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Self-Orientalist Islamophobic Discourse:
"Vikipedi Türkiye" Case

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Öz

The concepts of Islamophobia and self-orientalism have gained prominence in recent years, both in societal events and academic debates. This study aims to explore how the construction of Islam is carried out in articles produced with the key terms "the fundamentals of faith" and "obligations of Islam" on Vikipedi Türkiye, and to examine the relationship between this construction and the self-orientalist Islamophobic discourse. The relevant texts were obtained through the Maxqda program and analyzed using content analysis methodology. As a result of the analysis, it was found that content about the fundamentals of faith and Islamic obligations on Wikipedia was produced in a way that could manipulate users, with references often directed not to the primary sources of Islam but to individuals highlighted in popular discourses in Turkey and worldwide. Moreover, articles were deliberately presented in a manner that could lead to negative attitudes, especially about specific topics (such as jihad, marriage, sects, etc.) among platform users. The study suggests that such platforms, which inform the public, may serve the phenomenon of local Islamophobia or self-orientalism. It also emphasizes the need for these platforms to be supported with accurate content and for followers to approach the information on these platforms with greater skepticism, directing them to authentic sources.

Anahtar Kelimeler: Self-Islamophobia, Vikipedi Türkiye, Presidency of Religious Affairs

Self-Oryantalist İslamofobik Söylem:
"Vikipedi Türkiye" Örneği

Abstract

İslamofobi veya self-oryantalizm kavramı son yıllarda gerek toplumsal vakalar gerekse akademik düzlemdeki tartışmalarla öne çıkmaktadır. Bu araştırmada, Vikipedi'de İslam'ın temelini ifade eden iman esasları ve farzları ile İslam anahtar kelimesiyle üretilen makalelerde, İslam dinine yönelik inşanın nasıl gerçekleştirildiğini ve bunun self oryantalist İslamofobik söylemle ilişkisini ortaya koymak amaçlanmıştır. İlgili metinler, Maxqda programıyla elde edilmiş, veriler içerik analizi yöntemiyle analiz edilmiştir. Yapılan analizler sonucunda; Vikipedi'de iman esasları ve İslami farzlar hakkında kullanıcıları manipüle edecek biçimde içeriklerin üretildiği, bu içeriklerde genellikle İslam'ın ana kaynaklarına değil Türkiye'de veya dünyada popüler söylemlerle öne çıkan kişilere atıflar verildiği ve platform kullanıcılarına yönelik olarak özellikle belli konular hakkında (cihat, evlilik, mezhep vb) olumsuz tutumlara yol açacak şekilde bilinçli bir biçimde makalelerin sunulduğu tespit edilmiştir. Çalışmada, bu tür kamuoyunu bilgilendiren platformların yerel İslamofobi olgusuna hizmet edeceği fikri öne sürülmekle birlikte söz konusu platformun doğru içeriklerle desteklenmesi ve takip edicilerin bu tür platformlardaki bilgilere daha şüpheli yaklaşması ve sahih kaynaklara yönelmesi gerekliliği de vurgulanmıştır.

Keywords: Yerel İslamofobi, Vikipedi Türkiye, Diyanet İşleri Başkanlığı

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Introduction

In recent years, the term "Islamophobia" and the actions associated with it have frequently come to the fore in the international arena. Islamophobia essentially refers to hate speech and hostility towards Muslims by non-Muslims. However, this concept has broadened in scope over time. It now encompasses not only the phobic words and actions of non-Muslims towards Muslims but also religious hate speech within Muslim communities themselves, involving some institutions and individuals. Traditional media, as well as social media platforms, play a significant role in the spread of such hate speech.

Wikipedia plays an important role in the disinformation ecosystem. The deliberate distortion of information in Wikipedia articles or the definition of information without using correct references creates disinformation-like situations on Wikipedia. Disinformation is information that misleads individuals and society with the potential to create false beliefs. Wikipedia has become a platform where disinformation is attempted to spread and effectively combated with artificial intelligence tools. While Wikipedia suffers more from social attacks, the rise of deepfakes and clickfarms poses new challenges to editors combating disinformation. In addition, Wikipedia site monitoring efforts have generally focused on detecting malicious behavior by individual users and have not been shown to have sufficient tools to investigate coordinated attacks involving multiple users. The categories used by Facebook's fact-checking agencies to label content reliability include False, True, Mixed, Incorrect Title, Inappropriate, Ridiculousness, Opinion, and Joke Generator. The same classifications are also suggested to be used as a kind of moderation tool for Wikipedia (Saez-Trumper, 2019).

Wikipedia's online presence facilitates access to information, making various types of information available to students and improving information literacy. This opens up the possibility or desire for minority and underrepresented groups to participate in Wikipedia articles. This awareness can lead to higher participation rates in the encyclopedia's work, a positive development for both Wikipedia and the information professions (Luyt, 2015).

On Wikipedia, the history of article authors with other articles, the citations to the article, and the frequency of visits to the article are critical in determining the accuracy or falsity of articles. While Wikipedia can act effectively against fake articles and misinformation, it has been observed that some articles on Wikipedia were later detected as fake, remained published for a long time, and even received many citations. The important issue here is whether the editors of Wikipedia consciously allow the falsehoods hidden in the articles (Kumar etc., 2016). It is important to know to what extent Wikipedia allows fake content and titles or whether it voluntarily turns a blind eye to the misleading content and titles of some titles.

This study aims to reveal the construction process carried out on Islamic principles in articles on Islam on Wikipedia, the structure of the language used here, and how Islamophobic expressions are included in light of the facts revealed from the literature review. The study is important in terms of helping us understand what kind of information is provided about Islamophobic views in the content produced on Wikipedia and in what language and style this information is conveyed (Hopkins, 2008). This study aims to reveal the existence of Islamophobic discourses on Wikipedia, a social media platform, and how it is presented to readers. In the research, the content related to the principles of Islam in Wikipedia Turkey was examined in the context of self-orientalism

discourse. The data of the research was obtained on 10.04.2024. The content related to the six articles of faith and the five pillars of Islam in Wikipedia was analyzed using qualitative content analysis.

1. The Concept and Practice of Islamophobia

It is an indisputable fact that with the dissolution of the USSR in the 21st century, Western society wanted to marginalize Islam and Muslim identity and reconstruct it as an enemy. With the waves of immigration that emerged, Westerners began to live with the Muslim immigrants and the religion of Islam, which they had marginalized. This situation, perceived as a threat to Western culture and identity and explained with orientalism, also harms the superior civilization claim that the West attributes to itself regarding religion, ideology, culture and civilization (Karakoyunlu & Yardım, 2023). In this case, it is clear that the structure that Westerners hold most responsible for is Muslims and the Islamic values and representative stance of Islam that they see through them.

Islamophobia, which emerged as a reaction to this stance, has spread over time through media, politics and social communication tools, creating prejudices, discrimination and negative attitudes toward Islam and Muslims (Hopkins, 2008). Although Islamophobia emerged in the first quarter of the 20th century, it was a concept that became popular only after September 11 and reflects the deep fear of Islam and Muslims (Türkmen & Özçınar, 2020). The modernist perspective and the Westerners' attempt to justify their superiority over others and their efforts to maintain their dominance over the rest of the world is not surprising when evaluated from the Westerners' white and supremacist perspective (Karaoğlu, 2022). Over time, this perspective has ceased to be an internal process of Westerners alone, and its reflections have evolved into individual and social behavior through various media tools.

Media reflections of this perspective are reflected in various media. Hollywood cinema after September 11 has played an important role in reproducing Islamophobia. Hollywood films contain militaristic narratives and military propaganda, directing young people to the military and portraying Islam and Muslims as a threat. In these films, Americans are depicted as heroes, Muslims as violent and terrorists, and Islamophobic narratives are strengthened with sound and editing techniques (Türkmen & Özçınar, 2020). This perspective, which emerged in Western countries, has been seen to be a behavior that is frequently displayed and criticized in various media tools with a self-orientalist logic in a country like Turkey, where the vast majority is Muslim but which has also turned to the West on the path of modernization.

