Editorial

In the second issue of volume 12 of *JOME*, six research-based articles are published. Obviously, all deal with Muslims in Europe, but from new angles and new perspectives. All articles go beyond the commonsensical approach to the integration of Islam and Muslims into European societies. Önder Cetin explores how emotions contribute to the construction of self-images by shaping perceptions of particular problems that arise during cultural encounters, as described in Turkish instruction textbooks in Germany. He shows how debates referring to religious reasoning can be approached as social issues perceived and conceptualised through an emotional framework attached to socio-cultural belonging. Jonas Kolb critically takes issue with the assumption that Muslims in Europe rarely adopt pluralist attitudes with regard to other religions. Kolb’s research convincingly refutes this allegation. Michael Marlow carried out research about the practice of ruqya (Islamic exorcism) in Europe. He argues that although this practice bears reminiscence with that in Muslim majority countries, there are also important differences related to the conditions of Muslims in Europe with a migrant background. Tuomas Martikainen and Torkel Brekke did research among Muslims in Finland about how they search for alternatives to interest-based loans, given the ban on interest in Islam. They analyse how Muslims circumvent these regulations and what alternative models for funding are being applied. Norbert Pap investigated the controversies following the excavation of the burial complex of Ottoman emperor Suleiman the Magnificent in Hungary. He asks the question why, despite the traditional anti-Muslim sentiments in the local community, the Hungarian government failed to turn the Suleiman story into a local political success after the migration crisis in 2015 and during a period of extensive anti-Muslim campaigning. Aysun Yasar focuses on so-called Turkish majoritarianism, an ideology that combines Sunni Islam with Turkish cultural and political dimensions. Yasar shows how imams belonging to the Turkish Diyanet are supposed to pass on this ideology to the local Muslim community. This poses friction with the German governmental policies in which imams are seen as mediators for German integration policies.

However, diverse the subjects of the contributions to this issue are, they have intriguing commonalities. All articles show how deeply entrenched Muslims are in Europe today, and how multidimensional and diverse their
encounters with society are. Questions about how to deal with the Islamic ban on interest-based loans, with Turkish majoritarianism, or with encounters with the ‘religious other’, seem to be typical examples of early stage-confrontations with European secular society. However, the authors show how much more sophisticated contemporary actors deal with these issues. The analysis of the discussions about the burial site of an Ottoman emperor in Hungary, about the practice of Islamic exorcism in Europe, and about the impact of particular narratives in textbooks on the self-image of Turkish pupils in Germany, are intriguing examples of how complex cultural encounters are today. The contributions to this issue of JOME show once more how rich and diverse the study of Islam in Europe is.

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