

1ST VIRTUAL INTERNATIONAL CONFERENCE ON
EQUALITY, RELIGIOUS HARMONY & PEACE

PROGRAM BOOK 2020

18TH - 19TH NOVEMBER 2020

UNITY WITH DIVERSITY:
MOVING TOWARD
CIVILIZATIONAL DEVELOPMENT

HOSTED BY:



LEADING THE WAY
KHALIFAH • AMĀNAH • IQRA' • RAHMATAN LIL'ĀLAMĪN

IN PARTNERSHIP WITH:



**JAMAL BARZINJI
PROJECT**
FOR INTERNATIONAL COOPERATION
TO ADVANCE HIGHER EDUCATION



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ABOUT THE CONFERENCE

Welcome to the **1st Virtual International Conference on Equality, Religious Harmony and Peace**, to be held virtually on **18 & 19 November 2020**. This conference is hosted by the International Islamic University Malaysia (IIUM), in partnership with the Barzinji Project, Shenandoah University, Bridgewater College and University of Sarajevo. The theme of the conference is 'Unity with Diversity: Moving toward Civilizational Development'. This is the first time the four academic institutions have come together to co-host an event that will provide opportunity for scholars from areas as diverse as political science, civilizational studies, religious studies, inter-faith studies, education, information technology and many more, to reflect and generate ideas to **create sustainable peace and harmony for humanity**.

This virtual conference features multiple sessions including keynote addresses and invited presentations, parallel sessions and networking opportunities.



OBJECTIVE

The objective of this conference is to bring together at an international platform the experts of the conference's theme and sub-themes to build an environment of religious harmony, equality and peaceful living through a meaningful dialogue.

THEME

*"Unity with Diversity:
Moving Toward Civilizational Development"*

SUB-THEMES

- | | |
|------------------------|-----------------------|
| 1) Religious Diversity | 7) Islamophobia |
| 2) Gender Dysphoria | 8) Gadgetism |
| 3) Civilization | 9) Global Citizenship |
| 4) Racism | 10) Good Governance |
| 5) Conflict Resolution | 11) Populism |
| 6) Terrorism | |



FOREWORD BY **IIUM PRESIDENT**



DATUK DR. MOHD. DAUD BAKAR

*President of International Islamic
University Malaysia*

I would like to welcome all delegates to the 1st Virtual International Conference on Equality, Religious Harmony and Peace 2020. This conference is hosted by the International Islamic University Malaysia (IIUM), in partnership with Jamal Barzinji Project, Shenandoah University, Bridgewater College and University of Sarajevo.

I would like to congratulate the four entities from three countries - Malaysia, Bosnia and Herzegovina, and the US - that come together in this important platform to discuss issues that are relevant to world and humanity. Religious harmony, equality and peace are the essential elements of a civilization. This is the first time the three academic bodies have come together to co-host an event that will provide opportunity for scholars from areas as diverse as political science, civilizational studies, religious studies, inter-faith studies, education, information technology and many more, to reflect and generate ideas to create sustainable peace and harmony for humanity.

With the theme 'Unity with Diversity: Moving Toward Civilizational Development', this conference corresponds to the relevant issues the world is facing today. The term "civilization" connotes sophisticated and advanced forms of human association in which people share a common life and work together to achieve certain levels of advancement in different aspects of life, such as the moral and material aspects. Indeed, human cooperation and interaction are the fundamental aspects of civilization. By coming together in this platform, the five institutions from three different countries have come together to cooperate, interact and collaborate in realising the mission towards reviving a civilized society. Putting aside the differences and religious sensitivities, the advisors and organizing committee have accomplished their wish to organized this important inaugural conference.

I believe this conference is an important platform that bring together researchers, academics and professionals from all over the world, experts in economic, social sciences, political sciences and other discipline to interact, share knowledge, debate, discuss and find solutions on how to create sustainable solutions for a better civilized community that would work for all. Indeed, understanding different cultures and perspectives are the important tool towards building a tolerant and prosperous society.



