

Four Data-Driven Ways to Increase Muslim Political Impact

Build from the ground up

Work to **increase local civic engagement** as a driver to increase political participation at the state and federal level. Muslim Americans who engaged a **local elected official** in the past year were more likely not only to be **registered to vote** but also to have **voted in the 2018 midterm** election. This was not the case (surprisingly) with Muslims who engaged their congressional representative, underscoring the importance of starting local.



Mobilize at mosques

Like other Americans, those who identify as Muslims and **attend a religious service** at least once a week are also **more likely to have voted** in the midterms. This suggests that **mosques**, like churches and other houses of worship, are spaces for mobilizing communities toward **greater civic participation**.*



Build coalitions with natural allies

Muslim Americans looking to increase their political impact should **form coalitions** with others working for the same goals. Other **religious minorities** as well as **people of color** are more likely to already have an established relationship with Muslims and often share broad political goals of an **inclusive and strong** America.



Focus on younger and economically disadvantaged voters

Muslims who are the **least likely to be registered to vote** are **young (18-29)** and **poor**. Yet, both groups make up a **disproportionately large segment** of the American Muslim population compared to the general public, resulting in **large gains** in voter participation if they were engaged.



* For a case study on how a mosque mobilizes Americans who are Muslims to greater civic participation see *Understanding Effective Civic Engagement | The Muslim Community Association of the San Francisco Bay Area: A Case Study*.

AMERICAN MUSLIM POLL 2019: PREDICTING AND PREVENTING ISLAMOPHOBIA

ISPU's fourth annual poll surveys Muslims, Jews, Catholics, Protestants, white Evangelicals, and those that consider themselves non-affiliated to compare attitudes across religious groups. Triumphs and tribulations punctuated the year leading up to ISPU's fourth annual poll. Record-breaking voter turnout at the 2018 midterm elections led to the historic election of a diverse new class of Congress. At the same time, the Supreme Court ruled to uphold the travel ban, and the country faced the longest ever government shutdown. For the second year, in partnership with the Georgetown University's The Bridge Initiative, we track The National Islamophobia Index, measuring how much the public endorses anti-Muslim tropes. Our researchers examine protective factors against Islamophobia, as well as data-driven recommendations for those working to elevate American Muslim civic engagement and for those combating anti-Muslim bigotry.

Methodology

ISPU created the questionnaire for this study and commissioned Social Science Research Solutions (SSRS) to conduct a nationally representative survey of self-identified Muslims and Jews and a nationally representative survey of the general American public. Researchers examined the views of self-identified Protestants (parsing out white Evangelicals), Catholics, and the non-affiliated. White Evangelicals are routinely studied in religion survey research as a separate subgroup due to their unique social and political characteristics. In our analysis, we make comparisons among age and racial groups. A total of 2,376 interviews were conducted. ISPU owns all data and intellectual property related to this study.

SSRS conducted the survey of Muslims, Jews, and the general population for ISPU from January 8-25, 2019. SSRS interviewed 804 Muslim and 360 Jewish respondents. The sample for the study came from multiple sources. SSRS telephoned a sample of households that were prescreened as being Muslim or Jewish in SSRS's weekly national omnibus survey of 1,000 randomly selected respondents (n = 648) and purchased a listed sample for Muslim and Jewish households in both landline (from Experian) and cell phone (from Consumer Cell) samples, sample providers that flags specific characteristics for each piece of a sample (n = 133). In an effort to supplement the number of Muslim interviews that SSRS was able to complete in the given time frame and with the amount of available prescreened sample, SSRS employed a web-based survey and completed the final 383 Muslim subject interviews via an online survey with samples from a non-probability panel. SSRS used their sample in the probability panel to administer the general population portion of the survey (n = 1,108). These are respondents who have completed a survey through the SSRS omnibus and signed up for the probability panel. In an effort to balance out the general population probability panel, SSRS interviewed 104 non-Internet respondents through the omnibus survey, which uses a fully replicated, stratified, single-stage, andom-digit-dialing (RDD) sample of landline telephone households and randomly generated cell phone numbers.

For the Muslim and Jewish samples, the data are weighted to: 1) adjust for the fact that not all survey respondents were selected with the same probability, and 2) account for non-response across known demographic parameters for the Jewish and Muslim adult populations. The survey has a margin of error at a 95% confidence level of Muslims $\pm 4.9\%$ and Jews $\pm 7.6\%$. For the general population sample, the data are weighted to provide nationally representative and projectable estimates of the adult population 18 years of age and older. The survey has a margin of error at a 95% confidence level of general population $\pm 3.6\%$. For more details on polling methodology, visit www.ispu.org/poll.