

## Editorial

We thank God for being able to publish the third issue of IJRCS in time. In this issue, we, as usual, blend the ideas and thoughts of a group of authors with diverse interests and specialisations in order to present an Issue of five articles, one Viewpoint and one Book Review to our readers. Despite the variety, it is possible to work out a kind of link that relates one article to the others in a certain way. My task is partly to establish albeit broadly this relative coherence.

At the broadest level, one may notice that the two vocations or niches of our Journal namely ‘religion’ and ‘civilisation’ are maintained. It is quite obvious that each of the published articles contains in one form or another one or both of these niches with varying degrees of incorporation. For instance, while Berghout and Saoudi’s writing is directly related to both civilisation and religion elements, Zejno’s “Educational Policy and Educators’ Academic Integrity” is of a broader relevance to them.

Looking at the themes and issues addressed by the authors, we are of the opinion that the order of this Issue’s articles can be arranged as per published sequence that we believe reflects certain logical flow. With regard to the published works, the following remarks are hoped to be helpful in introducing each of them.

Dwight D. Eisenhower is quoted to have said, “Civilisation owes to the Islamic world some of its most important tools and achievements... the Muslim genius has added much to the culture of all peoples.” In this context, Abdelaziz Berghout and Ouahiba Saoudi’s article entitled “Concept of Civilisation and Sustainable Development: A Maqasidic Orientation” explicitly elaborates the concept of civilisation and links it to the two contemporary concerns namely sustainable development and maqāṣid al-shāri’ah. In their paper, the writers stress that the nature of Islam posits that “civilisation is an integrated and multi-faceted social phenomenon involving, intellectual, social, socio-economic, cultural, spiritual, moral, material and other aspects” and, for this reason, the

Islamic concept of civilisation should be viewed in connection with all other social phenomena. As a result, the study of civilisation from an Islamic perspective should promote an integrated approach or framework. Since civilisation in Islam is both holistic and balanced, an analysis of the current effort at achieving Sustainable Development Goals from the Maqasid framework is relevant.

Perhaps a more specific exploration into the thinkers' views on civilisation is needed to provide more insights into the concept of civilisation and/or any other related concepts such as the concept of 'history' which is instrumental in the development of civilisation. In this context, Siddiqui's "The Re-construction of Ibn Khaldun's Grand Design of History-Making: The Underlying Metaphysical Cause" serves this purpose. Siddiqui claims that "Ibn Khaldun, in his attempt to construct the scientific causal narration of history, became a reductionist by concluding once ambiguous phenomena of how 'history becomes' to two interconnected causes - 'ijtima' and 'asabiyyah.'" Having established this point, the writer attempts to do two things: first is to expose the Grand design of history-making by connecting Ibn Khaldun's different dimensions as part of a comprehensive theory, and second is to reconstruct the Grand design of history by eliminating the identified logical problem. The writer claims that the 'final cause' of history i.e. the active and dynamic concept of time cannot be reduced further and is said to be defensible scientifically and philosophically.

The macroscopic discourse on civilisation and religion is normally seen to take place mainly at the theoretical and conceptual level as reflected, for example, in the writing of Berghout and Saoudi. Its manifestation at the microscopic or practical level, however, can be found in the actual societal programmes and activities. "Peace Building in Communities: Experiences of a Muslim Female Social Worker in Cultivating Inter-Faith Awareness in Australia" by Amnah Khalid Rashid & Ishtiaq Hossain represents the latter case. Setting their paper's background in the United Nations' (UN) debate and expanded definition of peace-building as well as the UN Resolution 1325 which was to be implemented through National Action Plan by the signatories, the writers looked into the community level peace-building mechanism that took place in multicultural societies. The discussion on the mechanism to build social cohesion through inter-faith dialogue, awareness and

education was based on Australian case. More specifically, the paper elucidates a Muslim woman's experience in building peace in her community. The case refers to the works of Dr. Nora Amath and her organisation, namely Australian Muslim Advocates for the Rights of All Humanity (AMARAH), and the study looked at the approaches and strategies employed by AMARAH "to build trust between Muslims and non- Muslims in inter-faith dialogue towards building peace and tolerance among the communities in Brisbane."

