

Intellectual Discourse

Volume 31

Number 2

2023



International Islamic University Malaysia
<https://journals.iium.edu.my/intdiscourse/index.php/id>

Intellectual Discourse

Volume 31

Number 2

2023

Editor-in-Chief

Danial Mohd Yusof
(Malaysia)

Editor

Tunku Mohar Mokhtar
(Malaysia)

Associate Editors

Anke Iman Bouzenita (Oman)
Khairil Izamin Ahmad (Malaysia)
Saodah Wok (Malaysia)

Book Review Editor

Mohd. Helmi Bin Mohd Sobri
(Malaysia)

Editorial Board

Abdul Kabir Hussain Solihu (Nigeria)
Badri Najib Zubir (Malaysia)
Daniel J. Christie (USA)
Habibul H. Khondker (UAE)
Hafiz Zakariya (Malaysia)
Hazizan Md. Noon (Malaysia)
Hussain Mutalib (Singapore)
Ibrahim M. Zein (Qatar)
James D. Frankel (China)
Kenneth Christie (Canada)
Nor Faridah Abdul Manaf (Malaysia)
Rahmah Bt Ahmad H. Osman
(Malaysia)
Serdar Demirel (Turkey)
Shukran Abdul Rahman (Malaysia)

Syed Farid Alatas (Singapore)
Thameem Ushama (Malaysia)

International Advisory Board

Anis Malik Thoha (Indonesia)
Chandra Muzaffar (Malaysia)
Fahimul Quadir (Canada)
Farish A. Noor (Malaysia)
Habib Zafarullah (Australia)
John O. Voll (USA)
Muhammad al-Ghazali (Pakistan)
Muhammad K. Khalifa (Qatar)
Redzuan Othman (Malaysia)

Founding Editor

Zafar Afaq Ansari (USA)

Intellectual Discourse is a highly respected, academic refereed journal of the International Islamic University Malaysia (IIUM). It is published twice a year by the IIUM Press, IIUM, and contains reflections, articles, research notes and review articles representing the disciplines, methods and viewpoints of the Muslim world.

Intellectual Discourse is abstracted in *SCOPUS*, *ProQuest*, *International Political Science Abstracts*, *Peace Research Abstracts Journal*, *Muslim World Book Review*, *Bibliography of Asian Studies*, *Index Islamicus*, *Religious and Theological Abstracts*, *ATLA Religion Database*, *MyCite*, *ISC* and *EBSCO*.

ISSN 0128-4878 (Print); ISSN 2289-5639 (Online)

<https://journals.iium.edu.my/intdiscourse/index.php/id>

Email: intdiscourse@iium.edu.my; intdiscourse@yahoo.com

Published by:

IIUM Press, International Islamic University Malaysia
P.O. Box 10, 50728 Kuala Lumpur, Malaysia
Phone (+603) 6196-5014, Fax: (+603) 6196-6298
Website: <http://iiumpress.iium.edu.my/bookshop>

Intellectual Discourse
Vol. 31, No. 2, 2023

Contents

<i>Note from the Editor</i>	319
 <i>Research Articles</i>	
The Philosophical Sufism of Harun Nasution: A Phenomenological-Historical Investigation of The Influence of Neo-Mu'tazilism <i>Ahmad Farouk Musa</i> <i>Piet Hizbullah Khaidir</i>	325
Students' Awareness and Participation in the Education for Peace in Bosnia and Herzegovina <i>Almasa Mulalić</i>	345
Objectivity Threats: Would it Jeopardise Malaysian Internal Auditors' Risk Judgment Quality? <i>Fazlida Mohd Razali</i> <i>Jamaliah Said</i> <i>Razana Juhaida Johari</i> <i>Norizelini Ibrahim</i>	369
Shifting Tides: Malaysia's 2023 State Assembly Elections <i>Abdul Rashid Moten</i>	397
Legitimacy of Smart Contracts Written in Encrypted Code on Blockchain Technology Under Current Contract Law: A Comparative Study <i>Ghassan Adhab Atiyah</i> <i>Nazura Abdul Manap</i> <i>Saidatul Nadia Abd Aziz</i>	421

<p>The Main Tendencies of Discourse Representation of Immigrant Workers in Malaysia: A Critical Discourse Analysis in The Star and Malaysiakini Online News Portals <i>Noorfarida Filzah Bt Mohd Sobri Paridaluddin</i> <i>Ainul Azmin Bt Mohd Zamin</i></p>	445
<p>Examining the Relationship between Prophetic Leadership and Cultural Intelligence (CQ): Lessons from the Cultural Diplomacy of <i>Anṣār</i> and <i>Muhājirūn</i> <i>Faizah Idrus</i> <i>Zurina Abdul Ghani</i></p>	475
<p>Management Strategy and Challenges for Religious Radio Stations in Malaysia <i>Intan Soliha Ibrahim</i> <i>Azlan Abbas</i> <i>Juliana Abdul Wahab</i></p>	501
<p>The Confronts of Edutourism in the Post-COVID-19 Pandemic Era: A Malaysian Perspective <i>Mohammad Moshiur Rahman</i> <i>A K M Ahasanul Haque</i> <i>Fatin Husna Suib</i></p>	525
<p>‘Morning Slaps’ <i>Da’wah</i>: A Study on @taqy_malik Instagram Account Registers <i>Rizki Amalia Sholihah</i> <i>Dawam M. Rohmatulloh</i></p>	551
<p>Gender Issues and the Distorted Narrative in Women Leadership in China: The Case of Empress Dowager Cixi (1861-1908) <i>Muhamad Daniel Ibrahim Yaacob</i> <i>Siti Zuliha Razali</i> <i>Muhammad Fabriansyah</i></p>	575
<p><i>Review Article</i></p>	
<p>The Sun Rises in the West: A Review Essay on Ismailism <i>Reviewer: Carimo Mohamed</i></p>	597

Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ	a		اَ، اِيَّ	an
اُ	u		اُو	un
اِ	i		اِي	in
اَ، اِ، اِيَّ	ā		اُو	aw
اُو	ū		اِيَّ	ay
اِي	ī		اُو	uww, ū (in final position)
			اِيَّ	iyy, ī (in final position)

Source: ROTAS Transliteration Kit: <http://rotas.iium.edu.my>

Students' Awareness and Participation in the Education for Peace in Bosnia and Herzegovina

Almasa Mulalić*

Abstract: This research explores the education for peace (EFP) in a multicultural and post-conflict state of Bosnia and Herzegovina. The purpose of this study is to determine *EFP awareness and participation among high school and college graduates*. This research used the survey method to analyse students' awareness and participation in the EFP in their high schools and colleges. The same method was used to analyse students' perceptions of the EFP and the culture of peace among the students. The results indicated very low awareness and participation of students in the EFP. Regarding the student's perception of EFP and the culture of peace among the students, the results indicated that there is insufficient implementation of EFP in high schools and colleges in Bosnia and Herzegovina. This indicates that with an introduction of the EFP in the schools, curricula, seminars, programmes, and textbooks the culture of peace would increase among the students, which is one of the main assumptions of this study. These findings led to our main recommendation that an introduction of EFP in high schools and colleges and active involvement of students through the learning process may lead to greater multicultural understanding within the culture of peace, tolerance, and understanding in Bosnian multicultural society.

