

Intellectual Discourse

Volume 34

Number 2

2026



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

Intellectual Discourse

Volume 34

Number 2

2026

Editor-in-Chief

Danial Mohd Yusof (Malaysia)

Editor

Tunku Mohar Mokhtar (Malaysia)

Associate Editors

Anke Iman Bouzenita (Oman)

Khairil Izamin Ahmad (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, WoS Emerging Sources Citation Index (ESCI), 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. 34, No. 2, 2026

Contents

<i>Note from the Editor</i>	215
Research Articles	
Politics, Wisdom, and Happiness: A Statistical and Comparative Analysis of Greek and Islamic Philosophy <i>Luay Hatem Yaqoob</i>	221
Islamic Influence on Traditional Water Transport and Boat Building in Terengganu from the 13 th to 20 th Century <i>Nur Alia Shamsul Bahri</i> <i>Norazilawati Abd Wahab</i> <i>Arbai 'yah Mohd Noor</i> <i>Mohd Firdaus Abdullah</i> <i>Zuliskandar Ramli</i> <i>Ruzaini Sulaiman</i>	239
Ubuntu and Madani in Dialogue: Ethical Encounters, Lived Experience, and the Moral Realities of Malaysia–Africa Relations <i>Muhammad Danial Azman</i> <i>Kevin Fernandez</i>	265
Mapping Outcome-Based Education Principles to Qur'anic Guidance for Islamic Higher Education <i>Muhammad Irwan Ariffin</i> <i>Afiza Mohamad Ali</i> <i>Nurul Nuha Abdul Molok</i> <i>Khadijah Khalilah Abdul Rashid</i> <i>Hamwira Yaacob</i>	293

Teaching Students with Learning Disabilities in Mainstream Classrooms: The Challenge of Teacher Preparedness <i>Ratnawati Mohd Asraf</i> <i>Harvindar Kaur</i>	319
Language Learning Beliefs in Motion: The Role of Experience and Engagement <i>Alper Fener</i> <i>Ervin Kovačević</i>	339
Fostering National Harmony through Inter-Religious Education: An Analysis of <i>Pendidikan Moral KSSM</i> and <i>Pendidikan Islam KSSM</i> Syllabi <i>Nur Nisa Solehah binti Muhamad Haswazil</i> <i>Fatmir Shehu</i> <i>Ainul Azmin binti Md. Zamin</i>	367
The Spiritual Quest in Contemporary Muslim Speculative Writing: A Reading of <i>Bird Summons</i> (2023) by Leila Aboulela <i>Wan Nur Madiha binti Ramlan</i> <i>Raihan binti Rosman</i>	393
Water Symbolism in <i>Syair Perahu</i> by Hamzah Fansuri: A Reflection of Maritime Life and Islamic Values in the History of Malay Society <i>Mohd Firdaus Abdullah</i> <i>Mardiana Nordin</i> <i>Arba'iyah Mohd Noor</i> <i>Norazilawati Abd Wahab</i> <i>Yusry Sulaiman</i>	415
Eco-political Discourse in Mahmoud Darwish's Poetry of Resistance <i>Hamoud Yahya Ahmed Mohsen</i> <i>Fahad Ibrahim Al-Bakr</i> <i>Ruzy Suliza Hashim</i> <i>Abdulrahman Alosman</i>	439

Mindfulness-Informed Parenting Interventions for Parents
and Caregivers of Children with Atypical Development:

A Scoping Review

Siti Inarah Hasim

Jamilah Hanum Abdul Khaiyom

Mardiana Mohamad

Zunaidah Mohd Marzuki

Jamiah Manap

Nellie Ismail

Nor Hayati Kasim

457

Book Reviews

Patrick Haenni & Jerome Drevon. (2025). *Transformed
by the people: Hayat Tahrir al-Sham's road to power
in Syria* (315 pp.) Hurst & Company. ISBN: 9781805264101
Reviewer: Mohamed Fouz Mohamed Zacky