In Turkey, the orientalist language of traditional media has increased discrimination against Islam and Muslims. For example, it has been observed that Islamophobic language is maintained in the popular T.V. series "Kızılcık Şerbeti" by criticizing and mocking Islamic symbols and religious practices with negative language (Arslan & Temel, 2023). In a study conducted by Bani Younes and colleagues (2020), the concepts of Islam and terrorism in news programs broadcast in the Western mass media were examined through Halliday's Systemic Functional Linguistics (S.F.L.) theory. The study identified significant differences in terms related to Islam in selected media outlets. The most frequently used terms were "Islamist" and "Jihadist," and it was determined that these terms were generally used in negative contexts. The term "Islamist" was associated with extremism, terrorism, violence and militancy in the selected media outlets. Halliday's S.F.L. theory assumes that

communication involves choices and that the text cannot be separated from the context. That language consists not only of words and sentences, but also of interactive discourse.

2. The Relationship Between Social Media and Islamophobia

While the situation has developed in traditional media channels, the concepts of Islamophobia and self-orientalism have become an important part of both academic and social discussions on social media in recent years, and how the content on social media platforms is shaped has become an important research topic. Self-Islamophobia, also considered self-orientalism, spreads through content shared on social media platforms as well as traditional media (Türkmen & Özçınar, 2020). Islamophobic discourses, which are frequently encountered in traditional media, are also spread individually in the online environment and are seen in the form of derogatory and insulting posts towards Islam and Muslims on social media platforms such as Twitter. These Islamophobic contents are generally based on current political polemics and marginalize Islamic concepts and Muslims by containing hate speech under the guise of humor (Tam, 2021). Hate speech and online hate on social media, especially on platforms like Twitter, are contributing to the rise of online anti-Muslim hatred, prejudice, discrimination and threats (Awan, 2014). With the transformation of the Internet into a universal form of communication, hate speech, which had already gained legitimacy, has spread faster and more powerfully (Karaoğlu, 2022). The adoption and increased use of social media by people of all ages, education levels and cultures contributes to the spread of hate speech without being noticed and even without any intention.

Internet memes, known as caps in Turkey or the English term 'meme,' are among the most popular online humor tools. Islamophobia is spread online, especially by far-right actors, through internet memes, and these memes include themes of violence, sexism, stereotyping and dehumanization. These memes associate Muslims with terrorism and portray them with negative stereotypes while rejecting their human characteristics and portraying them as non-human beings (Eskicioğlu, 2022). A study conducted in the U.K. revealed that Islamophobia is widely used on Facebook to incite religious and racial hatred, and Muslims are stereotyped online and encouraged to engage in physical violence. Ignoring online hate messages increases the risk of creating an intolerant society, and these groups use their online support to create offline extremist counter-discourse (Awan, 2016). Therefore, the fact that the same turban and beard are worn for different purposes in different cultures, such as Hindus, has its share of this extremism and hatred. In this context, it is an important fact that after the events of September 11, many Hindus in the U.S.A. were beaten up because they were assumed to be Muslims.

As a social media tool, Wikipedia is one of the largest collaborative online encyclopedias. Wikipedia aims to create a comprehensive, free, and reliable encyclopedia, and its participants contribute to expanding human knowledge. Wikipedia writers and editors work easily and freely, enjoying collaboration in an almost utopian society where achievement, collectivism, benevolence, fame, community, reciprocity, altruism, and autonomy are promoted (Kuznetsov, 2006). Wikipedia offers an alternative solution to the epistemic inequality problem of the contemporary digital world. Unlike other social media platforms, Wikipedia offers more information production and consumption opportunities and contributes to achieving epistemic equality (McDowell & Vetter, 2022). Although the editorial community comprises more than 32 million registered in the English

Wikipedia alone, only a small minority, specifically 127,000 editors, are active editors. Although Wikipedia has several editing guidelines and policies to protect the reliability and quality of the information provided due to the diverse demographic characteristics and interests of editors (Hube & Fetahu, 2018), increasing evidence that trust can be both important and difficult to establish in digital environments also raises doubts on this platform (Rowley & Johnson, 2013). Unlike other social media platforms, Wikipedia is an antique-looking website that is largely moderated by anonymous volunteers, thus combating fake news and misinformation and ensuring the reliability of Wikipedia against fake information through this system (McDowell & Vetter, 2022). Although Wikipedia has certain limitations in terms of accuracy and scope, it is stated that it can be a useful resource for some researchers to meet their needs for quick initial analyses or temporary data (Brown, 2011). However, the lack of argumentation in Wikipedia discussion pages can complicate the writing process by causing unnecessary discussions, and the misrepresentation of opinions can positively or negatively affect decisions about what to include and what not to include in the encyclopedia (Luyt, 2015). This situation causes various problems within the platform.

The different results that emerge when searching for information on Wikipedia cause Wikipedia's reliability to be questioned. In this sense, Wikipedia is an online encyclopedia edited by the public. It is accessed by users for answers to many questions, from complex questions such as health information to high-risk topics. Even for high-risk information such as health, users are seen to conduct searches on Wikipedia (Menchen-Trevino & Hargittai, 2011). Wikipedia generally advocates that information about prescribed medications is accurate but emphasizes that healthcare consumers or providers should not use this information alone. It is known that Wikipedia articles do not contain false or inherently misleading information, but much information is missing (Kupferberg & Protus, 2011). Fitterling's (2014) study revealed that medical information on Wikipedia is inconsistent with physician assessments. Therefore, medical professionals should evaluate online information based on critical and evidence-based sources.

Even in politics, Wikipedia data is generally accurate but contains serious deficiencies. When evaluating Wikipedia's accuracy, it has been observed to have more accurate and deep information about prominent leaders, long-term politicians, and parties with large voter groups (Brown, 2011).

In education, more is needed to know how Wikipedia users understand and interpret the articles and materials they find on the site (Menchen-Trevino & Hargittai, 2011). The accuracy of Wikipedia is assessed based on the information it contains, which is provided by reliable sources. However, it is emphasized that more is needed as a sole source for students and that other reliable primary and secondary sources should be used for serious research. However, Wikipedia can be useful for researchers with limited resources for rapid preliminary analyses and fill temporary data gaps in conference papers (Brown, 2011). It is a fact that the information gaps in these articles should be filled by users' research or comments. However, a user who prefers to take the easy way out in any case will take the comments that suit him as information, which can be an important factor in the incorrect dissemination of information.

A lack of information about how Wikipedia content is created and the outcomes of the content creation process can make it difficult to provide accurate information, especially to uninformed visitors, educators, and technology designers. Wikipedia readers may not trust traditional concepts of source credibility and may have learned how to verify unreliable sources of information on Wikipedia (Menchen-Trevino & Hargittai, 2011). Rowley & Johnson (2013) showed in

their study that trust is critical for successful interactions in digital environments and that this trust is assessed by factors such as the author's expertise, relevance of references, and consistency of information. The study reveals that students tend to use these factors in their digital credibility assessments and that the information evaluation process is complex and adaptable. It has been shown that the sources used and the references attributed are important and play a fundamental role in verifying reliability, but participants have different views on the authority attributed to the referenced sources (Rowley & Johnson, 2013). Again, Messner & DiStaso's (2013) study found that Wikipedia article entries are longer and more positively/negatively framed, especially on certain topics (social responsibility, legal issues, ethical issues, etc.) than Encyclopedia Britannica online entries, and that this situation significantly affects the knowledge production processes and the perception of knowledge in society. In contrast to the neutrality of traditional encyclopedias, Wikipedia has been observed to make more specific and biased framing in the content produced through social media collaboration (Messner & DiStaso, 2013). Wikipedia faces problems such as content gaps and epistemological narrowness due to its homogeneous editorial demographics and difficulties in managing volunteer labor. This situation makes it difficult for new editors to adapt and causes users to experience difficulties regarding trust and participation. The fact that high-level users and expert editors have control over the content on Wikipedia provides a kind of gatekeeping but can also lead to biased information content (McDowell & Vetter, 2022). An encyclopedia like Wikipedia remains in a dilemma of encouraging free user input and constantly monitoring and confirming the accuracy of information produced or added by acting as a threshold guard. There is always a risk of conscious distortion of information, whether it is Wikipedia staff or user input.