Keywords: *Education for Peace; Student's Awareness; Student's Participation; Dialogic Culture; Culture of Peace.*

Abstrak: Penelitian ini didorong oleh minat penulis untuk mengetahui persepsi pelajar terhadap pendidikan untuk keamanan (EFP) dalam keadaan berbilang budaya dan pasca konflik Bosnia dan Herzegovina. Tujuan kajian

* Associate Professor, Department of English Language Teaching, Faculty of Education, International University of Sarajevo, Hrasnička cesta 15, 71210, Ilidža, Sarajevo. Email: amulalic@ius.edu.ba

ini adalah untuk menentukan kesedaran dan penyertaan EFP dalam kalangan graduan sekolah menengah dan kolej. Penyelidikan ini menggunakan kaedah tinjauan untuk menganalisis kesedaran dan penyertaan pelajar dalam EFP di sekolah menengah dan kolej mereka. Kaedah yang sama digunakan untuk menganalisis persepsi pelajar terhadap EFP dan budaya keamanan dalam kalangan pelajar. Keputusan menunjukkan kesedaran dan penyertaan pelajar yang sangat rendah dalam EFP. Mengenai persepsi pelajar terhadap EFP dan budaya keamanan di kalangan pelajar, keputusan menunjukkan bahawa pelaksanaan EFP tidak mencukupi di sekolah menengah dan kolej di Bosnia dan Herzegovina. Ini menunjukkan bahawa dengan pengenalan EFP di sekolah, kurikulum, seminar, program, dan buku teks budaya keamanan akan meningkat dalam kalangan pelajar, yang merupakan salah satu andaian utama kajian ini. Penemuan ini membawa kepada cadangan utama kami bahawa pengenalan EFP di sekolah menengah dan kolej dan penglibatan aktif pelajar melalui proses pembelajaran boleh membawa kepada pemahaman pelbagai budaya yang lebih besar dalam budaya keamanan, toleransi dan persefahaman dalam masyarakat berbilang budaya Bosnia.

Kata Kunci: pendidikan untuk keamanan; kesedaran pelajar; penyertaan pelajar; budaya dialogic; budaya keamanan.

Introduction

Research Background

Bosnia and Herzegovina as a multicultural state is home to different ethnic groups, religions, and traditions. Throughout history, diverse ethnic interests, influenced and shaped by the neighbouring countries, have affected Bosnian interethnic relations (Mulalic, 2019, 57-81). Bosnian multiculturalism has been praised within former Yugoslavia but during the 1990s it could not prevent a violent conflict. Consequently, more than three years of war were fought in Bosnia and Herzegovina between internally self-proclaimed quasi-states, the Federal Republic of Yugoslavia and the Republic of Croatia. The war in Bosnia and Herzegovina was closely related to the breakup of former Yugoslavia and territorial pretensions by the neighbouring countries. The war also resulted in greater polarisation of the society and the emergence of three distinct ethnic groups such as Bosniaks (50.12%), Serbs (30.83%), Croats (15.43%), and Others (2.73%). After the end of the conflict, the

negative implications of ethnic cleansing, crimes against humanity, and genocide have further widened the multicultural gap.

Ethnic cleansing occurred in the majority of Bosnia territories, whereby large numbers of Bosniaks were forced to flee their homes. In 1995, ethnic cleansing culminated in the Srebrenica Genocide in which the Serb military forces executed systematically 8,372 Bosniak men and boys. Then, ethnic and territorial polarisation has been constitutionally strengthened due to the ethnically framed Dayton Peace Agreement (DPA). Almost three decades after signing the DPA it is evident that it prevents more lively progress towards Euro-Atlantic integration. Annex IV (Constitution) of the DPA had envisioned a highly decentralised and ethnically divided state, composed of two entities, one district and ten cantons. This polarisation has enabled ethno-nationalist leaders to use right-wing populism and nationalist ideology to ensure political support, which resulted in an expression of negative perceptions among the people and further divisions and polarisation.

With the rise of populism, right-wing nationalism, and hate speech, the manipulation of ethnicity, religion, and language became a political tool for further polarisation of the society, which was primarily aimed at political support and winning the elections (Torsti, 2003, 148; Hayden, 2011, 487-517). In this regard, the education system became highly politicised, and the schools replicated and reinforced socio-political and ethnic divisions within the education system. There are 56 schools that work according to the "two schools under one roof" system, which resulted in administrative and ethnic polarisation of school principals, teachers, and pupils. The school directors and principals are appointed by the majority ethnic political parties in power. Then, the universities purposefully create and propagate the ethno-nationalist ideology and narrative of a particular ethnic group, which is based on the exclusion and radical negation of the other ethnic groups on their territory. In addition, very often teachers, students, and parents are misled and manipulated to support such ideological and ethno-nationalistic narratives (Plasto, 2019, 231-233; Pašalic-Kreso, 2008, 353-374; Perry and Keil, 2013, 832).

Moreover, the education system has not been harmonised with the *Universal Declaration of Human Rights*, the *Convention of the Rights of the Child*, and the *Convention on the Elimination of All Forms of*

Racial Discrimination (CERD) (Bakić and Mujagić, 2021, 228-237). On the contrary, there is a permanent need to defend one's ethnicity, nationality, religion, culture, and language, which has created a strong sense of ethnocentrism, ethnic divisiveness, and polarisation (Mujkić, 2012, 1-24; Pašalić-Kreso, 2008, 356-357; Veličković, 2012, 8). In the last few decades, very few limited attempts have been made to introduce the EFP in schools and colleges. Very few EFP training programmes were introduced after the end of the war to foster peace, reconciliation, the democratisation process, and the building of a new post-war society (Tinker, 2016, 38-39; Emkic, 2018, 38-46; Fairey and Kerr, 2020, 142-164). Such limited EFP activities have been carried out under international tutelage, for example, those of the International Education for Peace Institute based in Switzerland.

The Rationale for the Research

This study was motivated by the researcher's curiosity about students' awareness and participation in the EFP and the belief that an ethnically polarised education system could be encountered by the EFP programmes. The researcher is convinced that such programmes could become a vehicle for promoting and fostering understanding, reconciliation, and co-existence in a Bosnian multicultural society. This is especially the case with students who need to develop peace capacity, which requires knowledge, skills, and experience. In this regard, educational institutions, schools, and universities have a role to play in the promotion and implementation of the EFP (Emkic, 2018, 37-45). However, to what extent do peace activists and educators advocate peacebuilding, reconciliation, and interethnic relations in Bosnia and Herzegovina (Belloni, 2001, 163-180; Kappler and Richmond, 2011, 263-265)? Then, to what extent has the education system been actively used in fostering the EFP in countering ethnic, religious, ideological, and cultural polarisation of the society? Social change as such depends on the education system because it must ensure not only the dissemination of knowledge and skills but also equality, cooperation, mutual understanding, cross-community understanding, tolerance, and respect for diversity.

