

Editor's Perspective

This journal, namely the Journal of *Tawhīdic* Epistemology and Integration of Knowledge (JTEIK) is the flagship journal of the International Islamic University Malaysia (IIUM) for the enrichment of *tawhīdic* focused and knowledge integration discourse. Published by the IIUM Press, the journal is intended to be published twice a year, bimestrial by the middle and the end of every year.

Notwithstanding research articles, the journal also serves as a platform to promote academic debates on any topic within the journal's scope. For instance, an author may criticize and rebuttal the thesis or proposition made by another author's article published in the journal's previous volume. This will not only expand the discourse, but also will enliven it and make it academically, if not better, at par with other ideological frameworks available in the academic circle today. Hence, we invite not only Muslim scholars, but also non-Muslim scholars to contribute to the journal. In addition, in the subsequent volumes, we invite reflections, book reviews, conference reports and review articles as we believe these articles also have their respective importance.

We adopt the American Psychological Association (APA) 7th edition referencing style with a minimal number of endnotes as it allows scholars across different fields to be comfortable to contribute to the journal. This is because, perhaps, those scientists in natural sciences are more familiar with the APA format, while those philosophers are keener towards the Chicago referencing style i.e. footnotes, without ignoring the usefulness of the former format. It is hoped that this will encourage more integration and transdisciplinary approaches from scholars of different expertise.

As much as we can we will also try our best not to request any publication fee such as the Article Processing Charge (APC). The articles are also available online (open access) and can be downloaded for free.

When we talk about *tawhīdic* epistemology (TE) in comparison to Islamisation of Knowledge (IOK), it is not an alien or a new concept to the former. What is more, the latter is the pivotal concept that anchors all the other concepts within the former. To be exact, all these concepts cling to TE for their notional establishment, balance and solidity purposes (IIUM Policies and Guidelines on Islamisation, 2013, p. 17). TE is the backbone of IOK, so to speak, if we skeletonize the whole IOK theoretical structure.

Having the right epistemology, which is TE, is crucial for Muslim scholars as without it, the subsequent thinking and acting will not be in the correct path as approved by Allah i.e. not Islamic (see Bakar, 2008, p. 2; Malkawi, 2015, pp. 5-6; Ramadan, 2009, p. 301). This is acknowledged by non-Muslim philosophers and thinkers too, albeit not having Islam as the guiding framework, by stressing on the importance of having the correct epistemology (Habermas, 1972, pp. 67-69) or “epistemic virtue” (Baggini, 2023, pp. 4-5) prior to formulating any theoretical concept. This is because many philosophers or thinkers managed to establish school of thoughts, yet they are standing on cunning and persuasive arguments coupled with negative moral principles. These lead to many of today’s societal problems and predicaments.

For example, a non-Islamic thinker (hence, not employing *tawhīdic* epistemology in thinking process) may argue that in a democratic society, we should approve pedophiles as part and parcel of the country’s civic-minded citizens, as gender is a fluid concept, therefore, there is no limit for a person’s sexual preference and no one should say no to any of it, unless if you want to be labelled as un-democratic. The same goes for the categorization of the so-called “human animals” and “nonhuman animals”, and the egalitarian relation that they have with one another. Each party should not “harm” the opposite party as we are all equals. Not to mention that capitalism as the “best” political economy system that rewards those who are “hardworking” and punish those who are “idle” (Laslett, 1967, p. 43).

These abovementioned examples are acceptable to certain extent, for example power could shape gender bias, oppress animals and capitalism rewards those who are “go-getters”. However, to provide a thinking framework that give parameters to our arguments, they must be based on *tawhīdic* epistemology that will never lead us astray i.e. transgressing the Islamic framework while outlining our theoretical framework and paradigm. For example, a thinker with a *tawhīdic* mind will define gender as a fixed concept as outlined in the Islamic tenets; “harm” as oppositely different particularly when it comes to the sacrifice of, for instance, cows during *Īd al-Adhā*; and capitalism begets “periodic economic and financial crisis” (Bakar, 2010, p. 426) that lead to exploitations and oppressions of those without enough capital, no matter they are indolent or not.

In conclusion, as mentioned, it is hoped that the journal will become the “breeding ground” for vibrant academic discourses on the topic. Great scholars say that a school of thought is not

established by claiming that such a thinking school has been built, but it is through constant development and solidification of related concepts that enable one to be formalized.

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