

EDITORIAL

This June 2022 issue of *Islam and Civilisational Renewal* marks our fourteenth year of publication since its inception in 2008. This journal is a manifestation of our dedicated effort to revive the heritage of Islamic civilisation, which represents nearly fourteen centuries of profound intellectual endeavour and contribution. The ICR has played a significant role in broadening the horizon of scholarly and constructive discourse among academics, policymakers, and the general public through rigorous policy-oriented research and analysis.

This issue features seven substantive articles, two viewpoints, one significant speech, six event reports, and two book reviews. The first three articles were selected as Best Papers at the IAIS Inaugural International Conference on Islam, Sustainability, and Resilience (ICISR 2021), a platform for exploring the roles of Islam on the interplay of crisis and opportunity ensuing the COVID-19 pandemic. We believe it is timely to chart a meaningful course that will enable everyone to confidently embrace the future by building a resilient recovery and promoting an inclusive and greener transition.

The first article, ‘The Behaviour of Muslim Foreign Aid Donors During the Coronavirus Pandemic: The Case of GCC States’ by Fadhil A. Bashir of the International Islamic University of Malaysia (IIUM), sets the tone by offering an in-depth analysis of global response framework of Muslim donors in responding to the Coronavirus pandemic. The author underlines the importance of systematic humanitarian aid coordination and remedial policy actions—in terms of diplomatic and political relations, bureaucratic administration, and data management—to hold promise in assisting the most vulnerable segments in a disease stricken world.

The second article by Noor Azlan Mohd Noor (Department of Sociology and Anthropology, IIUM) and Noor Asyhikin Abd Razak (Perbadanan Hal Ehwal Bekas Angkatan Tentera) critically reviews the fragmented educational mosaic of the Orang Asli community in Malaysia during the COVID-19 outbreak when schools were closed down and operate only through online due to Movement Control Orders (MCO). Together they develop the AKH-I model and propose a synthesis

of traditional wisdom and modern pedagogy to bridge the learning gap and foster educational sustainability and inclusivity in our society.

We believe that green economy, an antithesis of conventional economy and *laissez-faire*, is a significant transition agenda to solve and mitigate the climate change challenge. Reflecting on this, Aam Slamet Rusydiana, Raditya Sukmana, Nisful Laila, and Muhammad Syamsul Bahri from Indonesia provide the third article, ‘The Nexus between Green Economy and Islamic Finance: Insights from a Bibliometric Analysis.’ This quantitative research constructs a bibliometric nexus between 1,183 Scopus-indexed journal articles, book chapters, and conference papers published between 1961 to 2021. The green economy and Islamic finance are analogous, in both practical and academic contexts, as they support environmental stewardship, sustainable development, and efficient management. We may find that the Islamic financial instruments, such as green *sukuk*, and the underlying principles of *maqasid al-shariah* are in line with the ethos and aspirations of green economy.

In addition to sustainable responsibility, Islamic finance also promotes good governance and socially responsible investment by incorporating the ‘shariah-compliant’ concept into its business operations. But how well is this concept being implemented when it comes to financing activities of the newly emerging fintech business model? In the fourth article, Erika Takidah (Universitas Negeri Jakarta, Indonesia) and Salina Kasim (IiBF, IIUM) outline a framework for assessing this conundrum pertaining to Peer-to-Peer (P2P) lending practices in Indonesia by analysing digital contract papers, prospectuses, and the positions of parties involved in six Indonesian Islamic fintech companies. Most importantly, this study sets a benchmark for the implementation of ‘shariah-compliant’ fintech solutions.

Cut Linda Muhammad and Dr. Adis Duderija (both of Griffith University, Australia) offer a more constructive, if not uncritical, assessment of Islam Nusantara in the fifth article, ‘Understanding the Context and Concept of Islam Nusantara.’ The authors present the historical, geographical, and socio-political development of Islam Nusantara, followed by a comparative evaluation with other ‘Islamisation’ approaches—including *Islam Hadhari*, *Pribumisasi Islam*, *Islam Ke-Indonesiaan*, Islamic state, conservative and puritanical Islam, and neo-modernism—and demonstrate its compatibility with modern-day Nusantara, a region with a huge ethnic, cultural, and religious diversity and a vibrant proponent of *wasatiyyah* (moderation).

Yet another challenge facing the peaceful coexistence and interfaith harmonisation in Nusantara can be found in Malaysia, particularly in the state of Sarawak. ‘The ‘Kalimah Allah’ Debate: Competing Narratives in Politics, Law, and Religion,’ by IAIS Research Fellow, Wan Naim Wan Mansor, investigates the contending narratives regarding the use of the word ‘Allah’ by Christians in

Malaysia and its implications for the Malaysian Muslim-Christian relationship. Utilising the Heuristic model based on feedback loops of systems thinking, he illustrates the complexity of this issue from the legal-political-religious dimensions, and argues that the implementation of a new government directive and consultative leadership is instrumental, while not ignoring the long-standing tradition and religious sensitivity.

The idea of *tajdid* or renewal in the broader themes of Islamic civilisation is deemed necessary in the era of globalisation and post-Islamic resurgence, including the exegesis of classical texts and their contexts. In the final article, Adis Duderija (Griffith University, Australia) underlines the dichotomy between the classical and progressive approaches in interpreting the sunnah (prophetic tradition). This progressive approach, according to the author, creates a new breed of Muslims that favour pragmatic thinking over dogmatic interpretations of Islam. The author concludes by stressing the need for educational reform and revisiting several 'Islamic' ethical-religious practices and criminal punishments to set them on par with the contemporary universal human rights.

In addition to our substantive articles, we also publish insider viewpoints concerning economic and environmental recovery arising from the global COVID-19 pandemic. IAIS Associate Fellow, Mohammad Mahbubi Ali recommends a 'Qard-based zakat financing' as a financial intervention tool to address the rising poverty and widening inequality, while sustaining the zakat fund. Shahino Mah Abdullah, IAIS Research Fellow, advocates the implementation of circular economy as a priority in reconstructing the economic landscape by means of strategic thinking, systematic assessment, sustainable industrial practices, transformation of waste to energy (WTE), and socially responsible investments.

We are also pleased to carry the Opening Speech by Tuan Ibrahim Tuan Man, Malaysia's Minister of the Environment and Water at the ICISR 2021 on 6th November 2021, and an interesting array of notes on events hosted by IAIS and its partners between November 2021 and March 2022, which are presented in chronological order. Although most of them were held online, they were able to attract significant participation from all over the world.

This issue closes with two book reviews; first by Mohamed Rishard Najimudeen (Naleemiah Institute of Islamic Studies, Sri Lanka), appraising Jasser Auda's *Re-Envisioning Islamic Scholarship- Maqasid Methodology as a New Approach* (Claritas Book); while the second is based on Sigrid Hunke's *Allahs Sonne über dem Abendland Unser Arabisches Erbe* (Fischer Bücherei), contributed by Ramin Hajianfard (UPSI).

Finally, I would like to express my heartfelt gratitude to all of our esteemed contributors for their thought-provoking contributions, as well as my colleagues in the IAIS Editorial Committee and Publications Unit for the roles they have all

played in the processing and publication of this issue. To our esteemed readers, I hope you will enjoy and benefit from this scholarly presentation.

Mohammad Hashim Kamali
Editor-in-Chief