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Intellectual Discourse

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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 | | اَو | aw |
| اُو | ū | | اَي | ay |
| اِي | ī | | اُو | uww, ū (in final position) |
| | | | اَي | iyy, ī (in final position) |

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

Note from the Editor

In its Vol. 32, No. 1 (2024), *Intellectual Discourse* presents 17 research articles that cover various disciplines, ranging from philosophy, history, international relations, and Islamic studies, to law. Scholars from various higher education institutions from around the world—including Denmark, Indonesia and Turkiye—contributed their works to be shared with the wider academic communities.

The first article (‘Time’ in the Time of Empire: The Idea of Linear Time during the Era of Late Colonial-Capitalism from William Marsden to Munshi Abdullah), written by Farish A Noor, investigates an understudied dimension of colonial expansionism in Southeast Asia, which is “time.” The article examines how Western understanding of “time” as singular, linear, uni-directional and teleological, was brought to—and imposed on—the region by Western Colonialists and Orientalists. Through the works of William Marsden, Stamford Raffles and Munshi Abdullah, Noor also demonstrates how the imposition of this linear understanding of “time”—like the objectives of all other cultural projects—marginalised and erased local understandings of time, history, and chronology among native Southeast Asians.

Dietrich Jung, in the second article (A Theory of “Islamic Modernities:” Religion and Modernisation in Muslim History) observes that references to Islamic religious traditions became the dominant signifier in defining the authenticity of Muslim modernities. In answering to the question of how we should understand the observation of a relative hegemony of ideas of specifically Islamic modernities in the Muslim world, the article develops a theoretical argument concerning the role of religion in four steps. Firstly, by discussing Eisenstadt’s concept of multiple modernities. Secondly, by developing a conceptual dichotomy between modernity as a social macro structure and modernity as a multiplicity of cultural projects. Thirdly, by discussing notions of secularisation and their remaining relevance for theories of multiple modernity. Finally, by understanding the observable dominance of

specifically Islamic constructions of modernity in the Muslim world through the lenses of the concept of cultural hegemony.

In the third article (Shaykh Yūsuf of Makassar (d. 1111 AH/1699 CE): A Bio-bibliographical and Doctrinal Survey), Syamsuddin Arif examines the intellectual career and legacy of Shaykh Yūsuf, a scholar and Sufi warrior of Makassar. The article focuses on key concepts of Shaykh Yūsuf's teachings, such as the need to observe the Divine Law (*Sharī'ah*) as well as to attain the Truth (*Ḥaqīqah*) in order to draw near to God and become one of His "friends" (*awliyā'*), which can be achieved through constant liturgical remembrance of God (*dhikr Allāh*) as a means to attain the Truth. Exiled to Ceylon and later to South Africa for leading armed opposition against the Dutch colonial rule, his life embodied the values that are central to Sufism – relentless trust in God, unfading sincerity, and unabated sense of sacred duty.

The fourth article (Bibliometric Analysis on Islamic Spiritual Care with Special Reference to Prophetic Medicine or *al-Ṭibb al-Nabawī*) is a collaborative work by Zunaidah binti Mohd Marzuki, Nurulhaniy binti Ahmad Fuad, Jamilah Hanum binti Abdul Khaiyom, Normala binti Mohd Adnan and Aida binti Mokhtar. Probably a pioneering bibliometric analysis in the field, it focuses on a bibliometric analysis that explores trends on Prophetic medicine (*al-ṭibb al-nabawī*) within Islamic spiritual care. Using Biblioshiny interface of the Bibliometrix R package on 56 selected titles, their study reveals a steady rise in Islamic spiritual care studies over the past decade, despite some notable fluctuations. The authors also note that the exploration of Prophetic medicine within the framework of spiritual care lacks sufficient emphasis, as indicated by the analysis of the 56 pertinent sources, particularly from the most frequent words and co-occurrence network map of authors' keywords.

In the fifth article (Sibling Sexual Abuse: Seeking Sharī'ah-based Solutions), Anke Iman Bouzenita and Feryad A. Hussain discuss the most common form of intra-familial abuse, i.e., sibling sexual abuse. This article highlights the psycho-social-legal challenges of survivors of sibling sexual abuse, and the dilemma they face in seeking justice. It also provides Islamic legal perspectives in addressing sibling sexual abuse. Based on Islamic teachings in the prevention of sexual crimes, the authors suggest some options for possible punishment of the

perpetrator/abuser, and ways of healing for the survivors of such abuse and their family.