In a study conducted on Wikipedia articles in different language versions, it was found that concepts related to major religions, religious figures (*Jesus et al., etc.*), anti-Semitism, and Israel (*Israel, Adolf Hitler, the Holocaust, God, etc.*) are highly controversial in many languages and cultures. English Wikipedia plays a unique role in frequently representing globally controversial themes, and it is seen that evaluations of these concepts are biased and controversial in many Wikipedia language versions, according to countries and languages (Yasseri et al., 2013). It is necessary to propose a solution to this problem by presenting the information that needs confirmation on Wikipedia as if it were real by the platform.

As a platform that offers its users the opportunity to produce content under the slogan "The Free Encyclopedia," Wikipedia also includes information about the religion of Islam and Muslims. Therefore, the reflections of Islamophobia on the Internet and the role of Wikipedia in this regard are important areas of study (Hopkins, 2008). In this context, hate speech created by Westerners in the context of Islamophobia is defined as expressions that encourage violence against different individuals and groups and spread rapidly in the online environment (Eskicioğlu, 2022). Online hate on social media, especially on platforms such as Twitter, causes an increase in online anti-Muslim hatred, prejudice, discrimination and threats (Awan, 2014). While regulations against hate speech need to be strengthened to combat this problem, freedom of expression should also be protected (Awan, 2014). Karaoğlu's 2022 study shows that the content shared with the hashtags #stopislamineurope and #stopislam used in online forums is consciously used as a frame that highlights Europeans and defines Islam in a lower hierarchical position.

3. Methodology

While there are studies on Wikipedia and Islamophobia in the international literature (Kozaric & Brekke, 2024; Larsson, 2007), there are studies on Islamophobic content on Twitter (Tam, 2021), Instagram (Karaoğlu, 2022) and social media platforms in general in the Turkish national literature (Ayhan & Çifçi, 2018; Ş. Arslan & Temel, 2023). This study aims to reveal the existence of Islamophobic discourses on Wikipedia, a social media platform, and how it is presented to readers.

In the research, the content related to the principles of Islam in Wikipedia Turkey was examined in the context of self-orientalism discourse. The data of the research was obtained on 10.04.2024. The content related to the six articles of faith and the five pillars of Islam in Wikipedia was analyzed using qualitative content analysis. The main purpose of choosing these two titles was to reveal how the most basic Islamic principles were presented to users on Wikipedia Turkey. Here, when choosing Wikipedia, the questions "Who is the Prophet Muhammad? What is prayer, what is fasting, etc." were typed into the Google browser. It was seen that the majority of the first pages that came up were Wikipedia**.**

Based on these questions, the study was conducted by evaluating the first content, Wikipedia, in terms of how accurate the content is in terms of Islamic principles and whether the presented content includes any phobic situations. In this context, the contents on the page were obtained using the Maxqda program, a qualitative analysis program, and code, and their analyses were carried out using the same program. A series of stages were passed while coding the contents taken from the Wikipedia Turkey page in the Maxqda program. In determining the relevant codes, similar studies in the literature (Cıngı, 2018; Temel, 2019; Tam, 2021; Ş. Arslan & Temel, 2023; Tonga, 2023) and suggestions for producing new codes suitable for the research problem were taken into consideration (Miles & Huberman, 1994). A code table was prepared for all the determined codes. Based on the prepared code table and the same data set, two authors carried out the coding process at different times, and the code reliability (*Cohen's Kappa*) was determined to be 98.7% (Graham et al., 2012). As a result of the coding, all codes obtained from the data set were classified under themes (Merriam & Grenier, 2019).

3.1. Research Questions

This study, which examines the construction of self-orientalism Islamophobic discourse on Wikipedia, attempts to answer the following research questions (R.Q.).

RQ1: Which words are used most in the content related to Islam and the principles of faith in Wikipedia Turkey?

RQ2: What kind of definition of Islam has been given on Wikipedia?

RQ3: What are the problematic issues attributed to Islam in Wikipedia?

RQ4: What criticisms of Islam stand out in the page content?

**RQ5:** What kind of manipulations have been made about Islam and its principles?

RQ6: What are the prominent issues in self-orientalism Islamophobic discourse, and which variables have produced them?

RQ7: Which names are cited in the written texts?

4. Findings

Wikipedia, which allows its users to produce content on almost every subject with the slogan "Free Encyclopedia," is among the first tools of today's cyber age for obtaining information. The content in the medium in question is produced with user contributions. Here, users are authorized to enrich, develop or change the content related to the scientific publications they cite. The main problem here is how scientific the scientific works cited are and the presentation of false and biased content as pseudo-scientific works.

As in almost every subject, Wikipedia contains content related to Islam and its identity. Considering the time and cost constraints in accessing all subjects, this study examined only the content on the main criteria of Islam and Faith. Before evaluating these contents, searches were conducted on many subjects about Islam and Faith in the Google browser, and it was discovered that users were directed directly to the Wikipedia page on these subjects. Moreover, it was seen that the detailed information provided on the right side of the page was also the content on Wikipedia, even without clicking on the content. Therefore, users are more likely to encounter content on Wikipedia, and many people learn about other subjects, such as the principles of Islam and faith, through this content. Some searches were made on the subject; their screenshots are below.
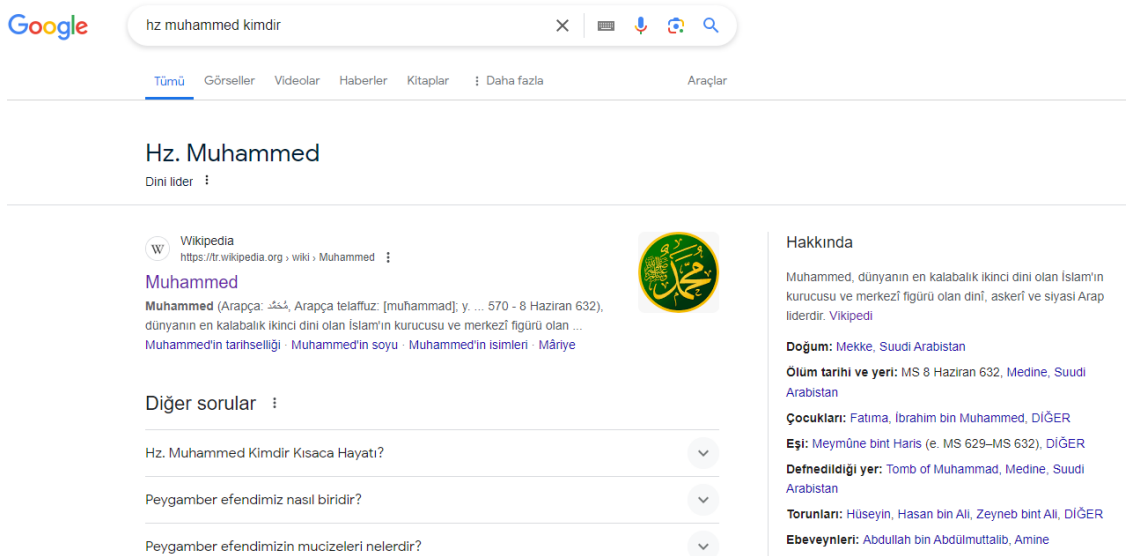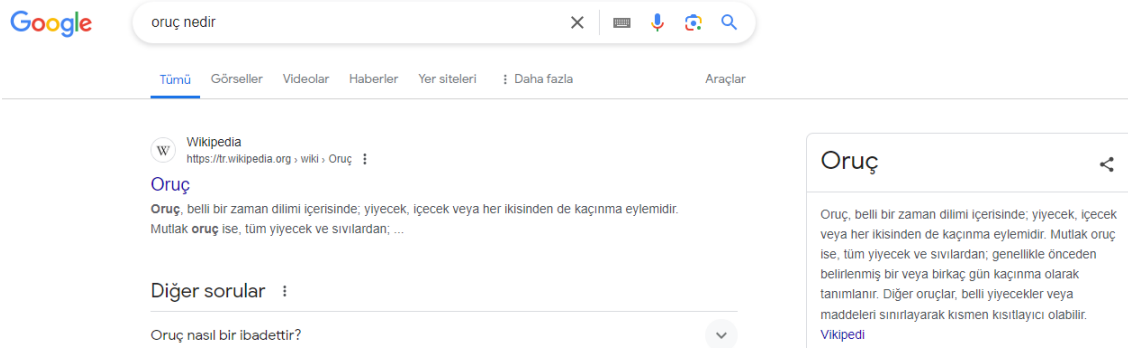