I am glad to convey my greetings to all of you to this conference and I wish all participants a fruitful conference. My heartfelt appreciation to all committee members and everyone who have contributed to the successful organization of this conference. Only Allah in His limitless Grace and Magnificence can truly recompense their efforts.

May Allah Almighty guide us all and bless our efforts.

Thank you.
IIUM President



FOREWORD BY **IIUM RECTOR**



**PROFESSOR EMERITUS TAN SRI DATO'
DZULKIFLI ABDUL RAZAK**

Rector of IIUM

In the name of Allah, the Compassionate, the Merciful. All praise is due to Almighty Allah subhanahu wa Ta'ala (glorious and exalted is He), alone. May Allah's peace and blessings be upon Prophet Muhammad sallallahu 'alayhi wa sallam, his family and his righteous companions.

International Islamic University Malaysia (IIUM) is pleased and honoured to be the host of this Inaugural Virtual International Conference on Equality, Religious Harmony and Peace 2020. It is a great pleasure to welcome all of you, speakers, presenters and participants who come from all corners of the globe to this auspicious conference.

Despite the world development in the area of discrimination and unfairness, there are significant challenges and growing concerns on discrimination and exclusions faced by the community at large. In IIUM, we believe that building a peaceful world requires taking steps towards achieving the economic, social

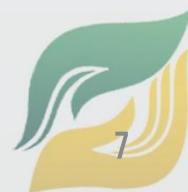
development and ensuring the protection of everyone's rights. A peaceful society is a society in which justice and equality are enjoyed. Peace enables a sustainable environment that in turn helps to promote universal goodness for all.

The agenda on peace, equality and religious harmony are not new to IIUM. In fact, these concepts are well encapsulated in the philosophy, vision and mission of the university and it is part of the IIUM agendas in leading the way forward in the global community. This conference is a timely event, bringing together the global community to effectively communicate and discuss matters in a civilized manner towards achieving the sustainability agendas in our community.

I look forward to continued cooperation and successful new partnerships between the collaborators, scholars, professionals and researchers that have participated in this conference. I do hope that everyone will benefit from this conference and will bring forth new perspectives and knowledge that can be applied in everyday decision-making process both at organizational as well as individual levels.

Thank you.

IIUM Rector
IIUM Leading the Way



MESSAGE FROM **DIRECTOR OF BARZINJI PROJECT**



YOUNUS Y. MIRZA

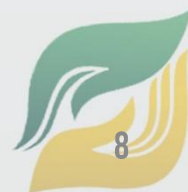
Director of the Barzinji Project

As the Director of the Barzinji Project, I am excited to see that many of the IIUM alumni of the Project have come together to organize the first ever international conference on "Equality, Religious Harmony and Peace". Through the Project, we had the opportunity to both host and visit each other's institutions as well as come together for a 2019 Fall Colloquium where we discussed our findings. Our first phase was dedicated to the theme "Civil Discourse" or being able to discuss various topics in a mutually respectful way that furthered understanding and innovation within society. The theme of "Civil Discourse" led to our next and more focused theme of "Diversity, Equity and Belonging" which emerges out of a global realization of the importance of black lives, minorities and people of color. We plan to have various forums, programs and events centered around this new theme. Thus, I am happy to see that the IIUM organizers have picked the theme "Equality, Religious Harmony and Peace" for their conference which fits nicely

within our previous ones and speaks to the Barzinji Project's belief that globalization can facilitate mutually beneficial collaboration between widely dispersed institutions. Institutions serving diverse societies can benefit from exploring the similarities and differences in their missions and practices, the challenges they face and the solutions they create. In addition, communicating across cultural differences will nurture important skills in students, faculty and administrators and help them develop best practices that are effective in various local contexts, prioritizing cross-cultural communication as a tool for co-construction.

