna ait *Yedi Kıta* dergisi olduğu ortaya çıkmıştır.

Yedi Kıta dergisinin hiçbir yayınında İslamofobi ifadesini kullanmadığı tespit edilmiştir. Bunda derginin tarih temalı olmasının etkisi düşünülmelidir. İslamofobi ifadesini büyük puntolar ile derginin kapağında kullanan tek dergi *Genç Yorum* olmuştur.

Batı'da İslam kavramı ile terör kavramı bir araya getirilmek istenmektedir. Dergilerin İslamofobi yayınlarında ise adeta buna bir cevap niteliğinde İslamofobi ile Terör kavramlarının bir arada kullanıldığı ortaya çıkmıştır.

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