**Figure 1.** Pages that Appear When the Word Hz. Muhammad is Searched on Google (Google, 2024a)
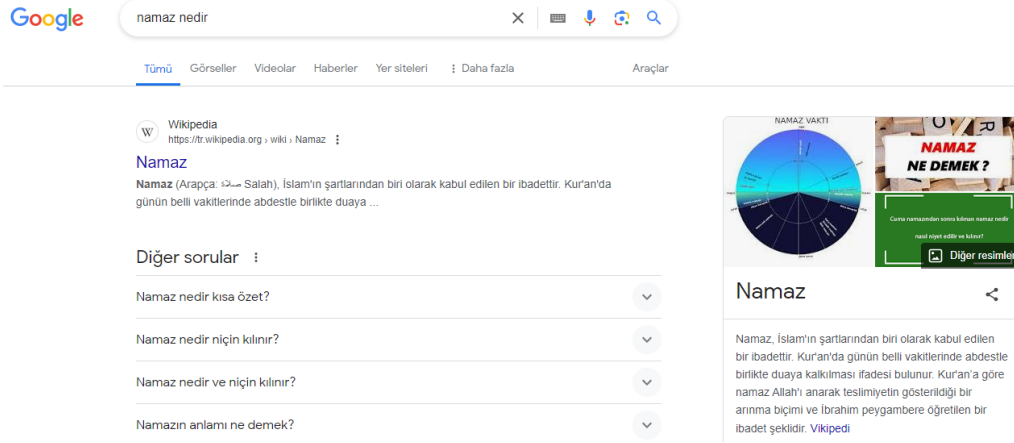
Figure 2. Pages that Appear When the Word Prayer is Searched on Google (Google, 2024b)

Figure 3. Pages that Appear When the Word Fasting is Searched on Google (Google, 2024c)

The first question of the research is "Which words are used most in content related to Islam and the principles of faith on Wikipedia Turkey?" In the word cloud created via Maxqda, it was determined that Muhammad is the most frequently used word in all related content (769). This word is followed by Islam (616), Quran (599), Allah (298), Muslim (188) and Prophet (160) in that order.
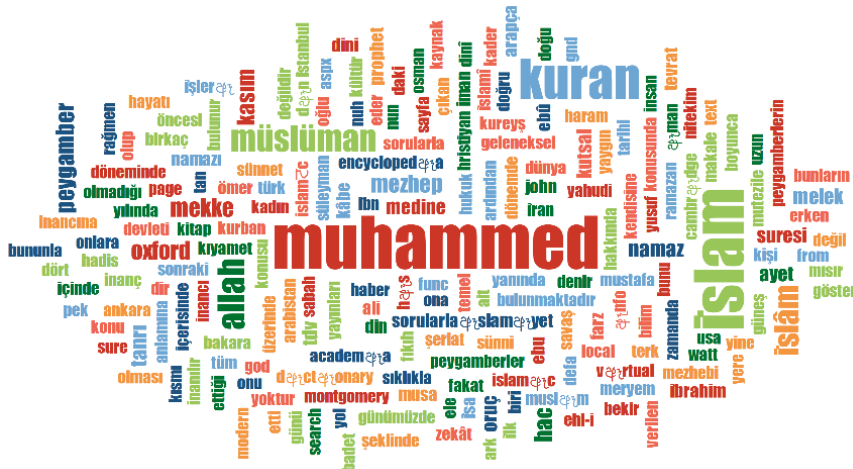
Figure 4. The Density of Words on Wikipedia About Islam

"What kind of definition has been made regarding Islam on Wikipedia?" is the second question of the study. Wikipedia has also made definitions here and there regarding Islam itself, the principles of faith and its obligations. In these definitions, the views that Islam itself and its principles are traditionalist (18) are frequently foregrounded. On the other hand, it has been observed that some principles are evaluated by making a historical narrative (5) and affirmation (4). In the contents of these three variables, it has been observed that Wikipedia tries to present this information by referring to some scientists (*Patricia Crone, Gottfried Leibniz, Muhammed Ahmed Halefullah, etc.*) more frequently.

In the contents written in the context of traditionalism, it is emphasized that Islam has a historical background and that it is a religion that emerged under the influence of some statesmen or cultures. The content states that Islam was a religion developed during the time of Alexander and founded on the laws of the Near East and that Muslims supposedly eliminated and systematized these laws in the name of Allah (*Patricia Crone claims that Sharia law was not founded on the traditions of Muhammad, but on the law of the Near East developed during the time of Alexander. According to her, Muslims eliminated and systematized this law in the name of Allah and stamped it with their own image. This state law, generally used by the Umayyad caliphate and especially by Muawiyah, became the practice we now call Sharia after a long period of adaptation by the ulema*). It is stated that not only religious principles but also the value attributed to women has a place in Islam together with the pre-Islamic cultural heritage (*In Islamic societies, the status of women has been determined not only by the rules of Islam but also by the social and political environment, ethnic structure and the cultural heritage from before Islam*).

In the storytelling about Islam and its principles, the view that the stories in the Quran are described as fairy tales has come to the fore (*The reality of the Quranic stories is also discussed in the Islamic world and theories are produced on this subject. In his thesis study (1950) at Al-Azhar University, Muhammad Ahmed Khalafullah did not hesitate to describe these stories as fairy tales*).

In the positive receptions made, mostly Hz. Muhammad (S.A.V. – Peace Be Upon Him) has been praised (*1. Although the historicity of other Hebrew prophets and even Jesus is debatable, Muhammad is accepted as a "historical figure" by many scientists and historians. 2. The philosopher of faith, Gottfried Leibniz, praised Muhammad for "not deviating from natural religion." In his work Vie de Mahomed, published after he died in 1730, French historian Henri de Boulainvilliers described Muhammad as "a gifted political leader and a just lawgiver" and presented him as a messenger who received revelations from God to astonish the disputing Eastern Christians, to liberate the East from the despotic rule of the Romans and Persians, and to spread the knowledge of the unity of God (tawhid) from India in the East to Spain in the West*). The importance that Islam gives to science has also been highlighted in Wikipedia as a positive definition (*The presence of verses in the Quran that are said to deal with scientific issues and often advise people to think and question, the presence of hadiths praising science - the most famous of which is the hadith "Go and seek knowledge even if it is in China" - and the idea that reason and religion are not in opposition to each other in Islam in general has led to an increase in scientific developments and discoveries in Islamic states that became rich and widespread after the conquests*).

The third question of the research was, "What are the problems attributed to Islam on Wikipedia?" It was observed that the most emphasized topic in various problems attributed to Islam was disagreements/doubts (51). This was followed by sects/schools (39).

Regarding the related disagreements/doubts about fate (*fate is one of the most debated topics among theologians. In addition to whether fate should be included in the definition of faith, issues such as the power of human will against fate, whether fate can be changed, and the responsibility of man against fate has caused long debates*), zakat (*there is a debate among Muslims whether zakat is a tax or a form of worship*) and jihad have come to the fore (*The principle is a matter of debate between jihadist fundamentalists and reformist Islamists. Mainstream Islamists argue that the duty belongs to governments and that anarchy will result if individuals attempt to fulfill this duty one by one. In jihadist fundamentalism, "commanding good and forbidding evil" is an obligation equivalent to fard kifayah. If the political authority does not take action to eliminate the issues that religion deems evil, this duty becomes the responsibility of every individual who has the power*).

