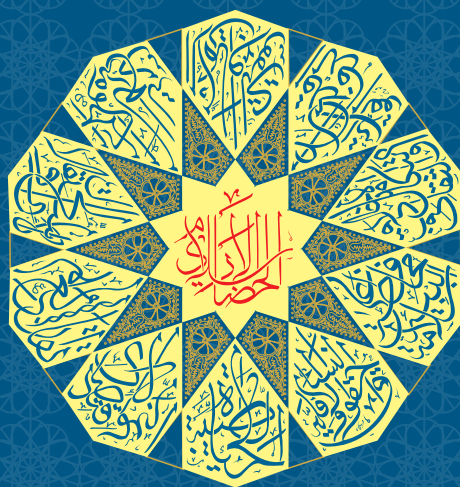


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- **ISLAM AND CIVILISATIONAL RENEWAL (ICR)** offers an international platform for awakening the civilisational potential of the Islamic legacy. Revitalising synergies between Islamic and other civilisations in a spirit of self enrichment through discovery and research may facilitate renewal within Muslim societies and the global human community.
- ICR explores contemporary dynamics of Islamic experience in legal and religious practice, education and science, economic and financial institutions.
- We seek viable policy-relevant research yielding pragmatic outcomes informed by the best values and teachings of Islam as well as of other contemporary civilisations.
- ICR is inter-disciplinary, non-political and non-sectarian. It seeks to contribute to prospects of peace among all nations, and assist the conceptual and societal transformation of Muslims.
- ICR encourages fresh discourse for self renewal informed by an inclusive tolerant approach to diverse schools of thought and expression of ideas. The intent is to integrate over 1,400 years of Islam's civilisational resources of diversity, dialogue and coexistence for meaningful exchanges with other world civilisations.
- ICR promotes the Malaysian initiative of *Tajdid Haqārī* or Civilisational Renewal, with its component principles: 1. Faith, Ethics & Spirituality, 2. Just Governance, 3. Independence & Self-Determination, 4. Mastery of Knowledge & Science, 5. Islamic Economics & Finance, 6. Human Dignity & Ecological Wellbeing, 7. Cultural & Aesthetic Integrity, 8. Equity & Fraternity, 9. Diversity & Dialogue, 10. Peace & Security.
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established national ideologies in order to achieve unity, as well as how the youth in each country have internalised those ideologies to ensure their continuity.

**Webinar: Managing Shariah Non-Compliant Risk in
Financial Institutions
(3 September 2020)**

Mohammad Mahbubi Ali

If Islamic Financial Institutions (IFIs) are to maintain the confidence of both their stakeholders and the public at large, ensuring shariah compliance is essential. Inadequate attention to the process of shariah compliance will trigger negative repercussions, such as massive withdrawal and financial loss. Hence, an understanding of shariah non-compliant risk management is essential within IFIs. Consequently, IAIS Malaysia organised an online training session entitled “Managing Shariah Non-Compliant Risk in Islamic Financial Institutions,” held on 3 September. This two-hour course was designed to provide participants with a practical understanding of how to manage shariah non-compliance in IFIs. After completing the session, participants (i) understood the significance of shariah compliance and shariah governance within IFIs; (ii) understood the key shariah non-compliance risk areas in IFIs; (iii) understood the process of shariah non-compliant event reporting; (iv) were able to apply the rectification plan for shariah non-compliant events; (v) were able to manage the income resulting from shariah non-compliant events; and (vi) could mitigate the future occurrence of shariah non-compliant risk events. The training was conducted by Dr Mohammad Mahbubi Ali, Head of Economics, Finance, Awqaf and Zakat at IAIS Malaysia. Participants came from various backgrounds (researchers, lecturers, students, and Islamic practitioners) and countries (Malaysia, Indonesia, and Pakistan).

**Forum: The ‘Social Contract’ and the Future of Nation-Building
in Malaysia
(IAIS Malaysia, 17 September 2020)**

Wan Naim Wan Mansor

This forum re-examined the term ‘social contract’ as it has been applied in

Malaysia, particularly its role in promoting unity and creating a stable and harmonious multi-racial nation. Rooted in Malaysia's federal constitution, the country's 'social contract' is a result of a grand consensus between the multi-racial citizens of Malaysia and generally refers to five components: the position of the Malay rulers, Islam as the religion of the federation, Malay as the national language, Malay special rights, and the citizenship of non-Malays. Invited panelists included Assoc. Prof Dr Abdul Rahman Tang (Universiti Malaysia Sabah) and Prof Dr Shamrahayu Abdul Aziz (Universiti Teknologi MARA). Abdul Rahman began his presentation by elaborating on the five provisions of the social contract, delving into the historical backdrop of the 1950s and 60s, when racial bargaining took place in the country. Abdul Rahman interestingly pointed out that the term 'social contract' was never used over that period, being a later invention. Abdul Rahman also claimed that, in philosophical terms, four out of the above five provisions are not social contracts, which require two components—the ruler and the ruled. Shamrahayu began her presentation by responding to Abdul Rahman's last point and arguing that it is impractical to redefine the Malaysian 'social contract' in a Western philosophical sense. Shamrahayu proceeded to provide her take on the social contract, citing its role in society to ensure justice, peace, and harmony. Shamrahayu ended her session by reiterating the role of religion and morality as guiding principles for nation-building, both of which are embodied in the social contract. The two-hour forum was attended by about 30 participants and broadcast live on the institute's Facebook page. The forum ended with a lively Q&A session.

Webinar: COVID-19: An Issue in Religion and Science (22 October 2020)

Shahino Mah Abdullah/Ahmad Badri Abdullah

On 22 October, IAIS Malaysia, in collaboration with the International Institute of Islamic Thought and Civilisation (ISTAC), Malaysian Muslim Youth Movement (ABIM), and Malaysian National Association of Muslim Students (PKPIM), hosted an online forum entitled "COVID-19: An Issue of Religion and Science." The online forum featured renowned Muslim philosopher and Emeritus Professor, Osman Bakar (ISTAC), and the chairman of University Malaya Board of Directors, Tengku Dr Mohd Azzman Shariffadeen Tengku Ibrahim. Prof Osman highlighted how COVID-19 is a civilisational issue, having had an all-embracing impact on human life. It has thus delivered a civilisational message to