These challenges should be assessed within the framework of the EFP, especially regarding students' awareness and participation in EFP programmes, which is one of the main objectives of this study.

In addition, the EFP should purposefully raise students' awareness to develop a culture of peace and dialogue. Current challenges to the multicultural, multi-ethnic, and multi-religious foundations of Bosnia and Herzegovina could be encountered through the EFP. Fostering peace, reconciliation, and a dialogic culture to counter ethno-nationalism could prevent new interethnic conflicts. Thus, our main aim is to test how the culture of peace could further enhance the culture of tolerance, understanding, kindness, empathy, social integration, and universal love, especially in multicultural and multiethnic post-war societies (Hermans, 2001, 24-28; Slatina, 2005, 89). All the reasons mentioned above provoked an interest of the researcher to dwell deeper into the issue of EFP and to look for the right insights for its implementation.

Objectives

If the Education for Peace (EFP) is fundamentally a process of engaging young students, the main question that arises what is the level of awareness and participation of the students in high schools in the EFP? Analysing awareness and participation shall certainly provide an answer to the question of how young people cope with a polarised society and hostile multicultural environment. Have they participated in EFP programmes and how new multicultural and peace narratives might help them in coping with such polarisation? Most of the survey questions in this research examine students' exposure and participation in the EFP courses, lectures, and programmes. It is essential to question to what extent students are aware of the EFP, whether they have attended any course or activity in the EFP, or whether have they read any textbook or text that explores the EFP in their high schools and colleges. Thus, the main objective of this paper was to measure students' awareness and participation in the EFP programmes. Then, it is significant to determine the perception of the EFP and the culture of peace among young people, which is especially the case with conflict and post-conflict societies.

The study was conducted to achieve the following objectives:

1. To analyse students' awareness of the EFP in their high schools and colleges.
2. To examine students' active participation in the EFP programmes, lectures, seminars, and training.
3. To find out the students' perceptions about the EFP and the creation of a culture of peace among young people.

Theoretical Review and Contextualisation

The concept of peace education

The EFP is both an educationally and socially directed process that involves knowledge of values and virtues, which will enable young people to develop a culture of peace capacities. Thus, in post-conflict societies, social awareness, and consciousness of a need for the EFP is a precondition for peace and stability. Society should continuously promote values of peace, understanding, coexistence, human rights, and democracy to prevent prejudice, discrimination, and violence. In this regard, the power of the EFP is to integrate multicultural societies by creating awareness and involving students in active learning about EFP. With the adoption of a World Declaration by UNICEF in 1999, different peace-related programmes have been introduced, especially in post-conflict societies. According to the UNICEF definition, the EFP is “the process of promoting the knowledge, skills, attitudes, and values needed to bring about behaviour changes that will enable children, youth, and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level” (Günçavdı and Polat, 2020, 239). Following these developments, UNICEF initiated curriculum reforms and the integration of peace studies in Bosnia-Herzegovina. Then, the International Institute for Peace Education incorporated the peace curricula into a national cluster of subjects (Close, 2011, 269-281; Clarke-Habibi, 2005, 9-20).

The EFP as a concept and definition has undergone different stages of development. Some definitions focus primarily on the EFP as a vehicle for conflict prevention and promotion of the culture of peace. In this regard, Harris and Morrison (2013) argued that the EFP includes “listening, reflection, problem-solving, cooperation and conflict resolution . . . nonviolence, love, compassion and reverence for all life” (p. 11). Other definitions consider the EFP as a process wherein the students learn about values, virtues, and attitudes important and sensitive to others. Thus, the EFP aims at “peace capacity building” among young people and students, which is inevitable in resolving and preventing conflict and building a culture of peace and dialogue. The process of the EFP begins with inculcating a culture of peace in the minds of the students and the young people (Saloman, 2002; Bar-Tal, 2002). These

definitions indicate that the EFP is grounded on knowledge, skills, and capacities that bring about behavioural and thinking change among students who tend to understand better the meaning and the purpose of the culture of peace in multicultural societies.

The EFP is based on the noble values of love, trust, justice, understanding, coexistence, and respect for all human beings. Therefore, the EFP is inevitable for multicultural societies that need to maintain and strengthen their interdependent diversities. Not only would the EFP nurture these values, but it would educate and create new generations that will take an active role in fostering a culture of peace. This was the idea that primarily motivated this study. Thus, the EFP engages students in active learning and equips them with the tools, skills, and knowledge to promote a culture of peace in multicultural societies and the ever-changing global world. In highly polarised societies, where right-wing populists use social media and modern digital technologies to promote radical and violent ideas, schools and universities must give alternatives to young people by providing them with EFP courses, lectures, training, and programmes.

Teaching Peace Education

The EFP requires active learning and a conducive educational environment. In this regard, parents, teachers, and schools take up the responsibility of the EFP implementation and achieving a culture of peace and understanding. In this regard, teachers have the responsibility of fostering student interaction, collaboration, and cooperation. Students' capacity greatly depends on their learning, knowledge, skills, and experience in the EFP, which is greatly extended to universal values. These learning components also correspond to Bloom's taxonomy of learning (Kirkpatrick and Kirkpatrick, 2016). In this regard, teachers play the most important role in peace pedagogy. Besides teachers, the education institutions and schools must (re)consider their educational objectives, curricula, textbooks, instructional materials, and teachers' training in the EFP.

A cooperative learning environment that includes opportunities for speaking and expressing views about the EFP shall necessarily contribute to the development of a culture of peace. Such objectives of cooperative learning could be reached through experience-based learning, teamwork, class discussion, and open discussion. In this regard, a cooperative

learning environment and the facilitating role of the teachers can enhance the students' skills of listening, reflection, cooperation, and dialogue. Cooperative learning is closely related to critical thinking that enables students to work together and tackle opposing views, motives, biases, assumptions, prejudices, and viewpoints (Adetoro, 2015, 325-330; Mulalić & Obralić, 2019). Critical thinking is key to communication competencies and the arts of dialogue, which are inevitable for post-conflict societies, in countering racism, chauvinism, ethno-nationalism, discrimination, and xenophobia (Roberts, 2003, 169-183).

Research design and instrument

This research employed a survey consisting of two parts: the first part used a Likert scale to measure three main constructs such as awareness, participation, and culture of peace and the second part used open-ended questions to explore participant's opinions. The descriptive data about students' awareness and participation in the EFP was obtained through the quantitative and qualitative survey methods. Then, open-ended questions were analysed through the basic classification of the answers.