The sixth article (Developing *Sharī'ah*-Compliant Asset Pricing Model in the Framework of *Maqāṣid al-Sharī'ah* and Islamic Wealth Management) offers a conceptual framework of *Sharī'ah*-Compliant Asset Pricing Model (SCAPM) using the *Maqāṣid al-Sharī'ah* and Islamic Wealth Management (IWM). Igo Febrianto, Norhayati Mohamed and Imbarine Bujang suggest a new perspective on finding Islamic financial benchmarks as an alternative to conventional benchmarks in the Islamic finance industry. In this new perspective, as a measure of the expected minimum rate of return in an asset pricing model, the authors propose the fulfilment of basic necessities (*darūriyyāt*) and zakāt rate as proxy for investors' required rate of return. The proposed framework will assist the Islamic finance industry in applying *Maqāṣid al-Sharī'ah* when assessing the value of its assets.

Chellitda Farhana Gunaish, Mohd Firdaus Abdullah, Saifulazry Mokhtar, Norazilawati Abd Wahab and Azian Tahir examine the role of documentary films as a da'wah medium in the seventh article (Da'wah through Documentary Films Produced by Malayan Film Unit (MFU) and *Filem Negara Malaysia* (FNM), 1957-1970). The article suggests that, between 1957 and 1970, the Malaysian government strategically used films as a medium of da'wah, and this not only contributed to the proliferation of Islamic teachings in the media, but also underscored the importance of adapting traditional methods of da'wah to contemporary approaches for effective communication.

In the eighth article (The Role of the Principal-Agent-Client Model in Understanding Corruption in the Public Procurement Sector in Malaysia), Hairuzzaki bin Mohd Yusof, Danial bin Mohd Yusof and Normala binti Mohd Adnan explain corrupt practices in Malaysia by using the principal-agent-client model. The authors apply this model in analysing 18 selected cases investigated by the Malaysian Anti-Corruption Commission (MACC) from 2014 to 2019, all of which were brought to court, where the perpetrators were found guilty. The authors show that all the actors in the role of agent were public officials, while the actors in the role of client were from the private sector, and the actors in the role of principal were high-ranking government officials, their relatives, and politicians.

The ninth article (*Exploring the Interdependence Model in Malaysia-Indonesia Relations: Insights from Sabah, Malaysia*) by Ramli Dollah, Amrullah Maraining, Adi Jafar, Eko Prayitno Joko and Nordin Sakke examines the complex interdependence between Malaysia and Indonesia from the perspective of Sabah, one of the states in Malaysia. The article suggests that conflict is a minor element in the broader discourse of relations between the two countries, whereas cooperation – in the context of complex interdependence – is what truly explains the nature of their relations. Using Sabah as a case study, the authors focus on issues such as population and kinship ties, the reliance of the Sabah economic sector on the Indonesian Migrant Workers (PMI), consumer goods and everyday necessities, interdependence in the security sector, and finally haze and environmental pollutions to outline the dynamics of interdependence between Sabah (Malaysia) and Indonesia. Despite facing contentious issues, the article argues that complex interdependence contributes to a harmonious relationship and conflict avoidance between the two countries.

Adha Shaleh and Md. Saidul Islam explore Islamic Environmental Ethics (IEE) in the tenth article (*Averting the Existential Threat of the Planet: Islamic Environmental Ethics to Address the Contemporary Environmental Crisis*). The article provides an overview of Islam and modern environmental discourse and offers a holistic perspective on IEE that encompasses Islamic faith, religious law, and ethics. The article uses an integrative literature review methodology to synthesise diverse theoretical perspectives, empirical findings, and sociocultural and political developments. It also provides a moral framework and responsibility for humans to avert the existential threat to the planet, and concludes with three key suggestions: capacity building, good governance, and collaboration.

The eleventh article (*Causes of Climate Change: A Neglected Dimension*) also deals with the environment. Umar Adam Musa, Zainal Abidin bin Sanusi and Hassan bin Suleiman provide a cross-cultural comparison between the Islamic and Western scientific perspectives on the causes of climate change. Through extensive literature review, they find that both the Islamic and Western scientific perspectives are quite similar on the impacts of climate change. However, a dimension that is often neglected goes beyond scientific explanation, as the article suggests that the mischief and sins of human beings on earth should

also not be ignored as among the causes of climate change. The authors suggest that mitigation efforts should also consider the two neglected dimensions as causes of climate change that need to be addressed.

