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Intellectual Discourse

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Gozde Hussian (2024). *Islamic Doctrines and
Political Liberalism: Muslim’s Sincere Support.* 1101
Palgrave MacMillan. pp. 253, ISBN 978-3-031-72266-0
Reviewer: Mohamed Fouz Mohamed Zacky,

Asad, Muhammad & Asad, Pola-Hamida (2024). 1105
The Unpublished Letters of Muhammad Asad.
Kuala Lumpur, Islamic Renaissance Front &
Islamic Book Trust. pp. 252, ISBN: 978-967-26388-4-1.
Reviewer: Ahmad Farouk Musa.

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، اِيَّ	an
اُ	u		اُو	un
اِ	i		اِي	in
آ، آَ، اِيَّ، اِيَّ	ā		اَو	aw
اُو	ū		اَيَّ	ay
اِي	ī		اُو	uww, ū (in final position)
			اَيَّ	iyy, ī (in final position)

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

Note from the Editor

In the last issue, we announced that *Intellectual Discourse* is changing its publication schedule of regular issues—from January and June—to April and October, starting from this issue, Vol. 33, No. 3 (2025). In this issue, we present 15 articles and two book reviews. They cover a wide range of disciplines, from philosophy to political science, psychology, Qur'an and Sunnah studies, and communications. They are all pertinent issues that are relevant to the Muslim World.

In the first article (*Metaphysical and Phenomenological Doubt in the Search for Truth: A Comparative Study of al-Ghazālī and Edmund Husserl*), Müfit Selim Saruhan examines al-Ghazālī's method of metaphysical doubt in light of phenomenological approaches, comparing such method with that of Edmund Husserl (1859-1938). The author argues that for al-Ghazālī (c. 1058-1111 CE), doubt is not an end in itself, but a 'methodological suspension' toward uncovering truths. This article attempts at rethinking contemporary epistemology through the integration of phenomenological and religious insights.

Almasa Mulalić, Ratnawati Mohd Asraf and Safija Bušatlić examine the practice of inclusive education in Bosnia and Herzegovina – specifically on English teachers' attitude toward teaching children with disabilities in foreign language classrooms – in the second article (*Inclusive Education for All: A Case Study of Bosnia and Herzegovina*). Their study finds mixed reactions from the teachers, where some expressed reservations about teaching in inclusive classrooms, while others strongly advocated for inclusivity by willing to adopt effective strategies and methodologies to integrate learners with disabilities. The study also advocates for policy changes through reviewing the mainstream curricula to ensure that their content and level of complexity are suitable for students with disabilities.

The third article (*Globalisation and Religion: A Study of Thai Muslims' Experiences on Gender Diversity in Thai Muslim Society*

through an Islamic Perspective) by Jiraroj Mamadkul examines the impact of globalisation on gender diversity within the Thai Muslim community. It also applies an Islamic perspective on the issue by exploring how LGBTQI+ Thai Muslims negotiate their identities while adhering to Islamic teachings. His research finds that increased media access that glorifies Western individualist values – as a direct impact of globalisation – has enabled LGBTQI+ Thai Muslims to express their identities openly. Mamadkul suggests that the provision for religious counselling that is both faithful to Islamic teachings and sensitive to the well-being of the LGBTQI+ individuals is essential in navigating the complexities of globalisation and maintaining faith and human dignity.

The thoughts of Mohd. Kamal Hassan, the third rector of International Islamic University Malaysia (IIUM), is the focus of the fourth article (Mohd. Kamal Hassan's Perspectives on Family Relationships: Strategies for Strengthening Malaysian Muslim Families) by Fatimah Karim, Sayyed Mohamed Muhsin and Nur Elyliana Abdul Hadi. The article finds that Kamal Hassan's insights into promoting harmonious family relationships, especially spiritual leadership, economic stability and mutual respect, are relevant in strengthening Muslim families in Malaysia. It also suggests that Kamal Hassan's interpretation of the *Ūlū al-Albāb* personality be the basis for a compelling strategy to address the challenges faced by Malaysian Muslim families.

Afrizal Tjoetra, Aizat Khairi, Nellis Mardhiah and Nodi Marefanda study challenges to good governance in village governments in West Aceh in the fifth article (Community-Centric Governance: Unveiling the Challenges and Strategies in West Aceh Villages). Their article explores the obstacles that hinder the implementation of good governance at the village level with a view of overcoming such obstacles. The authors find that legal enforcement, equality and efficient administration in West Aceh's village administration are strong, but there are shortcomings in community participation and responsiveness. They conclude that enhancing community involvement and responsiveness is crucial for achieving effective and sustainable local governance.

The place of religion in International Relations (IR) is explored in the sixth article (Bringing Back Religion to the Forefront: An Opinion-Oriented Study from IR Scholars in Malaysia's Research Universities) by Siti Zuliha Razali, Nadhrah Abd. Kadir and Razlini Mohd Ramli.

The article finds a strong consensus among IR scholars in Malaysia's research universities on the importance of integrating religion into IR. The IR scholars acknowledged that the discipline has a strong secular bias, while suggesting that Constructivism is probably the most amenable to analysing religion in IR for its emphasis on ideational factors and normative change. This study also highlights the IR scholars' recommendation for multidisciplinary and experiential approaches to prepare students to engage with the complexity of religion in IR.

In the seventh article (Coalition Rule by Pakatan Harapan, 2018-2020: Key Consociational Lessons), Muhammad Azzubair Awwam Mustafa, Kartini Aboo Talib@Khalid and Nazri Muslim evaluate Pakatan Harapan's (PH) experience in administration (2018-2020) through the lens of Arend Lijphart's consociationalism. Despite the absence of any PH's own reference to consociationalism, the authors suggest that the elements of a broad grand coalition, corrective proportionality, improvised segmental autonomy, and informal bargaining in place of mutual veto were akin to Lijphart's (1977) consociationalism. The study also suggests that inclusion without enforceable rules limits the durability of consociational arrangements in post-BN Malaysia.