This survey was developed by reviewing the literature on the EFP and the research instrument was based on the contextual requirements of Bosnia and Herzegovina. The Flower-Petal Model and Integrative Theory of Peace (ITP) were used for structuring questions on a culture of peace (Toh, 2006, 1-17; Danesh, 2010, 253-268). In addition, an adapted survey was contextualised according to the education framework of Bosnia and Herzegovina. The questionnaire was divided into three parts: a) demographic data, b) survey questions on awareness, participation, and perceptions of the culture of peace, and c) open-ended questions. Considering the objectives of the study, we used questionnaire items with a 5-point Likert Scale. To ensure that the questionnaire had content validity a broad literature review was conducted on similar studies and the number of redundant items in the survey was eliminated. To determine the reliability and internal consistency of the questionnaire Cronbach's Alpha was used. The total number of items in the questionnaire was 17, and overall, the value of Cronbach's Alpha was .838.

A Case Study of IUS Students

A case study is a research method that involves an in-depth analysis of a particular individual, group, or situation. It is often used in social

sciences, business, education, and other fields to explore complex issues and understand real-world problems. In a case study, researchers collect and analyse data from multiple sources, such as interviews, surveys, observations, and documents. The data is then organised and presented in a detailed and comprehensive manner, often including quotes and descriptions of participants' experiences and perspectives. Case studies are typically conducted to gain a deeper understanding of a particular phenomenon or to explore a particular research question. They can be used to investigate complex issues, examine how and why certain events or behaviours occurred, or test theoretical concepts in real-world situations.

This case study addressed the awareness of EFP among IUS students. In their educational experience, they were supposed to participate in different activities through workshops, study trips, and short courses. All these activities are determined by the law and are mandatory extracurricular activities in all primary and secondary schools in BiH. Bosnia and Herzegovina has a tumultuous history, marred by conflict, war, and ethnic tensions. In the aftermath of the Bosnian War, which lasted from 1992 to 1995, the country has made significant strides towards rebuilding and promoting peace. One important component of this effort has been peace education, which seeks to promote mutual understanding, tolerance, and respect for diversity among different communities in Bosnia.

The first-year enrolled students at the International University of Sarajevo (IUS) were selected for the study. In the Academic Year 2022/2023 the International University of Sarajevo enrolled 850 students in five different faculties and 21 different study programmes. The researcher selected newly enrolled students and distributed the questionnaire to them during their classes. Students come from different parts of Bosnia and Herzegovina. They graduated from Gymnasiums, *Madrasas*, and Technical or Vocational high schools. Theoretically, newly enrolled students at the International University of Sarajevo should have been exposed to the EFP in their high schools and colleges. The researcher was actively involved in the process of data collection, visiting classrooms, and explaining to the participants the scope and purpose of the survey.

Results, Analysis and Discussion

Quantitative results and analysis

A total of 366 students returned completed survey forms. The participant demographics are displayed in Table 1.

Table 1. Research Participants

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	160	43.7	43.7	43.7
	Female	206	56.3	56.3	100.0
	Total	366	100.0	100.0	

160 male and 206 female students participated in the research.

RQ1: *Are students aware of the EFP in their high schools and colleges?*

Table 2. Awareness

AWARENESS	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
1. Most of the students are aware of the presence of the Education for Peace (EFP) during their primary and secondary school studies.	21.3	37.7	23.5	13.7	3.8
2. Education for Peace (EFP) is often present in public discussions like newspapers, TV and digital media.	16.9	40.4	23.0	18.6	1.1
3. Education for Peace (EFP) is being promoted via social and digital media.	15.8	29.5	30.1	21.3	3.3
4. I am aware of the Education for Peace (EFP) because my teachers talked about issues related to it in their courses.	29.5	30.6	19.7	16.4	3.8

According to Table 2, statement number 1, 59% of the respondents stated that they were not aware of the presence of the EFP in their primary and secondary schools. It's possible that the information about the EFP programme was not communicated effectively to the students, leading to a lack of awareness. Also, the programme may not have been promoted extensively or effectively, leading to limited awareness among the students. The 2nd statement tested respondents' opinions on whether peace education is present in public discussions, whereby 57% of the respondents strongly disagreed and disagreed with this statement. Many people may not be aware of what peace education is and how it can be promoted through public discussions. Hence, there may be misconceptions about peace education, with some people thinking that it is a soft or unrealistic approach to dealing with conflicts. In some cases, political polarisation may lead people to reject the idea of peace education because they associate it with a particular political ideology. To address this issue, it may be helpful to increase awareness about the benefits of peace education and its potential to contribute to a more peaceful society. This could involve promoting peace education in public discussions, providing information about successful peace education programmes, and engaging with individuals and organisations that are resistant to the idea of peace education. It may also be important to address any misconceptions or misunderstandings about peace education and to emphasise its importance in promoting social cohesion and conflict resolution.

The third statement attempted to determine whether students are aware of peace education on social and digital media. 45% of the participants strongly disagreed and disagreed with this statement while 30% were undecided. Thus, the participants held the belief that there was not enough information about peace education on social and digital media. Peace education content may be limited or difficult to find on social and digital media platforms, particularly if there are not enough content creators or if the platforms are not designed to promote peace education. The 4th statement "*I am aware of the education for peace (EFP) because my teachers talked about issues related to it in their courses*" was designed to check the application of the (EPF) in Bosnian high schools and colleges. According to the results, 30,6% of the students agreed that there was no mention of EFP in their schools, and 29,5% of the students strongly agreed with the statement. 16,4% agreed

that they heard about EFP from their professors and 3,8% strongly agreed with the statement. 19,7% of students were undecided regarding this statement.

Similar questions as in above Table 2, related to students' awareness of the EFP, were examined in several studies (Clarke-Hibbi, 2005; Zainab, Lodhi & Fatima, 2021). The results in these studies and our results depict very low EFP awareness among high school and college students. Therefore, increasing students' awareness requires EFP promotion via specific programmes, courses, lectures, and digital media. Such awareness shall contribute to developing awareness of the importance of knowledge of the EFP. This is especially the case with post-conflict societies where students' awareness of the EFP is often the first step towards coping with diversity, post-conflict feelings, traumas, and the sense of guilt and justice.