I hope that the IIUM conference will be a regular event where different institutions of higher learning come together to share experiences, best practices and knowledge. Congratulations once again. All the best.

Younus Y. Mirza
Director of the Barzinji Project



MESSAGE FROM **ADVISOR & CHAIRPERSON**

*"Welcome to the 1st Virtual International Conference on Equality, Religious Harmony and Peace, to be held virtually on 18 & 19 November 2020. This conference is hosted by the International Islamic University Malaysia (IIUM), in partnership with Jamal Barzinji Project, Shenandoah University, Bridgewater College and University of Sarajevo. I believe that this conference is the best platform for researchers and scholars to **share their ideas** for the advancement of knowledge and international collaborations"*

PROF. DR. FARIDAH ABDUL MANAF

Advisor, The First Virtual International Conference on Equality, Religious Harmony and Peace 2020



"The conference brings together scholars and researchers of various expertise to discuss and share ideas based on the themes of equality, religious harmony and peace"

PROF. DR. HAMZAH MOHD. SALLEH

Chairperson, The First Virtual International Conference on Equality, Religious Harmony and Peace 2020



CONFERENCE KEYNOTE SPEAKERS

KEYNOTE SPEECH - 1

HUMAN RIGHTS AND DEMOCRATIC VALUES

PROF. DR. FAIZAN MUSTAFA

*Vice Chancellor
Nalsar University of Law
Hyderabad, India*



KEYNOTE SPEECH - 2

RELIGIOUS CONTRIBUTIONS TOWARDS PEACEFUL COEXISTENCE

DR. CHARANJIT KAUR

*Department Of General Studies Faculty of Creative Industries
Universiti Tunku Abdul Rahman, Selangor, Malaysia*





KEYNOTE SPEECH - 3

**ISLAMIC PRINCIPLES FOR GLOBAL PEACE,
JUSTICE, AND HARMONY:
A BLUEPRINT AND A CALL FOR ACTION**

PROF. DR. AHMADULLAH SIDDIQI

Member, Parliament of the World's Religions

KEYNOTE SPEECH - 4

**EDUCATING FOR CIVIL DISCOURSE;
DIVERSITY, COMPLEXITY AND
HIGHER EDUCATION'S ROLE IN A
VIBRANT DEMOCRACY**

DR. JAMIE FRUEH

*Professor of History and Political Science
Director, Center for Engaged Learning
Bridgewater College, USA*



INVITED SPEAKER & SPECIAL PRESENTATIONS



INVITED SPEAKER

RELIGIOUS EDUCATION AS A SOURCE OF INTERRELIGIOUS AND INTERCULTURAL VALUES: THE CASE OF BOSNIA AND HERZEGOVINA

DR. DINA SIJAMHODŽIĆ-NADAREVIĆ

*Faculty of Islamic Studies
University of Sarajevo, Bosnia and Herzegovina*

SPECIAL PRESENTATION - 1

TEACHING FOR ENGAGEMENT & CURIOSITY

DR. BETSY HAYES

*Associate Professor of Sociology
Division Head, Humanities & Social Sciences
& Lawrence and Carmen Miller Chair of Ethics
Bridgewater College, USA*





SPECIAL PRESENTATION - 2

**VALUE BASED CIVILIZATIONAL
DEVELOPMENT: IN SEARCH FOR THE TRUE
VICEGERENT IN POST NORMAL ERA**

PROF. DR. ABDELAZIZ BERGHOUT

*Kuliyyah of Islamic Revealed Knowledge & Human Sciences,
International Islamic University Malaysia*

SPECIAL PRESENTATION - 3

**PEACEFUL COEXISTENCE IN
THE AGE OF SUPREMACY**

DR. AHMAD EL-MUHAMMADY

*Department of Human Sciences,
Centre for Foundation Studies
International Islamic University Malaysia*