Tengku Siti Aisha Tengku Mohd Azzman Shariffadeen, Aini Maznina A. Manaf and Sharifah Sofiah Syed Zainudin, in the twelfth article (*Do We Really Have to Talk about That? Avoiding COVID-19 Topics with Close Contacts*), examine information avoidance on COVID-19 with close contacts among young adults from the perspective of the Theory of Motivated Information Management (TMIM). They explore factors influencing COVID-19 information avoidance, such as anxiety discrepancy, outcome expectancy and close contact's target efficacy among young adults. Their survey finds support for TMIM, except for two hypotheses: anxiety did not influence outcome expectancy, nor target efficacy. They also find that target efficacy mediated the relationship between outcome expectancy and information avoidance.

In the thirteenth article (*Revisiting the Relevance of Religion in the Post-Covid-19 Pandemic: A Critical Analysis through the Lense of Religious Scholarship – Freud, James, and Dewey*), Muhammad Syifa Amin Widigdo examines the rise of religious beliefs and attitudes that tend to deny scientific explanation of the COVID-19 pandemic and its rational coping. He also observes that there are scholars who maintain that religious values and experiences are useful to cope with the consequences of the pandemic. In this article, Widigdo examines the relevance of religion in terms of its relevance in coping with the pandemic and its ramifications through the scholarly works of Sigmund Freud, William James, and John Dewey.

The fourteenth article (*International Islamic University Malaysia's (IIUM) Islamic Education Teacher Trainees' Self-Efficacy during Teaching Practicum*) by Halim Ismail, Azam Othman, Sharifah Rohaniah Syed Mahmood, Hasniza Ibrahim and Noor Azizi Ismail apply the sequential exploratory mixed-methods study explores the self-efficacy (SE) of Islamic Education (ISED) teacher trainees in three domains (i.e., curriculum design and implementation, teaching and classroom assessment). From their survey and interviews, they find high levels of self-efficacy among the ISED teacher trainees, particularly in technology usage (89.3%) and collaborating with colleagues and administrators (85.7%). They also identify five broad areas of self-

efficacy improvement, namely: higher-order teaching, differentiating instruction, classroom management, learning assessment, and lesson evaluation.

In the fifteenth article (The Influence of Civil Society Organisations on Political Decision-Making in Iraqi Kurdistan), Jamal Mohammed Ameen Hussein and Abdulwahed Jalal Nori analyse the influence of civil society organisations (CSOs) on political determinations in Iraqi Kurdistan. They observe that CSOs play an important role in advancing the political and social interests of the communities in Iraqi Kurdistan, which are often neglected by the government. They argued that, as the third sector, the civil society has successfully lobbied the parliament to pass several laws that benefit the people of Iraqi Kurdistan despite increased competition from political parties.

Ceglar Ezikoglu examines economic voting behaviour in Turkish elections between 1980 and 2018 in the sixteenth article (The Collapse of Economic Voting Behaviour in Turkish Politics). In analysing the general elections that took place during the period, the article argues that the economic voting model was an important determinant of the electoral outcomes. However, following serious political changes in Turkey since 2008, factors such as ideology and strong leadership—together with other indicators—began to replace the economic voting model. Contrary to predictions that economic voting behaviour would end AKP's rule before the 2023 general elections, the article suggests that factors such as increased nationalism, negative perception of foreign powers as manipulated by the ruling party, and politics of polarisation have pushed the importance of economic crisis to the back of the voters' concerns.

In the seventeenth and final article (Challenges of *'Awrah* Coverage for Muslim Women Athletes in Malaysia: A Qualitative Review), Ahmad Akram Mahmud Robbi and Saidatolakma Mohd Yunus explore the challenges related to *'awrah* faced by Muslim female athletes in Malaysia. The article discusses guidelines pertaining to dress code for women athletes as set by Department of Islamic Development Malaysia (JAKIM) and other states' religious authorities. While these guidelines help women athletes to comply with the *Shari'ah* requirements, Muslim women athletes still face challenges to compete in sports where the

specific sport authorities – such as gymnastics and swimming – impose strict dress code requirements.

Finally, the editorial team hopes that the articles in this edition will stimulate active academic discourse on the wide-ranging topics of interest in the Muslim World. The team also expresses its heartfelt appreciation to all the authors, as well as reviewers of the manuscripts, for their contributions in making the publication of this journal's edition a reality. Thank you.

Tunku Mohar Mokhtar
Editor

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.

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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.

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