The page also emphasizes the sectarian differences many times. Here, not only the sectarian differences that vary from country to country but also the divisions related to the Alevi-Sunni tradition in Turkey were emphasized (*In Islam, it is believed that believers have certain religious obligations regarding worshipping Allah. However, these obligations vary from sect to sect*).

The fourth question of the research was, "What criticisms of Islam are prominent in the page content?" Accordingly, It was determined that the criticisms made on Islam and its principles on Wikipedia included the categories of Sharia (13), non-modernity (11), women's rights (8) and unscientificity (4).

In the Sharia heading, which is the focus of the criticisms, the punishments given to criminals were discussed extensively. It is emphasized here that the punishments given lead to human rights violations (*While classical Sharia practices consider the abandonment of obligatory acts of worship as apostasy and impose severe punishments up to death for them, with the development of the concept of human rights, more secular or partial sharia practices in Islamic countries, where the punishment or reward of worships are evaluated as otherworldly, have come to the fore. Some classical sharia practices include serious violations of human rights*). In addition to punishments, it has been seen that the issue of hijab, the incompatibility of Sharia with the Western understanding of the law, and worship issues are conveyed to the readers from a negative perspective.

Under the theme of criticism, another category, non-modernity, is also discussed in the context of human rights (*the ethical consequences of practices based on the Quran are also problematic in today's approaches. For example, surgical intervention on the body of a minor without a medical justification (circumcision) has been questioned in this context*). On the other hand, content has been produced with the titles of concerns about enslaved people and concubines and religious wars (*Initiating and organizing religious wars and, as a result, using civilians who are considered as spoils of war as enslaved people and concubines openly for sexual acts - which was seen as the natural right of the masters - can be considered as war crimes, and if implemented systematically, as crimes against humanity*).

Recently, ideas about women's rights have been presented on Wikipedia and in various other media. It has been determined that such ideas generally contain negative judgments (*1. It is the attitude of those who perceive the Quran as a text that reflects the prejudices of the patriarchal Arab*

society and confines women to a second-class status; 2. In autocratic societies where the understanding of individual freedom and values has not developed, where the understanding that the Quran consists of the commands and prohibitions of Allah and the culture of Sharia and obedience are constantly engraved in the social memory, the hijab can turn into a new tool of violence and religious tyranny).

The last item under criticism was unscientificity. Here, the thesis is that the events in the stories of the prophets contradict science (*1. Modern scientific consensus is that Moses is a legendary figure; 2. The story of the universal flood does not conform to today's scientific and geological data*), that the narratives in the Qur'an do not have a miraculous aspect (*Although Muslims believe that the content and narration of the Qur'an is a unique and inimitable literary miracle, there are also studies that point to a style, narrative style and grammatical errors in the Qur'an in addition to its content*), and that the formation of the universe and the origins of human life contradict science is again brought to the agenda (*The explanations and statements in the Qur'an regarding the creation of the universe and the world, the origins of human life, biology, natural sciences and similar issues are criticized by scientists for being self-contradictory, unscientific and contradictory to developing scientific theories. Apart from this, many scholars who are experts on ancient Arabic and Arabic culture criticize the Qur'an on the grounds that, although it claims to be a clear and understandable book, it does not contain these features and has parts that are constantly repetitive, meaningless and incomprehensible*).

The fifth question of the study was designed as "What kind of manipulations have been made about Islam and its principles?" Some manipulations were also detected in the posts made about Islam and its principles. Under the manipulation theme, the variables of wrong association (15), use of negative concepts or adjectives (8) and taking out of context (8) were included.

In the erroneous association, ideas were included about the concept of jinn, which is one of the populist concepts (in jinn schools and mythological narratives, they interact with people), angels (*Hadiths suggest that angels may get confused in their duties due to external conditions. For example, an angel does not enter a house with a dog in it*) and the location of Mecca (*According to Gibson, the words "Bekke" or "Mekke" mentioned in the Quran were also words expressing Petra. The first qibla should not have been the Masjid al-Aqsa but the cubic structure used as the Al-Lat temple in Petra. According to Dan Gibson's claim, this structure was destroyed by catapults during the Abdullah ibn Zubayr Revolt, which Muslims describe as the Second Fitna (680–692), and Ibn Zubayr took the black stone with other sacred objects from the Kaaba and carried it to the location of today's Mecca, away from the Umayyad attacks, and built the new temple there*).

In the negative definition, the Muslim identity, Islamic life rituals and Sharia practices in Islamic countries are included on the page (*Although Sufism or Sufism is not a sect, it has found a place in many different sects; it is a religious order or Islamic movement with ascetic, sometimes esoteric, monistic or pantheistic aspects*).

The sixth question of the research is, "What are the prominent issues in self-orientalist Islamophobic discourse and in relation to which variables are these produced?" Three headings were identified in self-orientalist Islamophobic discourses that emerged in Wikipedia Turkey. The first of these is Arabism (16), the second is fear/anxiety (11), and the last is terrorism (8).

It has been emphasized that the religion of Islam is an Arab tradition rather than a religion or that it is identified with the Arabs (*1. Although the Quran abolished some polytheistic worship, it did not conflict with the deep-rooted Arab sanctities; on the contrary, it largely continued these rituals; 2. In determining the halal and haram foods, except for special cases, some jurists such as Shafi'i and Ibn Qudama limited the criteria of haram and halal to "conformity and contradiction to the nature of the Arab"*).

In the fear/anxiety category, The punishments in Islam are processed in a way that will cause fear or anxiety in the reader in the context of Sharia, as if they were applied everywhere and at all times (*1. These actions have material or spiritual equivalents in the understanding of Sharia. Abandoning actions considered fard, wajib, and sunnah, as well as committing actions considered makruh and haram, are punished (as hadd or tazir punishments). For example, beating, imprisoning and killing those who insist on not praying can be considered within this scope; 2. There is no punishment gradation according to the severity of the crime. In the Quran and hadith, except for the aggressor-victim in sexual crimes and the killing that can occur between two Muslims in murder-injury crimes (the Quran An-Nisa, 4:92), there is no distinction between intentional and unintentional as in other traditions. There is no legal basis (principle of legality) in many crimes classified as tazir, and there are no obligations such as proving the crime for the judges or giving the same punishment for the same crime among the punished* people).

It can easily be stated that the most severe phobic attitude towards the Muslim identity after the September 11 attacks was the terrorist label (Akkir & Özkir, 2022, p. 300). The study also showed that this phobic attitude was maintained on Wikipedia. In the content, the subtext has been tried to convey to the reader that the Muslim identity or Islam is related to terrorism (*1. Radical Islamists, whose roots are based on the Kharijites, are groups that aim to establish an Islamic state with extreme interpretations of Islamic jurisprudence and a society structure that complies with such Sharia and to impose this on other people and often resort to terrorist methods for this purpose. Radical Islamists accuse Muslims of sects other than their own of heresy, blasphemy and polytheism, and since they do not accept them as Muslims, they see them as part of jihad and see no harm in killing them; 2. Some recent tensions have led some fundamentalist Muslims to interpret jihad in a fundamentalist way and consider defending their beliefs through conflict as a religious duty*).

When we look at the subcategories that Islamophobic discourses are related to, it has been determined that terrorism, fear/anxiety and Arabism are more intensely associated with other variables, respectively. It has been found that Sharia, non-modernity and traditionalist understanding of religion are highlighted in the phenomenon of terrorism. In fear/anxiety, it was determined that the readers were trying to be scared of Islam by emphasizing Sharia, and the impression was given that non-modern practices were included in this religion. Finally, in the title of Arabism, the judgment that this religion was a religion of the Arabs in the Middle East was tried to be imposed on Turkish readers.

