

REFERENCES

- Aamir, M. (2019). The Other: Muslim Diaspora in Shamsie's Home Fire. *Journal of English Language, Literature and Education*, 1(2), 29-42.
- Ait Abdeslam, A. (2018). The vilification of Muslim diaspora in French fictional novels: "Soumission" (2015) and "Petit Frère" (2008) as case studies. *Journal of Multicultural Discourses*, 1–11. doi:10.1080/17447143.2018.1511717
- Ali, S. K. (2020). Once Upon an Eid: Stories of Hope and Joy by 15 Muslim Voices; ed. by S. K. Ali and Aisha Saeed; illus. by Sara Alfageeh. New York: Amulet/Abrams.
- Al-Seheel, A. Y., & Noor, N. M. (2016). Effects of an Islamic-based gratitude strategy on Muslim students' level of happiness. *Mental Health, Religion & Culture*, 19(7), 686-703.
- Barker, C. (2000). Cultural studies, theory and practice. Great Britain: the Alden press, oxford.
- Bukhari, M. I. (1996). Sahih Bukhari. Karachi: Muhammad Sarid.
- Beyers, J. (2017). Religion and culture: Revisiting a close relative'. *HTS Teologiese Studies/Theological Studies* 73(1), a3864. <https://doi.org/10.4102/hts.v73i1.3864>
- Bhabha, H. (1994). The postcolonial and the postmodern: The question of agency. *The location of culture*, 171, 197.
- Brah, A. (1996). Cartographies of diaspora: Contesting identities. Psychology Press.
- Butler, K. D. (2001). Defining diaspora, refining a discourse. *Diaspora: a journal of transnational studies*, 10(2), 189-219.
- Carter, S. (2005). The Geopolitics of Diaspora. *Area*, Vol. 37, No. 1. <http://www.jstor.org/stable/20004429>.
- Clifford, J. (1994). Diasporas. *Cultural anthropology*, 9(3), 302-338.
- Coe, S. D. (2015). America's first cuisines. University of Texas Press.
- Curtis, E. E. (Ed.). (2017). The practice of Islam in America: An introduction. NYU Press.
- Duderija, A. (2007). Literature review: Identity construction in the context of being a minority immigrant religion: The case of western-born Muslims. *Immigrants & Minorities*, 25(2), 141-162.

- Edwards, S. (2018). Distinguishing Between Belief and Culture: A Critical Perspective on Religious Identity. *Journal of College and Character*, 19(3), 201–214. doi:10.1080/2194587x.2018.1481097
- Esposito, J. L. (1995). The Islamic Threat: Myth or Reality? Revised edn Oxford: Oxford University Press.
- Gilroy, P. (1997). Diaspora and the Detours of Identity. In Kathryn Woodward (Ed.), *Identity and Difference* (p. 299-343). London: Sage Publication.
- Godet, A. (2020). Behind the Masks: The Politics of Carnival. *Journal of Festive Studies*, 2(1), 1-31.
- Hackett, C. (2017). 5 facts about the Muslim population in Europe. Retrieved from <https://www.pewresearch.org/fact-tank/2017/11/29/5-facts-about-the-muslim-population-in-europe/>
- Hall, S. (1990). Cultural Identity and Diaspora. J. Rutherford (Ed.), *Identity: Community, Culture, Difference* (pp. 222-237). London: Lawrence Wishart.
- Hall, S. (1997). The work of representation. *Representation: Cultural representations and signifying practices*, 2, 13-74.
- Hasan, M. M. (2015). Seeking freedom in the “Third Space” of diaspora: Muslim women's identity in Aboulela's Minaret and Janmohamed's Love in a Headscarf. *Journal of Muslim Minority Affairs*, 35(1), 89-105.
- Hossain, M. A. (2020). Muslims in Diaspora: Negotiating Identity in Nadeem Aslam's Maps for Lost Lovers. *South Asian Review*, 1–15. doi:10.1080/02759527.2020.1772634
- Izutsu, T. (2000). *The Structure of Ethical Terms in the Qur'an*, Chicago, IL: ABC International Group.
- Joshi, K. Y. (2020). *White Christian privilege: The illusion of religious equality in America*. NYU Press.
- Kabir, N. (2015). Muslim Identity Formation in the West: The Case of Australian, British and American Muslims.
- Kalogeraki, S. (2019). Opposition to Syrian Refugees and Immigrants during the Refugee Crisis in Greece. *Journal of Modern Greek Studies*, 37(2), 361–395. doi:10.1353/mgs.2019.0021
- Khan, A., Lindridge, A., & Pusaksrikit, T. (2018). Why some South Asian Muslims celebrate Christmas: Introducing “acculturation trade-offs.” *Journal of Business Research*, 82, 290–299. doi:10.1016/j.jbusres.2017.07.023
- Lapidus, I. M. (2002). *A History of Islamic Societies*, Cambridge, UK: Cambridge University Press.