RQ2: *To what extent did students participate in EFP?*

Table 3: Participation

PARTICIPATION	Strongly Disagree %	Disagree	Undecided	Agree	Strongly Agree
5. I have had peace education as a course during my high school education	52.5	30.1	4.4	9.8	3.3
6. I still remember some instructional materials on the Education for Peace (EFP) from my high school	48.1	27.9	10.4	12.0	1.6
7. Education for peace is integrated into the high school curriculum	47.5	28.4	15.3	8.2	0.5
8. I still remember some interethnic students' debates from my high school	28.4	30.1	16.4	20.8	4.4
9. Participation in the education for peace can effectively foster non-violent ethics among youth	6.0	9.8	27.9	37.7	18.6

In determining students' participation in EFP, statement number 5 queried whether students had a course related to the EFP and how far they actively participated in EFP. 52,5% of the students strongly disagreed with the statement, 30,1% of the students disagreed with the statement and 13,1% of the students stated that they had a course on EFP in their schools. Then, statement 6 "*I still remember some instructional materials on the education for peace (EFP) from my high school*" was designed to test students' experience with the EFP from their high schools. 48,1% of the students strongly disagreed with the statement and 27,9% of the students agreed with the statement. This indicates that students do not remember some materials related to the EFP, provided by their teachers in their schools and colleges. Very similar results are shown about the integration of the EFP into high schools' curricula, i.e., statement number 7. Then, statement 8, "*I still remember some interethnic student's debates from my high school*" yielded somehow different results. Several students reported that they remember students' inter-ethnic debates from their schools. 20,8% of the students agreed on the statement whether they remembered debates about interethnic topics, however still 58,4% of students strongly agreed and agreed that there were no such debates in their schools. Then, students presented different beliefs about statement 9, i.e., participation in the EFP and its' contribution to fostering non-violent ethics among young people. 37,7% of the students agreed with the statement and 18,6% of the students strongly agreed. It is interesting to note that 27,9% of the students were undecided regarding this statement and only 15,8% of students disagreed.

Students' active participation in the EFP requires curriculum changes and syllabi purposefully designed for high schools and colleges. Many participants in their open-ended questions also articulated a need for the introduction of the EFP as a course, which also requires a direct commitment from schoolteachers. Adequate training is mandatory for teachers so that they develop knowledge and skills to impart to students with a sense of importance to the EFP. Then, active participation in the EFP also involves co-curricular activities whereby students could participate in peace clubs and programmes. The results in Table 3 indicate a lack of EFP lectures, materials, training, and debates, which inhibit students' active participation in the EFP in Bosnian high schools and

colleges. Therefore, education policymakers and education institutions must (re)consider their mandate in delivering the EFP to the citizenry.

RQ3: *To what extent students are aware of the culture of peace?*

Table 4: Culture of Peace

CULTURE OF PEACE	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
10. The Education for Peace (EFP) can help in shaping the future based on cooperation, intercultural awareness and common social interests in BiH	1.6	1.6	20.2	46.4	30.1
11. Participation in the Education for Peace (EFP) can reduce conservative and violent attitudes among youth	2.7	5.5	24.6	41.5	25.7
12. Education for peace (EFP) can help in enhancing social harmony and intercultural sensitivity in BiH	3.3	4.9	25.7	45.9	20.2
13. Education for peace should be included in the curricula alongside a national group of subjects like language, history, and geography.	5.5	6.6	22.4	38.8	26.8
14. Education for peace (EFP) can help in dismantling the culture of war and violence	7.1	6.6	24.6	37.7	24.0
15. BiH high schools are very effective in the promotion of education for peace	30.1	37.7	21.9	7.7	2.7
16. There is an obvious mismatch between the Education for Peace (EFP) and the effective promotion of human rights and responsibilities	4.4	8.2	59.0	21.3	7.1
17. There is an obvious mismatch between the education for peace (EFP) and conflict resolution and transformation	3,8	9,8	62,8	18,0	5,5

According to the survey results and statement 10, 30.1% of the students strongly agreed that EFP can help in shaping the future based on cooperation, intercultural awareness, and common social interest in BiH, while 46,4% of the students agreed with the statement. 20,2% of the students were undecided and only 3,2% of the students disagreed and strongly disagreed with the statement. Then, on statement 11, whether participation in the EFP can reduce conservative and violent attitudes among youth, 25,7% percent of the students strongly agreed with the statement and 41,5% of the students agreed with the statement. 24,6% were undecided and only 8,2% of the students strongly disagreed and disagreed with the statement. Then, on statement 12, "*The education for peace (EFP) can help in enhancing social harmony and intercultural sensitivity in BiH*" 66,1% of the students strongly agreed and agreed while 25,7% of the students were undecided. Only 7,2% of the students strongly agreed and agreed with this statement. According to the students' observation, 26,8% strongly agreed with statement 13 that "*The education for peace should be included in the curricula alongside with a national group of subjects like language, history and geography*" while 38,8% of the students agreed with this statement, and 22,4% of the students were undecided. Only 12,1% of the students strongly disagreed and disagreed with the statement. Then, statement 14, "*The education for peace (EFP) can help in dismantling the culture of war and violence*" indicates that 61,7% of students mostly strongly agreed and agreed with the statement while 24,6% were undecided and 13,6% of the students strongly agreed and agreed with this statement. Then, statement 15 tested school effectiveness in the promotion of the EFP. According to the results, 67,8% of the students strongly disagreed and disagreed with this statement while 21,9% of the students were not sure about the statement. Only 10,4% of the students strongly agreed and agreed with the statement. In statement 16, "*There is an obvious mismatch between the education for peace (EFP) and an effective promotion of human rights and responsibilities*" most of the students were undecided, which shows that students were confused regarding the general potential positive effects of EPF on population in BiH. A very similar response was yielded from statement 17 "*There is an obvious mismatch between the education for peace (EFP) and conflict resolution and transformation*".

The main determinant of postmodern society is risk and it contributed to polarisation among the people, which is strongly present in post-conflict societies with a weak democratic system. Besides these challenges, Bosnia and Herzegovina must cope with ethno-nationalist determinants that also affect social cohesion and coexistence. According to the results in Table 4, the participants strongly agreed on the importance of the EFP and the culture of peace among the people. The participants supported the idea that cooperation, intercultural awareness, social harmony, dialogue, and intercultural sensitivity could be fostered through the EFP. In addition, the EFP is inevitable to counter the culture of war, violence, and any form of discrimination. Slatina (2018), one of the leading Bosnian peace education scholars, argued that peace and dialogic culture could transform the interethnic relationships in Bosnian post-conflict society. If properly implemented, the culture of peace could enhance the culture of tolerance, understanding, kindness, empathy, social integration, and universal love. In addition, the culture of peace is grounded on knowledge, skills, and attitudes that are inevitable for students' development of mindfulness, attitudes, solidarity, and respect for diversity (Harmans, 2001). Slatina (2009) furthermore argued that peace and dialogic culture are important for interdependent communication among peoples and nations, especially in countries with cultural, ethnic, and religious diversity. In this regard, Bosnia and Herzegovina can use diversity to enhance individual, social, and national development, and progress, whereby socialisation, acculturation, and accommodation processes may become vehicles towards cultural pluralism.

Qualitative results and analysis

Enhancing social harmony, social solidarity and intercultural sensitivity in Bosnia and Herzegovina is the process. The Bosnian society needs to (re)consider its past to prevent violent history from repeating itself. However, lessons from the Bosnian example can be considered in other multiethnic societies as well. Therefore, the values of peace, non-violence, tolerance, human rights, and democracy will have to be inculcated in the youth through the education system. According to the views of young students in the above open-ended question, the culture of peace has no alternative in Bosnia and Herzegovina, because the country is composed of three major ethnic groups that have lived together side by side for centuries. We need to propagate peaceful cooperation in the

economy, politics, and education. Today's world is cosmopolitan and is characterised by risk, which is an additional argument for the people of Bosnia and Herzegovina to consider larger social cooperation and collaboration. A culture of peace can only develop if it is built on trust and dialogue coming from all diverse levels of society. Building a culture of peace requires a collective effort from individuals, communities, and institutions to work towards the common goal of creating a peaceful society.

