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Note from the Editor

In this issue of *Intellectual Discourse* (Vol. 29, No. 2), a total of five research articles are presented to our esteemed readers. These articles reflect the results of research carried out by academics and researchers based not only at International Islamic University Malaysia but also from other universities at home and abroad. In a few of the articles in this issue, they were also written as collaborative efforts. In addition to the research articles, this issue also contains a book review and a conference report. As the new editor of *Intellectual Discourse*, I must acknowledge the immense efforts and dedication of Almarhum Associate Professor Dr. Ishtiaq Hossain, who was editor of the journal from Vol. 25, No. 2 until Vol. 29, No. 1, spanning a prolific period of four years. May Allah SWT grant him forgiveness and bestow upon him Jannah.

The first article (*Revisiting the History of Early Settlements in Pulau Pinang: The Contributions and Legacies of Rawa People*), authored by Suhaila Abdullah and Fauziah Fathil, focuses on the Rawa people as a group of inhabitants who have made Pulau Pinang as their homeland long before the colonial British rule of Malaya. The article traces the Rawa people from West Sumatra who are historically familiar with both Pinang Island as well as the mainland area of Seberang Perai. The authors utilized qualitative methods of inquiry that emphasizes on the existence of Malay settlements prior to the British and the contribution of the Rawa people and other Sumatran migrant groups to the early socio-economic and political development of Pulau Pinang, a fact that deserves acknowledgment and recognition.

The second article (*A Framework of Good Governance in Regulating Religious Extremism in Malaysia*) by Elmira Akhmetova, Rabi'ah Aminudin, Nadzrah Binti Ahmad, Sharifah Syahirah, and Izzuddin M. Jaafar presents a framework of good governance in regulating religious extremism in Malaysia. The article asserts the vulnerability of religious sentiment to be exploited by violent extremist groups for recruitment

and mass mobilization, and a call for the sustainability of Malaysia's moderate Islam. Secondly, the article, which uses both qualitative and quantitative methods, triangulates its findings to identify two levels of factors, individual and socio-cultural/governance, which contribute to the growth of religious extremism due to external and socio-economic drivers and political grievances. In short, the void of good governance is a foundational issue. The article identifies the authorities responsibility to promote the principles of good governance by developing socio-economic and political resilience, and also by facilitating a moderate and authentic understanding of Islamic principles and values for Malaysia's long-term nationbuilding in the context of security and public order.

Lailufar Yasmin, author of the third article (*Women as Agents of Violence in Bangladesh—The Perks of Being Wallflowers*), meanwhile, argues for the need of a wider and more in depth research of women's involvement in extremism in Bangladesh. Due to violence often being seen as the domain of men, the supposed passivity of women in conflicts is seen as a residual of patriarchy. Her study aims to fill this gap as an indigeneous element of extremism or as a global pattern. The qualitative study identifies the perception of women as the titular 'wallflowers', hence marginalized, have further made them them vulnerable to radicalization and recruitment. This requires the need of research and engagement activities to fill the gap on gender and family dynamics on the nature of violent extremism in Bangladesh.

The fourth article (*Understanding Community Needs for Better Corporate Social Responsibility in Pulau Pinang and its Educational Implications*) authored by Fazreena Mansor, Hasnizawati Hashim, Siti Aishah Mohamad, Ilyani Azer, and Muhammad Zainuddin Mohamed Azudin, looks into the impact of CSR (Corporate Social Responsibility) on local communities where little attention has been given to understanding its impact on the communities. The authors' consider CSR practice as relatively immature due to companies failing to understand the community needs and the method to effectively fulfill these needs. At the same time, it is also believed that the social work profession shares common values with CSR. This study attempts to understand the gap in CSR delivery through the lens of its recipients by investigating current practices and perceptions on CSR function and the potential involvement of social workers in this field. In-depth interviews were conducted with CSR recipient communities in Pulau Pinang providing

evidence that widens the understanding of how efficient CSR specialists can optimize their roles while providing a basis for the establishment of an appropriate educational curriculum in support of the sector and its necessity for business and corporate ethics.

Finally, in the fifth article (*Waqf* and its legal framework in Sri Lanka: A Preliminary Study) by Muhammed Buhary Muhammed Thabith and Nor Asiah Mohamad, *Waqf* or religious endowment implementation and management revivalism are deliberated. The authors discuss *Waqf* reforms in Sri Lanka, such as the introduction of the Ministry of *Waqf*. The article looks into the historical evolution as well as the status quo of *Waqf* governance in Sri Lanka by employing doctrinal analysis based on past literature as well as the laws governing *Waqf*. After exploring the origin of *Waqf* under Islamic law, it discusses the application of the *Waqf* Act in Sri Lanka. The current challenges and issues of the *Waqf* legal framework for the Muslim Mosques Charitable Trusts or *Waqf* Act (MMCTWA) in Sri Lanka are also evaluated, revealing positive development in *Waqf* management, but a lack of overall awareness from which sustainable support and cooperation from the various socio-economic and political stakeholders are required.

Danial Mohd Yusof
Editor

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Research Articles

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