OPENING CEREMONY SESSION



THE 1ST VIRTUAL INTERNATIONAL CONFERENCE ON EQUALITY, RELIGIOUS HARMONY AND PEACE 2020 “Unity with Diversity: Moving Toward Civilizational Development”

18th November 2020 / Wednesday
Senate Hall, Muhammad Abdul-Rauf Building
International Islamic University Malaysia (IIUM)

ZOOM LINK 1:

<https://iium.zoom.us/j/91969180404?pwd=Rjl4cCtQZXQwOGp5RGVTFhtZGZEQT09>

Meeting ID: 919 6918 0404 Passcode: 503293

| TIME | PROGRAM |
|---|--|
| 9.00 am Malaysia (GMT +8) 2.00 am Sarajevo (GMT +1) 8.00 pm US-EST (Nov 17, GMT -5) | Registration and arrival of selected VIPs and committee members |
| 9.30 am Malaysia 2.30 am Sarajevo 8.30 pm US-EST | Welcoming Remarks by the MC |
| 9.40 am Malaysia 2.40 am Sarajevo 8.40 pm US-EST | Welcoming Speech Professor Dr. Ahmad Faris Ismail Deputy Rector (Academic & Industrial Links) International Islamic University Malaysia (IIUM) |
| 9.55 am Malaysia 2.55 am Sarajevo 8.55 pm US-EST | Speech by Guest of Honour Professor Dr. Lindsey, Jill Associate Provost for Extended and Distance Education Shenandoah University, USA |
| 10.10 am Malaysia 3.10 am Sarajevo 9.10 pm US-EST | Speech (Recorded) by Guest of Honour Professor Dr. Dzenana Husremovic Vice-Rector for Teaching and Students Affairs University of Sarajevo, Bosnia and Herzegovina |
| 10.25 am Malaysia 3.25 am Sarajevo 9.25 pm US-EST | Video Presentation |
| 10.35 am Malaysia 3.35 am Sarajevo 9.35 pm US-EST | Launching Speech (Recorded) Yang Berbahagia Datuk Dr. Mohd Daud Bakar President International Islamic University Malaysia (IIUM) |
| 10.55 am Malaysia 3.55 am Sarajevo 9.55 pm US-EST | Vote of Thanks Professor Dr. Hamzah Mohd Salleh Chairperson of the Conference |
| 11.00 am Malaysia 4.00 am Sarajevo 10.00 pm US-EST | End of the Opening Ceremony |

*The above is correct at the time of making this itinerary announcement (Nov. 17, 2020)



CLOSING CEREMONY SESSION



THE 1ST VIRTUAL INTERNATIONAL CONFERENCE ON
EQUALITY, RELIGIOUS HARMONY AND PEACE 2020
“Unity with Diversity: Moving Toward Civilizational Development”

19th November 2020 / Thursday
Senate Hall, Muhammad Abdul-Rauf Building
International Islamic University Malaysia (IIUM)

ZOOM LINK:

<https://iium.zoom.us/j/91969180404?pwd=Rjl4cCtQZXQwOGp5SRGEvTFhtZGZEQT09>

Meeting ID: 919 6918 0404 Passcode: 503293

| TIME | PROGRAM |
|---|--|
| 4.00 pm Malaysia (GMT +8) 9.00 am Sarajevo (GMT +1) 3.00 am US-EST (Nov 18, GMT -5) | Welcoming Remarks by the MC Comments by the Conference Participants |
| 4.20 pm Malaysia 9.20 am Sarajevo 3.20 am US-EST | Vote of Thanks Professor Dr. Hamzah Mohd Salleh Chairperson of the Conference |
| 4.25 pm Malaysia 9.25 am Sarajevo 3.25 am US-EST | Closing Speech Professor Dr. Ahmad Faris Ismail Deputy Rector (Academic and Industrial Links) International Islamic University Malaysia (IIUM) |
| 4.30 pm Malaysia 9.30 am Sarajevo 3.30 am US-EST | End of the Closing Ceremony |