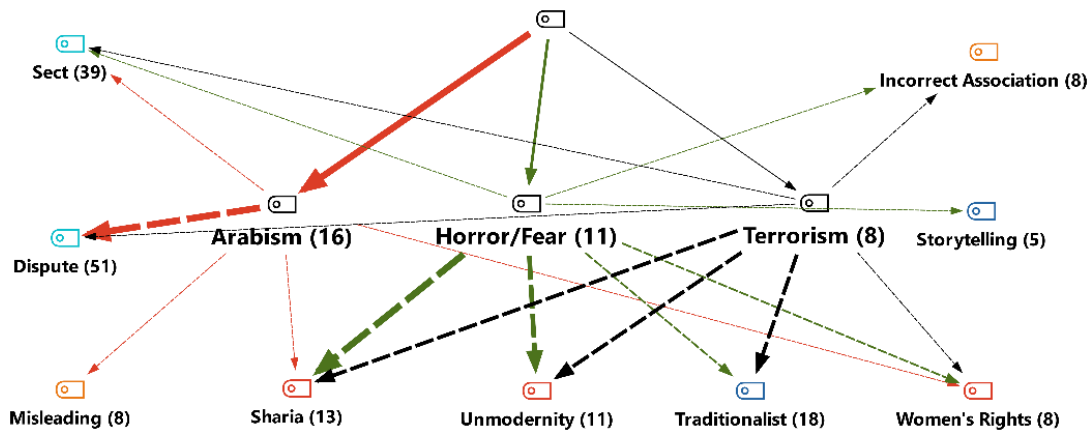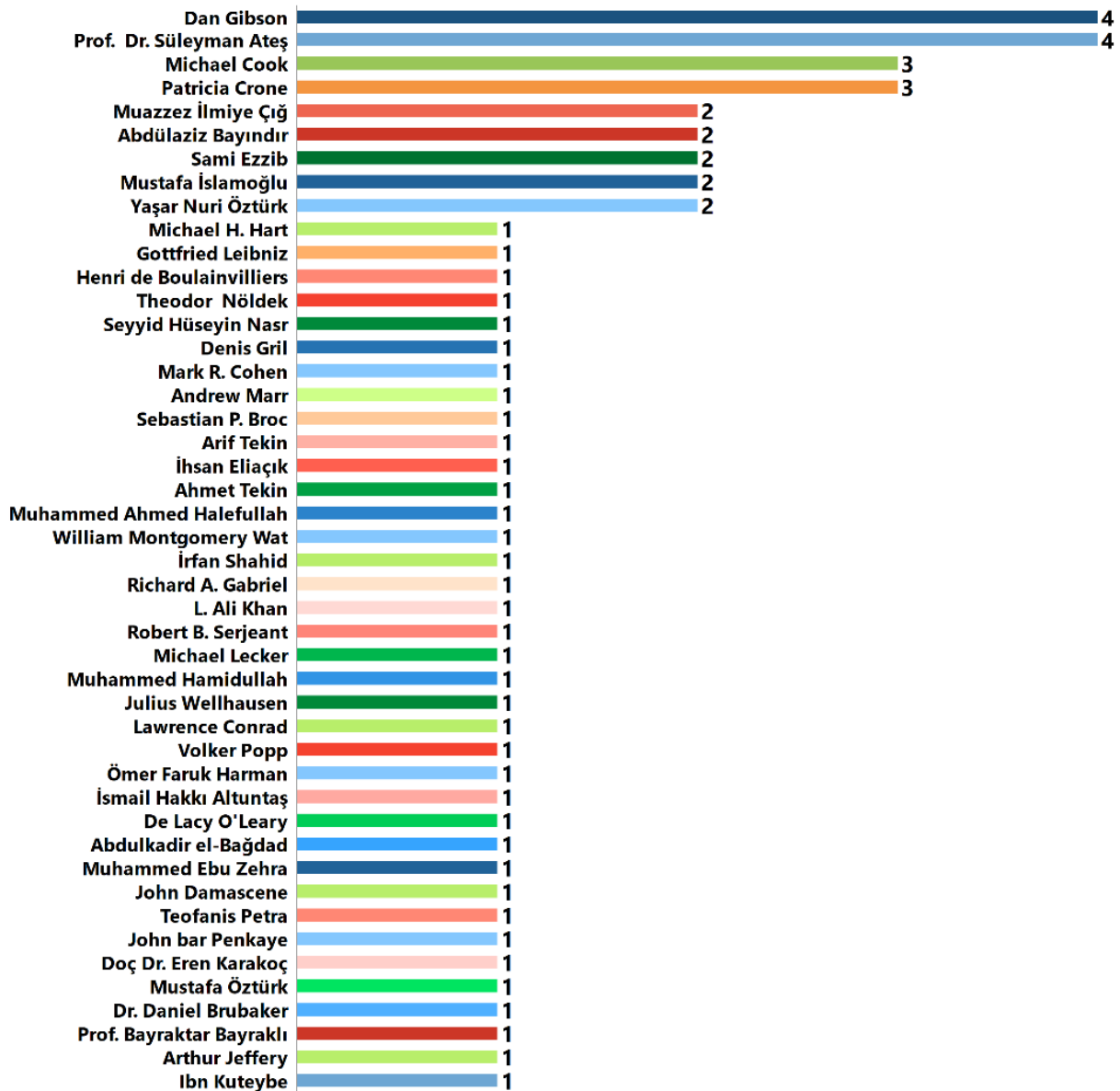**Figure 5.** Self-Orientalist Islamophobic Discourse on Wikipedia

Figure 6. Quoted Names in Texts

The final question of the study was, "Which names are cited in the written texts?" In the published content, Dan Gibson and Süleyman Ateş were cited four times each, Michael Cook and Patricia Crone three times each, and Muazzez İlmiye Çığ, Abdulaziz Bayındır, Sami Ezzib and Mustafa İslamoğlu were cited twice each. The people cited once each are shown in Figure 6.

The most obvious thing that stands out in the citations is that people known for their orientalist personalities are frequently described as scientists, theologians, historians, philosophers or American scientists, famous German scientists and theologians, Iranian professors and presented in the texts. With such an approach, the persuasiveness of the texts was increased.

Conclusion

This study covers Wikipedia, which can be accessed from almost anywhere in the world and serves its users with a wide range of content. The texts related to the main principles of Islam in Wikipedia Turkey were examined with content analysis in the context of Islamophobia.

The first observation regarding the study was that Wikipedia came up first when many subjects related to Islam were searched on Google. Therefore, it can be said that Wikipedia Turkey is one of the first stops for Turkish users to get information on Islamic subjects. Based on this, it also becomes necessary to question the existence of the contents presented in this medium.

In the study, it was seen that the word Muhammed was frequently used in Wikipedia's contents. Despite providing publication activity in an Islamic country, the first striking element here was the absence of the prefix Hz. and the final prefix S.A.V./A.S.M (PBUH- Peace Be Upon Him). Indeed, while the people named in the references in the texts were presented with certain titles, the personality of Hz. Muhammed (S.A.V.) was tried to be presented as an ordinary person. On the other hand, it has been observed that the word God is occasionally used instead of the word Allah to describe Allah.

The most obvious definition made about Islam on Wikipedia is the perception that it is a traditionalist religion. The content acts with a perception that the principles of Islam are the continuation of what pre-Islamic societies did. In addition to traditionalism, definitions have also been made that the stories in the Quran have a story-like or fairy-tale aspect. In these two definitions, the values of Islam are presented to the reader from a negative perspective. However, the texts also have positive content regarding the innovations brought by Hz. Muhammad (S.A.V.) as being beyond the era approaches and the importance given to knowledge. In presenting this perspective, an attempt is made to process the phenomenon of religion with the argument that it is actually a cultural tradition.

On the Wikipedia site, some problematic issues regarding the fundamental principles of faith and Islamic obligations have been referred to. Here, doubts and sects have been prioritized. The language of the medium here has a negative attitude, especially regarding Sharia, while at the same time, the conflict regarding belief in fate is mentioned. It has also been observed that a negative message is given in the content presented in the context of sects or schools. It can be stated that in the problematic issues attributed to Islam, there are predominantly negative discourses and neutral expressions.