Trust and dialogue are essential ingredients in building a culture of peace. Trust involves having confidence in the intentions and actions of others. Without trust, individuals and groups are less likely to engage in cooperative and collaborative efforts toward peace. Trust can be developed through mutual respect, understanding, and shared experiences. In this regard, the culture of peace could be seen as the essence of the new Bosnian society and other nations with similar problems, especially among the younger generations. These new social trends are supported by the participants in the above open-ended question, whereby most of them argue for the urgent introduction of the EFP in schools and colleges. Overall, they believe that the EFP implementation through curricula, lectures, workshops, and projects shall enhance social harmony, solidarity, and intercultural sensitivity. However, some participants have accepted the idea of a polarised society, expressing doubt about a positive change, and building social harmony, solidarity, and intercultural sensitivity.

Table 5. Enhancing social harmony, solidarity, and sensitivity

Examples of Open-Ended Questions 1 How the education for peace (EFP) could enhance social harmony, social solidarity, and intercultural sensitivity in B&H?
<ul style="list-style-type: none"> ● <i>Make themselves more present in schools and organise more workshops, projects, and lectures. It is not that well known.</i> ● <i>Participation in EPF can reduce violent and conservative attitudes among youth.</i> ● <i>We did not have any to begin with but expanding knowledge would help.</i> ● <i>It could be very helpful and eye-opening for Bosnian students. And it is an important topic to educate on.</i> ● <i>Young students can change their opinions on an issue, so it's a great chance for improving social harmony.</i>

- *I think that EFP may have a strong effect on the youth, especially kids who grow up in poverty and attend low-quality schools and receive below-average education.*
- *EFP should be represented more among students in Bosnia. Most students are not aware of its existence.*
- *I think that it will help a lot if it exists more in schools. In my opinion, people here do not know very well how to live in harmony.*

Since the 1990s the fragmentation of the education system according to ethnic lines has significantly contributed to the development of such perceptions among students and young people. For instance, a good example of forceful polarisation and prevention of interethnic exposure and communication could be illustrated through the practice of “two schools under one roof.” In Bosnia and Herzegovina in many cities with mixed Bosniak and Croat populations, the pupils attend a school that is physically divided into two parts, with different administration and curricula (Pašalić-Kreso, 2008; Kapo, 2012). Although this practice is against international conventions, ethno-nationalists, and hardliners fight for the division of schools into Croat and Bosniak. However, the recent attempt to divide such schools in the city of Jajce was prevented by the public, parents, and students. Most of the respondents argue that due to the lack of interethnic exposure and communication young people in the schools are very much divided. The ethnic organisational structure and composition prevail in most of the schools which prevents socialisation and interaction among students. These results point to the urgent need for the introduction of the EFP in schools to foster values of tolerance, understanding, and respect for diversity among the students and youth in Bosnia and Herzegovina.

Table 6. Interethnic Dialogue

Examples of Open-Ended Question 2
To what extent do interethnic dialogue and a culture of peace prevail among students in high schools? Provide some of your examples.
<ul style="list-style-type: none"> ● <i>It does not happen very often, mostly with friendly chats in the classroom.</i> ● <i>Mostly we do not care about ethnicity.</i> ● <i>I know someone who's of a different ethnicity and we get along well.</i> ● <i>I never observed the behaviour of others, but obviously, it is different for some ethnicity than for others. In my school, a lot of hate is being expressed toward the Roma ethnicity.</i>

- *Personally, my schools were not too diverse religiously, culturally, or anything familiar, so we did not bother to talk about such topics too often. I think that is a shame.*
- *It is always “they and us” students from other backgrounds are usually “othered” even if everyone gets along and doesn’t harass one another.*
- *In my school, there was only one ethnicity, so I do not have much experience with ethnic communities.*
- *Most students learn from their parents, and that is where it all comes from. In high school, we could see a bunch of exams like that.*
- *It is a very little thing in high school. They do not talk about this topic very much, but it is in some classes or just chatting.*

Conclusion

In Bosnia and Herzegovina EFP has been primarily developed out of activities and experiences of international peace activists. This culture began after the end of the conflict and continued with the greater involvement of the International Education for Peace Institute based in Switzerland. In the past few decades due to these initiatives, several seminars, programmes, training, and lectures have been conducted in high schools and colleges across Bosnia and Herzegovina. For instance, USAID supports a two-day conference on “peace education – to grow in peace” in Sarajevo on October 25, 2022. The conference was the main outcome of the project but the programme in the past two years was implemented in more than 60 schools in cooperation with different ministries. However, the literature review indicated that there is a very serious lack of initiative by the local stakeholders and institutions. The peace activities have not been institutionalised and are run mostly by international organisations with the support of local non-governmental organisations. In this regard, by exploring the EFP within the context of awareness, participation, and culture of peace, this pioneering paper fills in the research gap and calls on local policymakers and institutions to implement the EFP in schools and colleges.

Students in multicultural societies are aware of social challenges that are strongly felt throughout their education process and a good example of such kind of awareness is the “two schools under one roof” phenomenon. This is one of the reasons why our research findings depict very negative results regarding students’ awareness and participation

in the EFP. Therefore, this research argues for the implementation of the EFP not only to foster students' participation in the EFP but also to integrate students in critical thinking within the framework of the culture of peace and dialogue. Once students are involved in critical thinking and a culture of peace and dialogue they begin to deal with diverse views, whereby they manage their motives, biases, assumptions, prejudices, and viewpoints. A culture of peace and dialogue are the foundations of socio-cultural life, especially for post-conflict societies in countering racism, chauvinism, ethno-nationalism, discrimination, and xenophobia. The EFP is vital for high school and college students because of students' knowledge, skills, and capacities to cope with hate speech, radicalisation, and violence.

This research has significant implications for EFP in Bosnia and Herzegovina. It demonstrates the importance of the EFP, especially regarding high school and college awareness, participation, and the development of a culture of peace. This paper adds to the peace studies literature on Bosnia and Herzegovina, provoking peace activists, professors, and graduate students to explore and promote the EFP among the youth, policymakers, and institutions. Future research could continue to evaluate the EFP activities, programmes, projects, and strategies. Furthermore, this study could be replicated with a larger number of participants, as well as schools and colleges. Finally, this study promotes EFP in multicultural societies for encountering radicalism, violence, and extremism.

