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## Editorial

Sunier, Thijl

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## Editorial

The second issue of *JOME* volume 13, contains four articles and five book reviews. So many interesting works have been published lately that we decided to make extra room for book reviews in this issue. As for the articles, it was hard at first sight to find a common theme in the very diverse but thought-provoking contributions, but in my view the catchword in all four is “reflection”. The articles deal with the various ways in which predominantly young Muslims in very diverse settings and circumstances perceive things, deal with ambiguous and sometimes hostile situations, and make decisions consistent with their convictions, their existential situation and their being in and with the world. Asligül Aysel writes about the motivations of young Muslims to study Islamic theology or follow religious education. She argues that the choices they make are linked to their life goals and biographies, in which migration histories as well as experiences of their treatments as foreigners and their own self-positioning in society, play a crucial role. Stephane Hlaimi and Charlotte Littlewood show how British homosexual Muslims face rejection and a conflict of identity between their homosexuality and their Muslimness, not only because of the assumed incompatibility between being Muslim and being homosexual, but also because of the Islamophobic use of Islam as a form of civilisational opposition to the values of tolerance appropriated by the British white majority. The authors show how homosexual Muslims develop individual and collective strategies to manage both identities, thereby fostering new interpretations of acceptance of diverse sexualities within Islam. Musahadi Musahadi and Akhmad Arif Junaidi explore the formation of religious identity among the millennial generation of Indonesian Muslims in the Netherlands. Their article describes how these young Muslims explore various forms of Islamic reasoning and they identify three key factors in this exploration process: social environment, reference groups, and role models. Fatima Rajina writes about the way religious identity is constructed among Bengali Muslims in London's East End via languages, with a particular focus on Arabic, Bengali and some Persian terms. She shows how they create a constellation of languages, recognising that religion also has its linguistic demands. In this way, identities are being construed and Muslimness is managed among Bengali communities in the East End. In addition, the author shows how the role of these languages

has shifted over a longer period of time, and how language strategies shape modes of negotiation with various stakeholders. Together the four articles provide intriguing and rich examples of the agency of young Muslims in Europe.

*Thijl Sunier* | ORCID: 0000-0002-4295-6065

*JOME* executive editor, Dept. of Social and Cultural Anthropology,  
Faculty of Social Science, Vrije Universiteit Amsterdam, Amsterdam,  
the Netherlands

*j.t.sunier@vu.nl*