The greatest criticisms made by users towards Islam are classified under four headings. These are Sharia, non-modernity, women's rights and non-scientificity. In the evaluations on the subject

of Sharia, almost most of the texts deal with some issues (punishment, violence, individual freedoms, etc.) in a negative context. Another negative attitude is about Islam being non-modern and unscientific. The prominent issues here are human rights, Sharia practices, the inability to prove the stories in the Quran in a scientific sense, and the inability to find scientific content about the formation of the universe and the world and the history of humanity. It has been observed that the Orientalist perspective is dominant in all these contents. Therefore, it can be said that the values or practices of Islam are evaluated with a Western eye and that the West and Western cultures are tried to be polished. Based on this, it can be stated that another factor underlying the Islamophobic phenomenon is derived from the comparison or conflict between the East and the West. Moreover, with the principle of scientificity, an attempt has been made to create a perception in the readers that Islamic principles are nonsense. Although the evidence on how the universe or humanity was formed is still at a theoretical level, these theories are presented to the reader in a sub-context as if they were laws that are completely proven scientifically. Therefore, it can be argued that one of the basic tools used in Islamophobic discourses is the principle of scientificity.

The main focus of the study, self-orientalism, has brought three elements to the forefront in the construction of Islamophobic discourse on Wikipedia. The first of these is Arabism, the second is fear/terror, and the last is terrorism. By prioritizing ethnic identity, a perception has been put forward that a Muslim person is an Arab and that Islam is a religion of Arabs living in the Middle East. In the phobic situation created, the statements that Islam is the continuation of Arab culture, that Islamic rules are presented in a way that is in line with the Arab traditions of that period, and that it was intentionally constructed for the Arab people by Prophet Muhammad (S.A.V.), who was also an Arab, have come to the fore. The content includes false and misleading guidance that Muslim Arabs are superior to other Muslim societies. Another issue in Islamophobic discourse is the presentation of content in an emotional context that includes fear/terror regarding Sharia and Sharia practices. Here, it is stated that the texts in the Quran domesticate its own subjects through intimidation. Under the title of terrorism, the argument has been put forward that Islam is a threat to the Western world in relation to the word jihad. Therefore, it can be said that the phobic situations are processed in a similar way to the above with the West-East dichotomy. In addition, another issue that stands out in Islamophobic discourse here has been tried to be given in the context of racism or ethnicity. In recent times, the targeting of Arab-origin citizens in our country, especially by some politicians, and the attacks made on people of this origin can be read in this context.

It has been determined that references to Islam and its principles on Wikipedia, which claims to be scientific, include scientists known for their orientalist identities. In addition, the views of people who have caused problems in Turkey with their rhetoric and statements about Islam have been tried to be given as if they were the main principles of Islam. In the content, there have been times when the authors have presented their claims, doubts or theories in the name of Islam to align with their consciously expressed mistakes. For example, while local sources and people of information put forward that a rooster could be sacrificed for the sacrifice event or that prayers were limited to three times, attempts were made to dictate the assumptions of sources and people of information abroad regarding the years and place where Prophet Muhammad lived or that there was no such person. In the citations, Islamic principles dictated the doubts about the religious

rulings by Muslim scientists or religious figures, while non-Muslim scientists were accused of being unscientific.

It is thought that Wikipedia content, which acts with the motto of "Free Encyclopedia," is presented here by real experts on the subject or ordinary users without going through filters within the framework of the main texts, causing the subject to contain such phobic elements. In this context, it can be said that it is important to ensure that the content is controllable. Taking only one side of the events or giving a certain part of the written texts by taking them out of context can mislead the reader and can also mediate the adoption of phobic attitudes. Here, it is emphasized that Wikipedia should provide clearer guidelines and give importance to educational initiatives and academic collaborations to create a more tolerant community and reduce the gatekeeping effect (McDowell & Vetter, 2022).

In the study, In addition to the controllability of Wikipedia content, it is recommended that the media literacy level of the readership is increased and that ordinary users on social media platforms share ideas that they consider scientific so that other users are skeptical of such content, that accurate and authentic sources and works of scientists be contributed to such social media platforms, and that the Islamic world conducts its internal accounting of the criticisms directed at it and the emergence of such phobic situations. Moreover, it is thought that conducting such academic studies on other social media platforms and various forum sites in the national and international arena will be useful in revealing the other pillars of the issue.

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Self-Oryantalizm İslamofobik Söylem:
Vikipedi Türkiye Örneği

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Genişletilmiş Özet

Giriş

Son yıllarda uluslararası alanda "İslamofobi" kavramı ve onunla ilişkilendirilen eylemler sıklıkla gündeme gelmektedir. İslamofobi, temel olarak gayrimüslimlerin Müslümanlara yönelik nefret söylemi ve düşmanlığını ifade etmektedir. Ancak zamanla bu kavramın kapsamı genişlemiştir. Artık bu kavram sadece gayrimüslimlerin Müslümanlara yönelik fobik söz ve eylemlerini değil, aynı zamanda Müslüman toplulukların kendi içlerinde de bazı kurum ve kişileri kapsayan dini nefret söylemlerini de kapsamaktadır.

Ortaya çıkan göç dalgalarıyla birlikte Batılılar, Müslüman göçmenlerle ve ötekileştirdikleri İslam diniyle birlikte yaşamaya başladılar. Batı kültürü ve kimliğine yönelik bir tehdit olarak algılanan ve oryantalizmle açıklanan bu durum, Batı'nın din, ideoloji, kültür ve medeniyet açısından kendisine atfettiği üstün medeniyet iddiasına da zarar vermektedir (Karakoyunlu & Yardım, 2023). Bu duruşa tepki olarak ortaya çıkan İslamofobi, zamanla medya, siyaset ve iletişim araçları aracılığıyla yayılarak İslam'a ve Müslümanlara karşı önyargı, ayrımcılık ve olumsuz tutumlara yol açmıştır (Hopkins, 2008). Batılı toplumlarda ortaya çıkan ve giderek yayılan İslamofobi ile günümüz Türkiyesinde de karşılaşılmaktadır.

İslamofobi ve self-oryantalizm kavramları son yıllarda hem akademik hem de toplumsal tartışmaların önemli bir parçası haline gelmiştir. Self-oryantalizm olarak da değerlendirilen yerel İslamofobi, geleneksel medyanın yanı sıra sosyal medya platformlarında paylaşılan içerikler aracılığıyla da yayılmaktadır (Türkmen & Özçınar, 2020). Geleneksel medyada sıklıkla karşılaşılan İslamofobik söylemler, sosyal medya platformlarında İslam'a ve Müslümanlara yönelik aşağılayıcı paylaşımlarla kendini göstermektedir. Bu İslamofobik içerikler, genel olarak güncel siyasi polemiklere dayanmakta ve mizah kisvesi altında nefret söylemi içererek, İslami kavramları ve Müslümanları ötekileştirmektedir (Tam, 2021).

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Vikipedi çevrimiçi bilgiye erişim sağlamada önemli bir işleve sahiptir. Burada mecra, çeşitli türdeki bilgileri kullanıcıların erişimine sunmaktadır. Ağın pozitif yönü, özellike bilgi okuryazarlığını geliştirmesi, azınlıkların ve yeterince temsil edilmeyen grupların Vikipedi makalelerine katılma olasılığını veya arzusunu artırmasıdır (Luyt, 2015).

Yöntem

Literatürde uluslararası alanda Vikipedi ve İslamofobi ile ilgili çalışmalara rastlanırken (Larsson, 2007; Kozaric & Brekke, 2024), yerel literatürde de Twitter (Tam, 2021), Instagram (Karaoğlu, 2022) ve sosyal medya platformlarının genelindeki İslamofobik içeriklerle ilgili çalışmalar bulunmaktadır (Ayhan & Çifçi, 2018; Arslan, 2019). Bu çalışmada, Vikipedi'de İslam'ın temelini ifade eden iman esasları ve farzları ile İslam anahtar kelimesiyle üretilen makalelerde, İslam dinine yönelik inşanın nasıl gerçekleştirildiğini ve bunun self oryantalist İslamofobik söylemle ilişkisini ortaya koymak amaçlanmıştır.