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CONFERENCE FULL PROGRAM

DAY 1

CONFERENCE SCHEDULE

DAY 1

18th November 2020 (Wednesday)

| Time | Program | | |
|--|---|--------------------------------|--|
| 9:00 am Malaysia (GMT+8) | Registration | | |
| 9:30 am Malaysia 2:30 am Sarajevo (GMT+1) 8:30 pm US-EST (Nov 17, GMT-5) | Opening Ceremony Zoom Link 1 https://ium.zoom.us/j/91969180404?pwd=Rjl4cCtQZXQwOGp5RGEvTFhtZGZEQT09 Meeting ID: 919 6918 0404 Passcode: 503293 | | |
| 11.00 am | Break | | |
| | KEYNOTE SPEECH Zoom Link 2 https://ium.zoom.us/j/97764810377?pwd=MkhHZ05iSTc3QXhkMWNMNkVRSG9EQT09 Meeting ID: 977 6481 0377 Passcode: 142116 | | |
| | Moderator | Prof. Dr. Abdelaziz Berghout | |
| 11:30 am Malaysia 4:30 am Sarajevo 10:30 pm US-EST | Keynote Speech 1: Dr. Ahmadullah Siddiqi Professor Emeritus of Journalism and Public Relations, Western Illinois University, USA <i>Islamic Principles for Global Peace, Justice and Harmony: A Blueprint and a Call for Action</i> | | |
| 12:10 pm Malaysia 5:10 am Sarajevo 11:10 pm US-EST | Keynote Speech 2: Dr. Charanjit Kaur University Tunku Abdul Rahman, Selangor, Malaysia <i>Religious Contribution Towards Peaceful Co-Existence</i> | | |
| 12:50 pm | Break | | |
| PARALLEL SESSION 1 (Zoom Link 3) https://ium.zoom.us/j/95923038021?pwd=dGp1dGVvdUNuMjBTWk9QNHRQYzVyZz09 Meeting ID: 959 2303 8021 Passcode: 924627 | | | |
| PARALLEL SESSION 2 (Zoom Link 4) https://ium.zoom.us/j/93947303652?pwd=aFJzeTdzMkdjUXNwS3JoRGFrSzFlZz09 Meeting ID: 939 4730 3652 Passcode: 315147 | | | |
| 2:00 pm Malaysia 7:00 am Sarajevo 1:00 am US-EST (Nov 18) (1:30hr) | | PARALLEL SESSION 1 | PARALLEL SESSION 2 |
| | Moderator | Dr. Abdulwahed Jalal Nori | Dr. Iyad M.Y. Eid |
| | Co-Moderator | Dr. Nor Razinah Mohd Zain | Dr. Nor Farhah Mahadi |
| | | Racism (3) Civilization (4) | Islamophobia (3) Global Citizenship (2) Gender Dysphoria (2) |
| | INVITED SPEAKER Zoom Link 2 https://ium.zoom.us/j/97764810377?pwd=MkhHZ05iSTc3QXhkMWNMNkVRSG9EQT09 Meeting ID: 977 6481 0377 Passcode: 142116 | | |

*The above is correct at the time of making this itinerary announcement (Nov. 17, 2020)