References

- Adetoro, R. (2015). "Effects of Learning Together, Constructive Controversy in Students' Acquisition of Knowledge and Skills in Peace Education Aspect of Social Studies." *European Researcher*. 93(4), 325-330.
- Bakić, S. & Mujagić N. (2021). "Fight back Against Segregation: The Problem of 'Two Schools under One Roof'" *Religación. Revista de Ciencias Sociales y Humanidades*. 6(27), 228-237.
- Bar-Tal, D. (2002). The elusive nature of peace education. In G. Salomon, and Nevo, B. (ed.). *Peace education: The concept, principles and practices around the world*. Mahwah, NJ: LEA, 27-39.
- Belloni, R. (2001). "Civil society and peacebuilding in Bosnia and Herzegovina." *Journal of Peace Research*, 38(2), 163-180

- Centre for Peacebuilding (CIM). (n.d.). About Us. Retrieved from <https://www.centar-za-mir.ba/en/about-us/>
- Clarke-Habibi, S. (2005). "Transforming Worldviews: The Case of Education for Peace in Bosnia and Herzegovina." *Journal of Transformative Education*. 3(1), 33-56.
- Clarke-Habibi, S. (2018). "Cultural and Educational Exchanges in Post-war Bosnia and Herzegovina." (55-79). In Chuing Prudence Chou and Jonathan Spangler (Eds.). *Cultural and Educational Exchanges between Rival Societies*. Singapore: Springer.
- Clarke-Habibi, S. (2018). "Teacher's Perspectives on Education for Peace in Bosnia and Herzegovina." *Journal of Peace Education*. 15(2), 144-168.
- Close, S. (2011). "Education for Peace: An Evaluation of Four Schools in Bosnia and Herzegovina." (269-281). In Danesh, H. B. (Ed.), *Education for Peace Reader*. Vancouver: EFP Press. 269-281.
- Danesh, H. B. (2010). "*Unity-based Peace Education: Education for Peace program in Bosnia and Herzegovina: A Chronological Case Study*." In G. Salomon & E. Cairns (Eds.), *Handbook on peace education* (p. 253-268). New York: Psychology Press.
- Emkić, E. (2018). *Reconciliation and Education in Bosnia and Herzegovina: From Segregation to Sustainable Peace*. Verlag: Springer International Publisher.
- Fairey, T. & Kerr, R. (2020). "What Works? Creative Approaches to Transnational Justice in Bosnia and Herzegovina." *International Journal of Transnational Justice*. 14, 142-164.
- Günçavdı, G. & Soner, P. (2020). *Empowering Multiculturalism and Peacebuilding in Schools*. Hershey, Pennsylvania: IGI Global.
- Harris, I. M., & Morrison, M. L. (2013). *Peace Education*. North Carolina: McFarland & Company Inc.
- Hermans, H. J. M. (2001). "Mixing and Moving Cultures Require a Dialogical Self." *Human Development*. 44, 24-28.
- Hayden, M. R. (2011). "Mass Killings and Images of Genocide in Bosnia 1941-5 and 1992-5." (487-517). In Stone Dan (Ed.). *The Historiography of Genocide*. New York: Palgrave MacMillan.
- Kappler, S., and Richmond, O. (2011). "Peacebuilding and Culture on Bosnia and Herzegovina: Resistance or Emancipation?" *Security Dialogue*. 42(3), 261-278.
- Kapo, M. (2012). *Nacionalizam i obrazovanje: studija slučaja Bosna i Hercegovina*. Sarajevo: Fond otvoreno društvo.

- Kirkpatrick, J. D., & Kirkpatrick, W. K. (2016). *Kirkpatrick's four levels of training evaluation*. Alexandria, VA: ATD Press.
- Mulalić, M. (2019). "Ethnic Cleansing, Genocide and Demographic Changes in Bosnia and Herzegovina." *Journal of Balkan and Black Sea Studies*. 2(2): 57-81.
- Mulalić, A. & Obralić, N. (2019). *Teaching, Learning and Motivation in English as a Second Language*. New Delhi: BookLeaf Publishing.
- Mujkic, A. (2012). "Obrazovanje kao process naturaliziranja ethnonacionalne ideologije" (1-24). In Saša Madacki and Mia Karamehić. (Eds.). *Dvije škole pod jednim krovom. Studija o segregaciji u obrazovanju*. Sarajevo: ACIPS.
- Pašalic-Kreso, A. (2008). "The War and Post-war Impact on the Educational System of Bosnia and Herzegovina." *International Review of Education*, 54(3-4), 353–374
- Perry, V. & Soeren, K. (2013). "The OSCE Mission in Bosnia and Herzegovina: Testing the Limits of Ownership." *Nationalities Papers* 41(3), 371-394.
- Plasto, F. M. (2019). "Podijeljena prošlost za podijeljenu budućnost!? Rat 1992-1995. u aktuelnim bosanskohercegovačkim udžbenicima Historije." *Historija, Historija umjetnosti, Arheologija*. 6(1), 231-257.
- Roberts, P. (2003). "Knowledge, Dialogue and Humanization: Exploring Freire's Philosophy." *Counterpoints*, 168, 169-183.
- Salomon, G. (2002). The nature of peace education: Not all programs are created equal. In G. Salomon, and B. Nevo (ed.). *Peace education: The concept, principles and practices around the world*. (Mahwah, NJ: LEA), 27-39.
- Slatina, M. (2005). *Od individue do ličnosti – Uvođenje u teoriju konfluentnog obrazovanja*. Zenica: Dom štampe.
- Slatina, M. (2009). "Odgoj kao factor preveniranja genocidnog ponašanja." Zbornik radova Islamskog pedagoškog fakulteta br. 7. Zenica: Islamski pedagoški fakultet. 21-43.
- Slatina, M. (2018). "Confluent Education – Geometry of Dialogue-Oriented Community and Intercultural Dialogue." *Pregled – časopis za društvena pitanja*. XLIX(3), 111-132
- Tinker, V. (2016). "Peace Education as a Post-conflict Peacebuilding Tool." *All Azimuth: Journal of Foreign Policy and Peace*. 5(1), 27-42
- Toh, S. H. (2006). "Education for Sustainable Development and the Weaving of a Culture of Peace: Complementariness and Synergies" (1-17). Paper presented at the UNESCO Expert Meeting on Education for Sustainable

- Development (ESD): Reorienting Education to Address Sustainability, 1-3 May 2006, Kanchanaburi, Thailand
- UN General Assembly, *Universal Declaration of Human Rights*, 10 December 1948, 217 A (III), available at: <https://www.refworld.org/docid/3ae6b3712c.html> [accessed 10 March 2022]
- UN General Assembly, *Convention on the Rights of the Child*, 20 November 1989, United Nations, Treaty Series, vol. 1577, available at: <https://www.refworld.org/docid/3ae6b38f0.html> [accessed 10 March 2022]
- UN General Assembly, *International Convention on the Elimination of All Forms of Racial Discrimination*, 21 December 1965, United Nations, Treaty Series, vol. 660, available at: <https://www.refworld.org/docid/3ae6b3940.html> [accessed 10 March 2022]
- Veličković, N. (2015). Školokrečina: *Nacionalizam u bošnjačkim, hrvatskim i srpskim* čitankama. Sarajevo: Mass Media.
- Zainab, S. T., Lodhi, I. S., & Fatima, S. (2021). Promoting Students Awareness of Peace Education at University Level through Active Citizenship Program. *Global Regional Review*, VI(I), 1-7.