Araştırmada, Vikipedi Türkiye'deki İslam esaslarıyla ilgili içerikler self-oryantalizm söylem bağlamında incelenmiştir. Vikipedi'de yer alan imanın altı şartı ve İslam'ın beş farzına ilişkin içerikler nitel içerik analizi yöntemiyle analiz edilmiştir. Bu iki başlığın seçilmesindeki temel amaç en temel İslami esasların Vikipedi Türkiye'de kullanıcılara nasıl sunulduğunu ortaya koymak olmuştur. Vikipedi'nin seçilmesindeki temel neden ise "Hz. Muhammed kimdir, namaz nedir, oruç nedir?" gibi soruların Google tarayıcısına yazılması sonucunda ilk başlarda çıkan sayfaların çoğunluğunun Vikipedi olmasıdır.

Bulgular

Araştırmaya dair içerikler değerlendirilmeden önce İslam ve İman hakkındaki pek çok konuda Google tarayıcısında aramalar gerçekleştirilmiş ve bu konular hakkında kullanıcıların direkt olarak Vikipedi sayfasına yönlendirildiği keşfedilmiştir. Dahası içeriklere tıklanmadan dahi sayfanın sağ tarafından verilen detaylı bilgilerin de yine Vikipedi'deki içerikler olduğu görülmüştür. Dolayısıyla Vikipedi'de yer alan içeriklerle kullanıcıların karşılaşma olasılığının daha yüksek olduğu ve bu içerikler yoluyla pek çok kesimin İslam ve İman esasları gibi diğer konularda bilgi edindiği savı geliştirilebilir.

Maxqda üzerinden yapılan kelime bulutunda ilgili tüm içeriklerde en çok geçen kelimenin Muhammed (769) olduğu tespit edilmiştir. Bu kelimeyi İslam (616), Kur'an (599), Allah (298), Müslüman (188) ve Peygamber (160) sırasıyla takip etmiştir. Vikipedi'de İslam'ın kendisi, imani esaslar ve farzlara ilişkin yer yer tanımlamalar da yapılmıştır. Bu tanımlamalarda sıklıkla İslam'ın kendisi ve esaslarının gelenekçi (18) olduğuna dair görüşler ön planda tutulmuştur. Öte yandan burada tarihsel bir hikâyeleştirme yolunun (5) ve olumlama (4) yapılarak bazı esasların değerlendirildiği görülmüştür. Bu üç değişkene ait içeriklerde Vikipedi'nin özellikle bazı bilim adamlarını (*Patricia Crone, Gottfried Leibniz, Muhammed Ahmed Halefullah vb.*) daha sık referans alarak bu bilgileri sunmaya çalıştığı görülmüştür.

Platformda İslam'a dair atfedilen çeşitli sorunsallarda en çok üzerinde durulan konunun ihtilaf/şaibeler (51) olduğu görülmüştür. Bu durumu mezhepler/ekoller (39) takip etmiştir. Öte yandan İslam ve esaslarına ilişkin yapılan eleştirilerde; şeriat (13), modern dışılık (11), kadın hakları (8) ve bilim dışılık (4) kategorileri öne çıkmıştır. İslam ve esasları hakkında yapılan paylaşımlarda birtakım manipülasyonlar da tespit edilmiştir. Manipülasyon teması altında hatalı ilişkilendirme (15), olumsuz kavram veya sıfatların kullanımı (8) ve bağlamdan koparma (8) değişkenleri yer almıştır.

İslamofobik söylemlerin ilişkili olduğu alt kategorilere bakıldığında burada terörizm, korku/endişe ve Arabizmin sırasıyla daha yoğun bir biçimde diğer değişkenlerle ilişkilendirildiği tespit edilmiştir. Terörizm olgusunda şeriat, modern dışılık ve gelenekselci din anlayışının öne çıkartıldığı bulgulanmıştır. Korku/endişede; yine şeriat vurgusuyla okuyucuların İslam'dan korkutulmaya çalışıldığı ve modern dışı uygulamaların bu dinde yer aldığı vurgusu göze çarpmıştır. Son olarak Arabizm başlığında ise bu dinin Ortadoğu'daki Arapların bir dini olduğu yargısı Türk okuyucularına sunulmuştur.

Yayınlanan içeriklerde; Dan Gibson ve Süleyman Ateş dörder, Michael Cook ve Patricia Crone üçer ve Muazzez İlmiye Çığ, Abdulaziz Bayındır, Sami Ezzib ve Mustafa İslamoğlu ikişer defa atıf verilen kişiler olmuştur. İslam ve esaslarına ilişkin atıflarda özellikle oryantalist kimlikleriyle bilinen bilim adamlarına yer verildiği saptanmıştır.

Sonuç

Bilimsel olma iddiasıyla yola çıkan ve "Özgür Ansiklopedi" mottosuyla hareket eden Vikipedi'deki İslam ve esaslarına ilişkin atıflarda özellikle oryantalist kimlikleriyle bilinen bilim adamlarına yer verildiği tespit edilmiştir. Bunun yanı sıra Türkiye'de gerek söylemleriyle gerekse İslam'la ilgili verdiği demeçleriyle sansasyonel olmuş kişilerin görüşleri İslam'ın ana esaslarıymış gibi verilmeye çalışılmıştır. İçeriklerde yazarların iddiaları veya kuşkuları ya da tam anlamıyla teorileriyle uyumlu olması adına, bilinçli bir şekilde ifade ettikleri yanlışları İslam adına sundukları da olmuştur. Örneğin; kurban olayına ilişkin bir horozun kurban olabileceği ya da namaz kılmanın üç vakitle sınırlı olduğuna dair yerel şahıslar öne sürülürken, yurt dışındaki şahıslarında Hz. Muhammed'in yaşadığı yıllar ve yaşadığı yere ya da böyle bir şahsiyetin olmadığına dair varsayımlar öne çıkmıştır. Atıflarda İslami esaslar; Müslüman olan bilim veya din adamlarınca dinin ahkamlarına yönelik şüpheleri dikte ederken, Müslüman olmayan bilim adamlarınsa bilim dışılık suçlamalarına maruz kalmıştır.

"Özgür Ansiklopedi" mottosuyla hareket eden Vikipedi içeriklerinin alan uzmanlarından ve temel metinlerden ziyade sıradan kullanıcıların ve toplama metinlerin sunumuna açık olmasının konuya ilişkin fobik karakterin şekillenmesine etki ettiği ifade edilebilir. Bu bağlamda içeriklerin denetlenebilirliğinin gerçekleştirilmesinin önem arz ettiği söylenebilir. Sadece olayların bir tarafının alınması ya da yazılı metinlerin belli bir kısmının bağlamından koparılarak verilmesi de okuyucuyu yanlış yönlendirebildiği gibi fobik tutumların takınılmasına da aracılık edebilmektedir.

Çalışmada; Vikipedi içeriklerinin denetlenebilirliğinin yanı sıra, okuyucu kesimin medya okuryazarlık seviyesinin artırılması, sosyal medya platformlarında sıradan kullanıcıların kendilerince bilimsel olarak düşündükleri fikirleri burada paylaşmaları nedeniyle, diğer kullanıcıların bu tarz içeriklerde şüpheci davranması, doğru ve sahih kaynaklar ve bilim adamlarının eserleriyle bu tarz sosyal medya platformlarına katkı sağlanması ve İslam dünyasının yöneltilen eleştiriler ve bu tarz fobik durumların ortaya çıkmasındaki iç muhasebesinin yapılması önerilmektedir. Dahası bu tür akademik çalışmaların ulusal ve uluslararası alandaki diğer sosyal medya platformları ve çeşitli forum siteleri üzerinden yapılmasının yararlı olacağı düşünülmektedir.

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