

# Intellectual Discourse

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Volume 32

Number 2

2024



**International Islamic University Malaysia**  
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# *Intellectual Discourse*

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Volume 32

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### ***Book Review***

Sherman A. Jackson (2024). *The Islamic Secular*. 621  
Oxford: Oxford University Press. 527 pp.  
Hardback. ISBN: 9780197661789. £32.99.  
Reviewer: *Hamza Dudgeon*

## 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، آ، إِي	an
أَ	u		أَ	un
إِ	i		إِ	in
آ، إِ، إِي	ā		أَ	aw
أَ	ū		إِ	ay
إِ	ī		أَ	uww, ū (in final position)
			إِ	iyy, ī (in final position)

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



## Note from the Editor

*Intellectual Discourse*, Vol. 32, No. 2 (2024), presents seven research articles that cover the disciplines of communication and media studies, Islamic studies economics, Islamic finance, and education. It also includes a research note and a book review.

In the first article (Media Framing in a Changing Political Landscape: Astro Awani’s Political News Coverage of Post-HAWANA 2022), Juliana Abdul Wahab, Azmel Tayib and Syaza Furhat analyse how *Astro Awani*—Malaysia’s most trusted news source—framed its political news following Prime Minister Ismail Sabri’s assurance at the National Journalists Day (Hari Wartawan Nasional) 2022 that the government would respect the independence of the media. By examining 56 news samples in June and July 2022, the authors find that Astro Awani news provided balanced reporting that incorporate positive and negative aspects of the government’s performance. In the expansion of democratic space in Malaysia, Astro Awani helps shape meaningful public discourse and opinion regarding politics in the country.

The second article (Learning Beneficial Worldly Knowledge: Between Islamic and Boko Harām Perspectives) written by Hassan Suleiman, Alwi Alatas, Abdul Bari bin Awang and Mohd. Afandi bin Awang Hamat addresses the misunderstanding about the benefits of non-religious—worldly—knowledge. In fact, such knowledge is important and seeking it is also a religious obligation. In their study, the authors suggested that the misinterpretation of Islam, as manifested in the misconception of the importance of worldly knowledge, is one of the main reasons for violent extremism, as the case study of Boko Haram in Nigeria exemplifies. Contrary to Boko Haram’s rejection, the pursuit of beneficial worldly knowledge is not only encouraged, but it is also a *fard kifāyah*, which is a collective obligation of the Muslim community.

Ahmad Farouk Musa discusses the reform ideas of Muhammad Asad (1900-1992) in the third article (Remembering Muhammad Asad: The Modernist Reformer of the 20<sup>th</sup> Century). He explores the life and works of Muhammad Asad, especially his translation and exegesis of the Qur'an—*The Message of the Qur'an*. The article highlights the influence of Ibn Hazm and Muhammad Abduh, as well as acquaintances with Shaykh Mustafa al-Maraghi, Omar al-Mukhtar and Muhammad Iqbal, in shaping Asad's thoughts and ideas. Such thoughts and ideas address issues that are relevant to Muslims in the contemporary age. The article also shows that Asad's reform ideas, clearly reflected in *The Message of the Qur'an* and his other writings, are based on the primacy of both reason and revelation and a rejection of *taqlid*.

The fourth article (Between Awareness and Visibility: A Google Trends (GT) Analysis of Malaysia-China Kuantan Industrial Park (MCKIP), East Coast Rail Link (ECRL) and Kuantan Port (2013-2024)) by Goh Hong Lip, Lee Pei May and Loo Wai Hong investigates Malaysian public interests in Malaysia-China relations, specifically the cooperative projects of Malaysia-China Kuantan Industrial Park (MCKIP), East Coast Rail Link (ECRL) and Kuan Port between 2013 and 2024. Using Google Trends Analysis, the authors find that on the Internet, public interests in the projects—as indicated in online search interest—coincided with political shifts in Malaysia and the strength of news coverage. Public interests in the projects differ in terms of job and investment opportunities, tourism, and project progress.

In the fifth article (Enhancing Career Performance: Key Factors in Career Adaptability Among *Aṣṇāf Faqīr*), Ahmad Rosli Mohd Nor, Mohd Faizal P Rameli, Abdul Azim Akbar, Nor Aziera Mohamad Rohana and Mohd Khudri investigate various factors that influence career adaptability that contribute to career development of the poor, a category of individuals who is considered as *Aṣṇāf Faqīr*. Using in-depth interviews, this study finds various factors that impact career adaptability of the *Aṣṇāf* that include personal traits such as self-efficacy and resilience, social context such as family support and mentor access, and career-related experiences such as education and job training. The article also suggests that efforts at addressing structural inequalities and barriers that hinder access to education, social support, and other resources are vital in promoting career adaptability among people living in poverty.



The sixth article (Islamic Wealth Management: A Bibliometric Analysis of Major Dimensions and Future Research Plan)—by Saheed Abdullahi Busari, Kazeem Akeem Olayinka, Akhtarzaite Binti Abdul Aziz and Habeebullah Zakariyah—uses bibliometric and content analyses to synthesise fundamental dimensions and themes within the study of Islamic Wealth Management. The article finds that in the evolving study of the discipline, there is still limited exploration by financial planners and policymakers into various dimensions such as wealth creation, protection, purification, and distribution, which are crucial for sustainable Islamic Wealth Management. This study suggests that scholars in the field should also explore contemporary technologies such as blockchain and artificial intelligence to enhance transparency and efficiency in *Waqf*, *Zakāt*, and Islamic finance.

In the seventh article (Development and Validation of a Tahfiz School Performance Index), Azam Othman, Nik Md. Saiful Azizi Nik Abdullah, Nurbaiduri Ruslan, Mohamad Sahari Nordin and Shahrul Fhaizal Shabu develop a *Tahfiz* School Performance Index as a tool to measure the performance of *Tahfiz* schools in terms of *Tahfiz* education and sustainable growth development. Focusing on academic *Tahfiz* school that teaches academic, Islamic studies and Qur'an memorisation, through surveys conducted on students, alumni and teachers, the study estimates—using the Rasch Rating Scale Model—a composite score of *Tahfiz* Schools' Performance Index at 6.2 on a scale of 0-10. The index proposed by the authors aims at offering *Tahfiz* schools a comprehensive measure of performance that addresses the holistic aspects of academic, administrative, well-being and school facilities.

The last two articles are a research note by Tahsina Nasir (Reframing the Narrative: Challenging Eurocentrism in Modern World Economic Historiography) and a book review by Hamza Dudgeon (Sherman A. Jackson (2024). *The Islamic Secular*. Oxford: Oxford University Press). Tahsina Nasir compares key scholarly contributions on modern world economic historiography that offer a multi-perspective understanding of global economic developments beyond simplistic Eurocentric interpretations. In the process, she highlights the significant economic innovations from across the globe that debunk the myth of European exceptionalism. Hamza Dudgeon considers *The Islamic Secular* by Sherman A. Jackson as a major contribution to Islamic, secular, and religious studies that challenges the Western conceptions of secularism,

arguing that in Islam, “the secular does not signify a complete separation from religion but rather a differentiation from *Sharī’ah* (i.e. non-*Shar’ī*), maintaining a symbiotic relationship with religion (*al-Dīn*).”

The publication of this issue will not be possible without the contributions of the authors and reviewers of the manuscripts. The editorial team records our utmost gratitude to each and every one of them in making the publication of this issue a reality. We hope that the articles in this edition can further stimulate academic discourse on wide-ranging topics and issues of interest to the Muslim World.

**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.

**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.

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### *Book Review*

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