489

Al-Kassimi, Khaled. (2022). *International law, Necropolitics,
and Arab lives: The legalization of creative chaos in Arabia*
(1st ed., 318 pp.). Routledge. ISBN 978-1-032-30714-5.
Reviewer: Nath Aldalala'a

494

Roundtable Report

Understanding Islamophobia: Structural Dynamics,
Internal Challenges, and Strategic Responses

Michelle R. Kimball

499

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		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>

Roundtable Report

Understanding Islamophobia: Structural Dynamics, Internal Challenges, and Strategic Responses

This article synthesises discussions from the third roundtable of the Nexus Muslim Minorities Global Conference held at the International Islamic University Malaysia (IIUM) by the Peace, Dialogue and Xenophobia Studies Centre (PEDIXS). It was convened on 30 July 2025 under the theme “*Voices of the Oppressed: Addressing Islamophobia and Internal Challenges in Muslim Communities.*” Situating participant interventions within contemporary debates on Islamophobia, Orientalism, and postcolonial modernity, this report conceptualises Islamophobia as a multidimensional phenomenon encompassing structural discrimination, media distortion, cultural hierarchies, internalised marginalisation, and institutional fragmentation. It further examines strategic responses proposed at the forum, including narrative reclamation, intellectual renewal, technological engagement, and the establishment of a global data infrastructure — the Madani Muslim Minority Prosperity Index for Southeast Asia (M3PI SEA). The roundtable’s deliberations collectively advance a framework that moves beyond reactive condemnation toward constructive institutional strategy.

Islamophobia as Structure, Not Sentiment

Participants at the roundtable approached Islamophobia not merely as prejudice or irrational fear, but as a structural phenomenon embedded in systems of representation, governance, and knowledge production. The discussion echoed insights associated with Edward Said, whose work on *Orientalism* demonstrated how Western scholarship historically constructed Islam as civilisationally inferior, static, and threatening. Such representations continue to inform contemporary media and political discourse. Professor Hamidullah Marazi (ISTAC) emphasised that epistemic marginalisation remains a persistent challenge. Muslim

scholars and intellectual traditions are often underrepresented within global academic institutions and international conferences, particularly where secular epistemologies define normative frameworks of legitimacy. Islamophobia, in this sense, operates not only at the level of social hostility but also through exclusion from authoritative spaces of knowledge. The forum, therefore, conceptualised Islamophobia as layered: discursive, institutional, political, and cultural.

Media Framing and Political Silence

Participants noted that Muslims are frequently framed in global media as primary perpetrators of violence, despite being among the principal victims of war, terrorism, and geopolitical conflict. Such framing sustains simplified binaries of “moderate” versus “extremist” Islam and reduces complex political struggles to civilisational narratives. Dr. AbuBakar Usman Abubakar (University of Malaya), reflecting on the Nigerian context, observed how extremist violence is often portrayed as Muslim aggression against Christians, obscuring the reality that Muslim communities themselves suffer heavily from such insurgent groups. The absence of coordinated Muslim media infrastructure, he argued, allows distorted narratives to circulate globally and unchecked. Parallel to media distortion, participants raised concerns about inconsistent or muted responses (during US university protests for Palestine, for example) from segments of the Muslim world to global crises affecting Muslim populations. This silence was framed not only as a moral issue but as a structural deficit in advocacy coordination. Without credible, data-driven mechanisms, communities struggle to influence international policy or public discourse.

Cultural Islamophobia and the Politics of Modernity

The roundtable also examined subtler manifestations of what was termed “cultural Islamophobia.” Arief Arman (PEDIXS) described how everyday Muslim practices — including modes of dress, eating, or bodily comportment — are sometimes portrayed as backward or incompatible with modernity, such as in the case of the newly elected NYC mayor, Mamdani. Such judgments reflect enduring hierarchies of civilisation rooted in colonial discourse. Here, participants analysed how colonial governance divided populations into “modern” and “traditional” subjects, assigning civilisational value to certain cultural forms while marginalising others. Cultural Islamophobia operates

within this inherited logic, pressuring minorities toward assimilation while delegitimising visible religious identity. The forum debated strategies of integration. Some advocated contextual adaptation (of not wearing Muslim dress, for example) to reduce social friction, while others warned that excessive assimilation risks eroding religious and cultural confidence. The tension reflects broader questions regarding identity in multicultural societies.