- Lebl, L. S. (2015). The Muslim Brotherhood in Europe.
- Mastor, K. A., Locke, K., & Kasan, H. (2019). Fasting Effects on Emotion Changes-A Multi-Level Analyses.
- Moghissi, H. (2009). Encountering the Transnational: Women, Islam and the Politics of Interpretation.
- Moore, J. (2015). The Sunni and Shia Schism: Religion, Islamic Politics, and Why Americans Need to Know the Differences. *The Social Studies*, 106(5), 226–235. doi:10.1080/00377996.2015.1059794
- Muslim (1993). Sahih Muslim: Volume 4A / Imam Muslim. Beirut: Dar al Fikr.
- Quist-Arcton, O. F. E. I. B. E. A. (2016). Jollof Rice: West Africans Dish It Up With A Hefty Serving Of Smack Talk.
- Quran.com. (n.d.). The noble quran. <http://www.quran.com/>.
- Raheem, D. (2007). Celebrating Eid. *Practical Professional Child Care*, 4(10), 26–27. doi:10.12968/ppcc.2007.4.10.38158
- Ramadan, T. (2010). What I believe. Oxford University Press, Oxford.
- Safran, W. (1991). Diasporas in modern societies: Myths of homeland and return. *Diaspora: A journal of transnational studies*, 1(1), 83-99.
- Shams, T. (2020). Homeland and Heartland: Conceptualizing the “Muslim”“Diaspora”. *DIASPORA*, (aop), e21120201103.
- Shujaa, M. J., & Shujaa, K. J. (2015). *The Sage Encyclopedia of African cultural heritage in North America*. Sage Publications, Inc.
- Tayob, S. (2017). Islam as a Lived Tradition: Ethical Constellations of Muslim Food Practice in Mumbai (Doctoral dissertation, Utrecht University).
- Treacher, A. (2000). Welcome Home: Two Cultures and Two Colours. In A. Brah & Annie E Coombes (Eds.), *Hybridity and Its Discontents: Politics, Science, Culture*. (p. 140-141). London: Routledge.
- Vertovec, S. (1999). Three Meanings of Diaspora: Exemplified among South Asian Religions. *Diaspora*, 7(2).
- Wardana, A. (2014). Religion in Diaspora an Approach to the Global Migration. *Religi*, Vol. X, No. 2: 217-258.
- Williams, R. (1991). “Base and Superstructure in Marxist Cultural Theory” cited in Chandra Mukerji and Michael Schudson. *Rethinking Popular Culture*. Berkeley: University of California Press.
- Yuliani, R., & Mulyanda, H. A. I. (2020). Internalisasi Nilai-Nilai Pendidikan Agama Islam dalam Keluarga pada Masyarakat Muslim Minoritas. *Darul Ilmi: Jurnal Ilmu Kependidikan dan Keislaman*, 8(2), 237-252.

Ziaee, Vahid, Razaei, M., Ahmadinejad, Z., Shaikh, H., Yousefi, R., Yarmohammadi, L., Bozorgi, F., and Behjati, M. J. (2006). The Changes of Metabolic Profile and Weight during Ramadan Fasting. *Singapore Medical Journal* 47: 409–14.