The eighth article ("Should I Pay a Living Wage?" A Systematic Review on Employers' Decision from an Organisational Perspective) by Nurul Izzati Asyikin Zulkifly, Ruhaya Hussin and Maisarah Mohd. Taib is a systematic review exploring employers' decision for or against living wage. The study extracts three themes related to organisational justice: distributive, procedural and interactional justices. It also proposes a novel framework for employers' decision on living wages from the perspective of organisational justice, which may serve as a decision-making tool for employers to introduce living wage, and a strategy for advocates of living wage to persuade employers to pay reasonable living wage.

Zunaidah Mohd Marzuki and Nurulhaniy Ahmad Fuad review themes of Islamic spiritual care within the literature related to *Ṭibb Nabawī* in the ninth article (Prophetic Model of Islamic Spiritual Care from Muslim Professional Practitioners' Perspectives: A Systematic Review within the *Ṭibb Nabawī* Genre). They examine the *ḥadīths* used in such literature to derive at a Prophetic framework for Islamic spiritual care. Their study concludes that Islamic spiritual care spans multiple

disciplines, that it includes broader Islamic intellectual tradition, especially *tasawuf*, and that some *Ṭibb Nabawī* aspects are not included in Islamic spiritual care.

The notes on the tenth to 13th articles by our guest editor, Nerawi Sedu, will follow this paragraph. He edited four articles from “Communication and Media Centre International Conference 2024 (COMETIC ’24),” held on 16–17 October 2024. On behalf of the editorial team, we record our appreciation to the authors – from Bosnia and Herzegovina, Indonesia, Malaysia, Thailand and Türkiye – who choose to present their research findings in *Intellectual Discourse*. We are also thankful for the contributions of the reviewers who assist us in improving the quality of the works that appear in this issue.

Tunku Mohar Mokhtar
Editor

In the tenth article (Designing and Evaluating a Culturally Grounded Digital Parenting Initiative in Malaysia), Shafizan Mohamed, Nazariah Shar’Ie Janon, Mohd Helmi Yusoh, Norsaremah Salleh, Nur Shakira Mohd Nasir, and Wan Norshira Wan Mohd Ghazali explore the importance of developing a digital parenting platform that integrates cultural and religious values within the Malaysian context. The authors argue that *Platform Keibubapaan Digital* (Platform KID) could serve as an effective alternative to traditional parenting approaches if it is designed and tailored to reflect the cultural norms and needs of Malaysian parents. They emphasise that effective digital parenting technologies should prioritise visual appeal, interactive content, strong outreach capabilities, and culturally sensitive materials. The authors express optimism that such a culturally grounded digital initiative, when used appropriately, can empower Malaysian parents with the knowledge, confidence, and ethical foundation needed to raise digitally resilient children.

The 11th article (Perception about Islam, Attitude, Subjective Norms, and Behavioural Intention in Using Artificial Intelligence among University Students) focuses on the use of artificial intelligence (AI) among Muslim university students in Malaysia. Drawing on the assumptions of the Theory of Reasoned Action (TRA) integrated with Islamic principles, Aini Maznina A. Manaf and Tengku Siti Aishah Tengku Mohd Azzman conducted a cross-sectional survey to examine how religion, attitude, social norms, and intention influence students' perceptions of AI. The authors argue that the ethical use of AI, when guided by Islamic principles, can foster holistic student development. They further suggest that adopting AI with positive attitudes and ethical awareness can enhance the educational experience and ultimately raise the standard of higher education in Malaysia.

The 12th article (Parental Perceptions of Islamic YouTube Animation: The Case of 'Abdul Bari' in Pakistan) examines the use of children's animated YouTube series as tools for teaching Islamic values in contemporary Muslim societies. Saima Waheed, Mohd. Khairie Ahmad, and Zafar Iqbal Bhatti apply the Uses and Gratifications Theory, Parental Mediation Theory, and the Mediatization of Religion framework to explore how digital media can complement traditional methods of Islamic education. Their findings suggest that parents appreciate *Abdul Bari* for promoting Islamic virtues and consider it a safer alternative to secular online content. However, they also express concerns over its commercialised nature and the influence of YouTube's algorithms. The authors conclude that, with proper parental guidance and monitoring, such digital content can effectively nurture children's understanding of Islam.

Establishing an Islamic model of codes of conduct for advertising Professionalism is the focus of the 13th paper (Development of a Model for Advertising Professionalism from the *Maqasid Al-Shari'ah* Perspective). Contemporary advertising is often criticised for promoting unhealthy practices such as deception and the sexualisation of content, largely due to the absence of clear ethical guidelines. Drawing insights from religious scholars and industry practitioners, Aida Mokhtar, Faiswal Kasirye, Mohd. Fuad Md. Sawari, Amilah Awang Abd. Rahman, and Ahasanul Haque propose an alternative framework for advertising ethics grounded in the principles of *Maqasid Al-Shari'ah*. The authors argue that the universal and holistic nature of these principles, when

properly integrated into professional codes of conduct, can curb unethical practices and encourage greater accountability within the highly commercialised advertising industry—ultimately benefiting both practitioners and society at large.

Collectively, these four contributions embody the spirit of COMETIC '24—pausing not to retreat, but to confront critical questions head-on. Through diverse lenses—technological, health, ethical, intercultural, and geopolitical—they enrich academic discourse and chart new directions for both scholarship and praxis.

Nerawi Sedu
Guest 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.

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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Book Review

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