Internalised Islamophobia and Identity Confidence

Islamophobia's impact extends inward. Ahmad Akhlaq (ISTAC) described instances in which Muslims in minority contexts conceal aspects of their religious identity (of prayer in public, for example) to avoid discrimination. Such internalisation reflects the psychological effects of persistent negative stereotyping. Dr. Muhammad Shafiq Borhanuddin (IKIM) argued that countering this dynamic requires the construction of a well-informed, affirmative narrative capable of restoring intellectual and ethical confidence. Da'wah was reframed not narrowly as proselytisation but as being a good example as ethical witness — embodying justice ('adl), compassion, and excellence (ihsān) in public engagement. In this framing, Islamophobia cannot be addressed solely through protest or reactive discourse. It must be countered by visible competence, integrity, and constructive participation in society.

Educational Fragmentation and Intellectual Renewal

A recurring theme was concern regarding fragmentation within contemporary Muslim educational systems. Classical centres of learning produced polymaths — Ibn Sina, Al-Farabi, Ibn Khaldun — who integrated philosophy, science, and theology. Contemporary systems, by contrast, are often divided between religious traditionalism and secular technocracy. Today, however, religious and secular knowledge often operate in isolation from one another, with traditional religious schools lacking a broader outlook and separate from universities. Professor Marazi called for intellectual renewal within Muslim society, capable of engaging modern philosophy, science, and ethics without defensive retreat. Without such renewal, participants warned, Muslim societies risk remaining consumers rather than producers of knowledge. Intellectual marginalisation, in turn, reinforces broader structural vulnerabilities.

Educational reform was thus presented not merely as internal development, but as a strategic response to Islamophobia at the level of global knowledge hierarchies.

Technology, Media, and Strategic Capacity

The digital sphere emerged as a critical arena. Qaisar Gibran (ISTAC) observed that social media can amplify misinformation yet also provide platforms for advocacy and outreach. Technological lag within the Muslim world, he argued, compounds vulnerability: narrative power increasingly depends upon digital literacy, data analysis, and communication infrastructure. “Unity without progress will not protect us,” he remarked. Ethical commitment must be accompanied by visible scientific and technological competence amongst Muslims. Participants emphasised that contemporary influence and identity are inseparable from media strategy and digital engagement.

Beyond Identity: Class and Structural Anxiety

Dr. Zahid Zamri (CENTRIS) broadened the discussion by urging attention to socioeconomic factors underlying xenophobic sentiment. Economic insecurity and labour competition often intensify hostility toward immigrants, including Muslim minorities. In this reading, Islamophobia sometimes operates as a displacement mechanism for broader structural anxieties (of people concerned about losing jobs to immigrants). Such economic analysis complicates purely theological explanations. Islamophobia may be religiously framed, yet materially driven, envisioning Muslims as a lower class. Addressing it, therefore, requires sensitivity to economic integration, mobility, and social cohesion.

Rethinking Terminology and Intellectual Literacy

Joining virtually from Australia, Dr. Zuhair Gabsi questioned whether the term “Islamophobia” adequately captures contemporary hostility. The language of “phobia” suggests irrational fear, whereas many manifestations appear organised and ideological. Whether framed as Islamophobia or “anti-Islam,” participants agreed that conceptual precision matters. Associate Professor Dr. Danial Yusof, Director of PEDIXS, emphasised the need for intellectual literacy regarding competing ideologies, such as Judaism. Communities seeking

recognition must also study the intellectual foundations of adversarial narratives with rigour and nuance.

Institutional Strategy: The M3PI SEA

The roundtable concluded with a concrete initiative: the Madani Muslim Minorities Prosperity Index for Southeast Asia (M3PI-SEA), to be housed at the PEDIXS Centre. The proposed index aims to document both negative indicators — incidents of Islamophobia, discrimination, and structural exclusion — and positive indicators such as civic contribution, socioeconomic mobility, and resilience. Participants stressed methodological transparency and international credibility. The M3PI SEA would not function solely as a register of grievance but as a balanced instrument documenting both vulnerability and agency. Importantly, contributors proposed that the database also record instances in which Muslims themselves perpetuate injustice, underscoring intellectual honesty and normative consistency. Through this initiative, the forum shifted from critique toward institution-building.