| | | | |
|--|--------------|---|--|
| 3:30 pm Malaysia 8:30 am Sarajevo 2:30 am US-EST | | | |
| | Moderator | Prof. Dr. Rusni Hassan | |
| | | Invited Speaker: Dr. Dina Sijamhodzic-Nadarevic University of Sarajevo <i>Religious Education as a Source of Interreligious and Intercultural Values: The Case of Bosnia and Herzegovina</i> | |
| PARALLEL SESSION 3 (Zoom Link 3) https://iium.zoom.us/j/95923038021?pwd=dGp1dGVvdUNuMjBTWk9QNHRQYzVyZz09 Meeting ID: 959 2303 8021 Passcode: 924627 | | | |
| PARALLEL SESSION 4 (Zoom Link 4) https://iium.zoom.us/j/93947303652?pwd=aFJzeTdzMkdjUXNwS3JoRGFrSzFlZz09 Meeting ID: 939 4730 3652 Passcode: 315147 | | | |
| 3:55 pm Malaysia 8:55 am Sarajevo 2:55 am US-EST (1:30hr) | | PARALLEL SESSION 3 | PARALLEL SESSION 4 |
| | Moderator | Dr. Ahmed El-Muhammady | Dr. Auwal Adam Saad |
| | Co-Moderator | Br. Mohamad Hazizie Sulkafle | Dr. Iyad M. Y. Eid |
| | | Conflict Resolution (6) Terrorism (1) | Religious Diversity (3) Good Governance (3) |
| 5:30 pm Malaysia 10:30 am Sarajevo 4:30 am US-EST | End of DAY-1 | | |

*The above is correct at the time of making this itinerary announcement (Nov. 17, 2020)

DAY 2

CONFERENCE SCHEDULE

DAY 2

19th November 2020 (Thursday)

| Time | Program | | |
|--|---|--|----------------------------------|
| 9:00 am Malaysia (GMT+8) 2:00 am Sarajevo (GMT+1) 8:00 pm US-EST (Nov 18, GMT-5) 9:40 am Malaysia 2:40 am Sarajevo 8:40 pm US-EST | KEYNOTE SPEECH Zoom Link 2 https://iiium.zoom.us/j/97764810377?pwd=MkhHZ05iSTc3QXhkMWNMNkVRSg9EQTO9 Meeting ID: 977 6481 0377 Passcode: 142116 | | |
| | Moderator | Dr. Ahmad El-Muhammady | |
| | | Keynote Speech 3: Professor Dr. Faizan Mustafa NALSAR University of Law, Hyderabad, India <i>Human Rights and Democratic Values</i> Keynote Speech 4: Professor Dr. Jamie Frueh Bridgewater College, USA <i>Educating for Civil Discourse: Diversity, Complexity and Higher Education's Role in a Vibrant Democracy</i> | |
| 10.30 am | Break | | |
| PARALLEL SESSION 5 (Zoom Link 3) https://iiium.zoom.us/j/95923038021?pwd=dGp1dGVvdUNuMjBTWk9QNHRQYzVvZz09 Meeting ID: 959 2303 8021 Passcode: 924627 PARALLEL SESSION 6 (Zoom Link 4) https://iiium.zoom.us/j/93947303652?pwd=aFJzeTdzMkdjUXNwS3JoRGFrSzFIZz09 Meeting ID: 939 4730 3652 Passcode: 315147 | | | |
| 11:00 am Malaysia 4:00 am Sarajevo 10:00 pm US-EST (1:45hr) | | PARALLEL SESSION 5 | PARALLEL SESSION 6 |
| | Moderator | Prof. Dr. Rusni Hassan | Prof. Dr. Nora Abdul Haq |
| | Co-Moderator | Dr. Nor Razinah Mohd Zain | Dr. Abdulwahed Jalal Nori |
| | | Religious Diversity (7) | Religious Diversity (7) |
| 12:45 pm | Break | | |
| PARALLEL SESSION 7 (Zoom Link 3) https://iiium.zoom.us/j/95923038021?pwd=dGp1dGVvdUNuMjBTWk9QNHRQYzVvZz09 Meeting ID: 959 2303 8021 Passcode: 924627 PARALLEL SESSION 8 (Zoom Link 4) https://iiium.zoom.us/j/93947303652?pwd=aFJzeTdzMkdjUXNwS3JoRGFrSzFIZz09 Meeting ID: 939 4730 3652 Passcode: 315147 | | | |
| 2:00 pm Malaysia 7:00 am Sarajevo 1:00 am US-EST (Nov 19) | | PARALLEL SESSION 7 (Arabic) | PARALLEL SESSION 8 |
| | Moderator | Dr. Iyad M. Y. Eid | Dr. Abdulwahed Jalal Nori |
| | Co-Moderator | Dr. Auwal Adam Sa'ad | Dr. Nor Farhah Mahadi |