It used to be said that "Every civilisation depends upon the quality of the individuals it produces" (Frank Herbert). This I believe applies in almost all human activities the one of which concerns the quality of education and knowledge. Along this line, Bukuri Zejno provides an insight from her study of "Educational Policy and Educators' Academic Integrity" which aims at looking into a number of aspects within the educational system that are found to stimulate plagiarism and academic dishonesty among the educators and academic professionals. The paper tries "to dig into the roots of that problem and investigate what are the potential causes of it."

Standing at the opposite end of civilisation and religion which promote progress and peace is what might be attributed generally to 'negativity' in its various forms. This can be affiliated to such terms as underdevelopment, chaos, backwardness, wars and even one of the most popular terms in the conventional study of civilisation namely barbarism. The article by Babayo Sule, Muhammad Aminu Yahaya and Usman Sambo entitled "Global Agenda and the Politics of Double Standard: War against Terrorism or War of Terrorism?" inclines towards an analysis of this negativity particularly in the 21st century. This theoretical paper looks at the "double standard in the fight against terrorism where the world dominant powers that shouldered the war against terrorism and have identified the phenomenon as a threat to the global peace are also found in the act of committing atrocities globally equivalent to the terrorists' activities or even worst." The paper suggests that the meaning of terrorism has been given according to the perception and manipulative views of the international media and globalists to subsequently justify their double standard actions.

In her Viewpoint, Claudia Seise discusses the age of adolescence from an Islamic perspective under the title “Thinking the Age of Adolescence: An Islamic Perspective.” She argues that “from the Islamic worldview’s perspective, there does not exist a split-liminality between physical maturity on the one side and mental and emotional maturity on the other side as can be found in our contemporary societies.” She illustrates this by taking example of teaching prayer and explains how one should teach his/her children to become holistically mature.

For the Book Review section, Makmor bin Tumin provides us with a review of Nurcholish Madjid’s work “Treasures of Islamic Intellectuals.” Madjid, an Indonesian scholar, has assembled works of some Muslim thinkers of different periods such as that of Al-Kindi, al-Ashaari, al-Farabi, Ibn Sina, al-Ghazali, Ibn Rusyd, Ibn Taymiyyah, Ibn Khaldun, al-Afghani and Muhammad ‘Abduh. Apart from providing a lengthy introduction to the book, Madjid also discussed the principles of Islam and the development of Islamic thought particularly in jurisprudence after the time of the Prophet Muhammad (PBUH) by highlighting the importance of the practice of *ijtihad* or Islamic rationalism thereafter.

Since I am going to reach retirement age before the publication of next issue, I would like to take this opportunity to thank all for their various forms of assistance and contribution to this Journal. In particular, thanks are due to the University and my Faculty for having trust in me to manage and oversee the publication of this Journal from its inception. My mandatory appreciation and thanks certainly go to all members of the Editorial Board especially our very hardworking and dedicated Editor, Dr. Elmira Akhmetova and very cooperative team members including Assistant Editors, Dr Alwi Alatas and Sr. Norliza Saleh, and Book Review Editor Dr Kaoutar Guediri. Thanks are also extended to all contributors and readers as well as those who are not mentioned here. I seek your indulgence for any shortcomings that might have happened during my time. I wish the new Editorial Team good luck and success in their future undertakings.

I would like to end my words by sharing a saying attributed to Franklin D. Roosevelt which reads, “if civilisation is to survive, we must cultivate the science of human relationships - the ability of all peoples, of all kinds, to live together, in the same world at peace.” Having been

oriented in social science disciplines, I believe that the spirit of this kind of thought deserves to be shared and fully pondered. The world might have advanced to an unprecedented state of achievements through advancement of knowledge, science and technology which are supposed to make human life and existence on this earth better. Looking at what is happening in the world today, however, a question may be raised as to whether the world is moving towards the right direction to guarantee peace, happiness and security, which are very much expected and cherished by all humans in all civilisations. Are we at all having a civilisation right now?

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