Conclusion: From Condemnation to Construction

The PEDIXS roundtable articulated Islamophobia as structural rather than episodic — embedded in representation, media, knowledge hierarchies, and socioeconomic tensions. At the same time, it identified internal challenges: fragmentation, educational decline, technological lag, and diminished confidence. Most significantly, the discussions moved beyond diagnosis. Dialogue, ethical excellence, intellectual renewal, digital competence, and credible data infrastructure were proposed as strategic responses. In this framework, resilience depends not solely on resisting prejudice but on constructing institutions capable of shaping narrative and policy. The forum thus advanced a constructive thesis: confronting Islamophobia requires both critique and capacity — moral clarity accompanied by intellectual and institutional strength.

Michelle R. Kimball
Senior Research Fellow
Peace, Dialogue and Xenophobia Studies Centre (PEDIXS)
International Islamic University Malaysia (IIUM)

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>

In This Issue

Note from the Editor

Research Articles

Luay Hatem Yaqoob

Politics, Wisdom, and Happiness:
A Statistical and Comparative Analysis of Greek and Islamic Philosophy

Nur Alia Shamsul Bahri, Norazilawati Abd Wahab, Arbai'yah Mohd Noor, Mohd Firdaus Abdullah, Zuliskandar Ramli & Ruzaini Sulaiman

Islamic Influence on Traditional Water Transport and Boat Building in
Terengganu from the 13th to 20th Century

Muhammad Danial Azman & Kevin Fernandez

Ubuntu and Madani in Dialogue: Ethical Encounters, Lived Experience,
and the Moral Realities of Malaysia–Africa Relations

Muhammad Irwan Ariffin, Afiza Mohamad Ali, Nurul Nuha Abdul Molok, Khadijah Khalilah Abdul Rashid & Hamwira Yacob

Mapping Outcome-Based Education Principles to Qur'anic Guidance
for Islamic Higher Education

Ratnawati Mohd Asraf & Harvindar Kaur

Teaching Students with Learning Disabilities in Mainstream Classrooms:
The Challenge of Teacher Preparedness

Alper Fener & Ervin Kovačević

Language Learning Beliefs in Motion: The Role of Experience and Engagement

Nur Nisa Solehah binti Muhamad Haswazil, Fatmir Shehu & Ainul Azmin binti Md. Zamin

Fostering National Harmony through Inter-Religious Education:
An Analysis of *Pendidikan Moral* KSSM and *Pendidikan Islam* KSSM Syllabi

Wan Nur Madiha binti Ramlan & Raihan binti Rosman

The Spiritual Quest in Contemporary Muslim Speculative Writing:
A Reading of *Bird Summons* (2023) by Leila Aboulela

Mohd Firdaus Abdullah, Mardiana Nordin, Arba'yiah Mohd Noor, Norazilawati Abd Wahab & Yusry Sulaiman

Water Symbolism in *Syair Perahu* by Hamzah Fansuri: A Reflection
of Maritime Life and Islamic Values in the History of Malay Society

Hamoud Yahya Ahmed Mohsen, Fahad Ibrahim Al-Bakr, Ruzy Suliza Hashim & Abdulrahman Alosman

Eco-political Discourse in Mahmoud Darwish's Poetry of Resistance

Siti Inarah Hasim, Jamilah Hanum Abdul Khaiyom, Mardiana Mohamad Zunaidah Mohd Marzuki Jamiah Manap, Nellie Ismail & Nor Hayati Kasim

Mindfulness-Informed Parenting Interventions for Parents and Caregivers of
Children with Atypical Development: A Scoping Review

Book Reviews

Roundtable Report

ISSN 0128-4878 (Print)

ISSN 2289-5639 (Online)