*The above is correct at the time of making this itinerary announcement (Nov. 17, 2020)



| | | | |
|--|---|---|---------------|
| (1:00hr) | | Religious Diversity (3) Civilization (1) Islamophobia (1) | Gadgetism (4) |
| 3:00 pm Malaysia 8:00 am Sarajevo 2:00 am US-EST 3:20 pm Malaysia 8:20 am Sarajevo 2:20 am US-EST 3:40 pm Malaysia 8:40 am Sarajevo 2:40 am US-EST | SPECIAL PRESENTATION Zoom Link 1 https://iium.zoom.us/j/91969180404?pwd=Rjl4cCtQZXQwOGp5RGEvTFhtZGZEQT09 Meeting ID: 919 6918 0404 Passcode: 503293 | | |
| | Moderator | Prof. Dr. Mohd Mumtaz Ali | |
| | | Special Presentation Dr. Betsy Hayes Assoc. Professor Sociology/ Div. Head Humanities & Social Sciences/ Academic Affairs Bridgewater College <i>Teaching for Engagement and Curiosity</i> Prof. Dr. Abdelaziz Berghout Kulliyyah of Islamic Revealed Knowledge and Human Sciences, IIUM <i>Value Based Civilisational Development: In Search for the True Vicegerent in Post Normal Era</i> Dr. Ahmad El-Muhammady Department of Human Sciences, Centre for Foundation Studies, IIUM <i>Peaceful Coexistence in the Age of Supremacy</i> | |
| 4:00 pm Malaysia 9:00 am Sarajevo 3:00 am US-EST | CLOSING SESSION Zoom Link 1 https://iium.zoom.us/j/91969180404?pwd=Rjl4cCtQZXQwOGp5RGEvTFhtZGZEQT09 Meeting ID: 919 6918 0404 Passcode: 503293 | | |
| | Moderator | Dr. Ahmad El-Muhammady | |
| 4:30 pm Malaysia 9:30 am Sarajevo 3:30 am US-EST | | End of program | |

*The above is correct at the time of making this itinerary announcement (Nov. 17, 2020)

CONFERENCE COMMITTEE MEMBERS

| NO. | COMMITTEE | MEMBERS ASSIGNED |
|-----|---|--|
| 1. | Advisor | Prof. Dr. Nor Faridah Abdul Manaf |
| 2. | Chairperson | Prof. Dr. Hamzah Mohd Salleh |
| 3. | Secretariat | <ul style="list-style-type: none"> ▪ Dr. Auwal Adam Sa'ad ▪ Br. Mohamad Hazizie Sulkafle |
| 4. | Finance | Mdm. Abazaimah Mohd Abbas |
| 5. | Floor Manager/ Preparation & Technical | Mdm. Abazaimah Mohd Abbas |
| 6. | Papers / Programs | <ul style="list-style-type: none"> ▪ Prof. Dr. Mumtaz Ali ▪ Dr. Abdul Wahid ▪ Dr. Iyad M.Y. Eid ▪ Dr. Nur Farhah Mahadi ▪ Dr. Nor Razinah Mohd Zain ▪ Dr. Auwal Adam Sa'ad |
| 7. | Proceedings / Post-Conf. Publications | <ul style="list-style-type: none"> ▪ Assoc. Prof. Dr. Haniki Nik Mohamed ▪ Prof. Dr. Shamrahayu Abdul Aziz ▪ Prof. Dr. Abdul Ghafur Hamid |
| 8. | Promotion & Publicity | <ul style="list-style-type: none"> ▪ Dr. Ahmad El-Muhammady ▪ Sis. Syahirah Isham ▪ Sis. Raihah Mior ▪ Sis. Sabrina Fadli |
| 9. | Budget & Sponsorship | <ul style="list-style-type: none"> ▪ Prof. Dr. Rusni Hassan ▪ Prof. Dr. Nora Abdul Hak ▪ Dr. Nur Farhah Mahadi ▪ Dr. Nor Razinah Mohd Zain |