GUIDELINES FOR AUTHORS

Intellectual Discourse is an academic, refereed journal, published twice a year. Four types of contributions are considered for publication in this journal: major articles reporting findings of original research; review articles synthesising important deliberations related to disciplines within the domain of Islamic sciences; short research notes or communications, containing original ideas or discussions on vital issues of contemporary concern, and book reviews; and brief reader comments, or statements of divergent viewpoints.

To submit manuscript, go to <http://www.iium.edu.my/intdiscourse>

The manuscript submitted to *Intellectual Discourse* should not have been published elsewhere, and should not be under consideration by other publications. This must be stated in the covering letter.

1. Original research and review articles should be 5,000-8,000 words while research notes 3,000-4,000 words, accompanied by an abstract of 100-150 words. Book review should be 1,000-1,500 words.
2. Manuscripts should be double-spaced with a 1-inch (2.5 cm) margins. Use 12-point Times New Roman font.
3. Manuscripts should adhere to the *American Psychological Association* (APA) style, latest edition.
4. The title should be as concise as possible and should appear on a separate sheet together with name(s) of the author(s), affiliation(s), and the complete postal address of the institute(s).
5. A short running title of not more than 40 characters should also be included.
6. Headings and sub-headings of different sections should be clearly indicated.
7. References should be alphabetically ordered. Some examples are given below:

Book

In-text citations:

Al-Faruqi & al-Faruqi (1986)

Reference:

Al-Faruqi, I. R., & al-Faruqi, L. L. (1986). *The cultural atlas of Islam*. New York: Macmillan Publishing Company.

Chapter in a Book

In-text:

Alias (2009)

Reference:

Alias, A. (2009). Human nature. In N. M. Noor (Ed.), *Human nature from an Islamic perspective: A guide to teaching and learning* (pp.79-117). Kuala Lumpur: IIUM Press.

Journal Article

In-text:

Chapra (2002)

Reference:

Chapra, M. U. (2002). Islam and the international debt problem. *Journal of Islamic Studies*, 10, 214-232.

The Qur'ān

In-text:

(i) direct quotation, write as 30:36

(ii) indirect quotation, write as Qur'ān, 30:36

Reference:

The glorious Qur'ān. Translation and commentary by A. Yusuf Ali (1977). US: American Trust Publications.

Ḥadīth

In-text:

(i) Al-Bukhārī, 88:204 (where 88 is the book number, 204 is the ḥadīth number)

(ii) Ibn Hanbal, vol. 1, p. 1

Reference:

(i) Al-Bukhārī, M. (1981). *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Fikr.

(ii) Ibn Ḥanbal, A. (1982). *Musnad Aḥmad Ibn Ḥanbal*. Istanbul: Cagri Yayinlari.

The Bible

In-text:

Matthew 12:31-32

Reference:

The new Oxford annotated Bible. (2007). Oxford: Oxford University Press.

Transliteration of Arabic words should follow the style indicated in ROTAS Transliteration Kit as detailed on its website (http://rotas.iium.edu.my/?Table_of_Transliteration), which is a slight modification of ALA-LC (Library of Congress and the American Library Association) transliteration scheme. Transliteration of Persian, Urdu, Turkish and other scripts should follow ALA-LC scheme.

Opinions expressed in the journal are solely those of the authors and do not necessarily reflect the views of the editors, or the publisher. Material published in the *Intellectual Discourse* is copyrighted in its favour. As such, no part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, or any information retrieval system, without permission in writing from the publisher.

IIUM Press (Marketing Unit)
Research Management Centre
International Islamic University Malaysia
P.O. Box 10, 50728 Kuala Lumpur, Malaysia
Phone (+603) 6196-5014, Fax: (+603) 6196-4862
E-mail: intdiscourse@iium.edu.my; intdiscourse@yahoo.com.
Website: <http://iiumpress.iium.edu.my/bookshop>

Whilst every effort is made by the publisher and editorial board to see that no inaccurate or misleading data, opinion or statement appears in this Journal, they wish to make it clear that the data and opinions appearing in the articles and advertisement herein are the responsibility of the contributor or advertiser concerned. Accordingly, the publisher and the editorial committee accept no liability whatsoever for the consequence of any such inaccurate or misleading data, opinion or statement.

In This Issue

Note from the Editor

Research Articles

Ahmad Farouk Musa & Piet Hizbullah Khaidir

The Philosophical Sufism of Harun Nasution: A Phenomenological-Historical Investigation of The Influence of Neo-Mu'tazilism

Almasa Mulalić

Students' Awareness and Participation in the Education for Peace in Bosnia and Herzegovina

Fazlida Mohd Razali, Jamaliah Said, Razana Juhaida Johari & Norizelini Ibrahim

Objectivity Threats: Would it Jeopardise Malaysian Internal Auditors' Risk Judgment Quality?

Abdul Rashid Moten

Shifting Tides: Malaysia's 2023 State Assembly Elections

Ghassan Adhab Atiyah, Nazura Abdul Manap & Saidatul Nadia Abd Aziz

Legitimacy of Smart Contracts Written in Encrypted Code on Blockchain Technology Under Current Contract Law: A Comparative Study

Noorfarida Filzah Bt Mohd Sobri Paridaluddin & Ainul Azmin Bt Mohd Zamin

The Main Tendencies of Discourse Representation of Immigrant Workers in Malaysia: A Critical Discourse Analysis in The Star and Malaysiakini Online News Portals

Faizah Idrus & Zurina Abdul Ghani

Examining the Relationship between Prophetic Leadership and Cultural Intelligence (CQ): Lessons from the Cultural Diplomacy of *Anṣār* and *Muhājirūn*

Intan Soliha Ibrahim, Azlan Abbas & Juliana Abdul Wahab

Management Strategy and Challenges for Religious Radio Stations in Malaysia

Mohammad Moshir Rahman, A K M Ahasanul Haque & Fatin Husna Suib

The Confronts of Edutourism in the Post-COVID-19 Pandemic Era: A Malaysian Perspective

Rizki Amalia Sholihah & Dawam M. Rohmatulloh

'Morning Slaps' *Da'wah*: A Study on @taqy_malik Instagram Account Registers

Muhamad Daniel Ibrahim Yaacob, Siti Zuliha Razali & Muhammad Fabriansyah

Gender Issues and the Distorted Narrative in Women Leadership in China: The Case of Empress Dowager Cixi (1861-1908)

Review Article

ISSN 0128-4878 (Print)

ISSN 2289-5639 (Online)