PRESENTERS & THEIR ABSTRACTS

CONFERENCE DAY 1

PARALLEL SESSION 1

1st Day / 18th November 2020

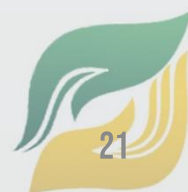
Time: 2.00 - 3.30 PM

Venue: Meeting Room 1

Zoom Link : <https://iium.zoom.us/j/95923038021?pwd=dGp1dGVvdUNuMjBTWk9QNHRQYzVyZz09>

| | |
|--------------|---------------------------|
| Moderator | Dr. Abdulwahed Jalal Nori |
| Co-Moderator | Dr. Nor Razinah Mohd Zain |

| No | Name | Topic | Theme | Country | Affiliation | Time |
|-------------------|--|---|--------------|---------------|-----------------------------|-------------------|
| Opening Remarks | | | | | | 2.00 pm -2.05 pm |
| 1 | Noor Shuhadawati binti Mohamad Amin | addressing racial discrimination in the workplace in malaysia: a legal approach | Racism | Malaysia | IIUM | 2.05 pm -2.15 pm |
| 2 | Deran Whitney, EdD | Do Equity and Diversity Leaders Make a Real Difference in School Divisions? | Racism | United States | Shenandoah University | 2.15 pm -2.25 pm |
| 3 | Michaela Wang | Socioeconomic Disparities between the Mohegan Tribe and New London County Through Two Decades | Racism | United States | Yale University | 2.25 pm -2.35 pm |
| Intermission | | | | | | 2.35 pm -2.40 pm |
| 4 | Nurshahierah binti Abdul Rahim Mohamed Aslam Akbar | Epistemology and Coercion in Economics: A Parallel Study of Theory of Knowledge between Ibn Khaldun and John Keynes | Civilization | Malaysia | IIUM | 2.40 pm -2.50 pm |
| 5 | Muhammad Abdul Aziz | Polygamy or Monogamy? Measuring the Contested Mas'alah | Civilization | Malaysia | USIM | 2.50 pm -3.00 pm |
| 6 | Malika Gheraissa | Algerian Openness to the Global Culture in Learning English | Civilization | Malaysia | IIUM | 3.00 pm -3.10 pm |
| 7 | Engku Nuraishah Huda E. Zainudin | Significance of Prophets advise, teachings in relevance with the Covid 19 pandemic | Civilization | Malaysia | Lecturer, KOP, IIUM Kuantan | |
| Question & Answer | | | | | | 3.10 pm - 3.25 pm |



DAY 1: WEDNESDAY, 18 NOVEMBER 2020

PARALLEL SESSION 1

Noor Shuhadawati binti Mohamad Amin

International Islamic University Malaysia

ADDRESSING RACIAL DISCRIMINATION IN THE WORKPLACE IN MALAYSIA: A LEGAL APPROACH

Malaysia is a country blessed with diversity in race, culture, and religion. However, racial discrimination remained one of the vital issues that continues to become a major barrier toward achieving national unity specifically in the area of employment. Based on a study published in 2016, it was observed that racial discrimination exists in hiring fresh graduates. The differentials in the call back for interviews for these fictitious applicants due to race were apparent. Although the employers' union claimed that any inclination towards a certain race is normally attributed to the market aim of the specific company with no intention to discriminate, the issue of racial bias continues to occur and it does not only happen to the fresh graduates, the professionals seem to face the same discrimination too. Hence, racial discrimination served as a major hindrance toward achieving a high-income society, and worse, it keeps on tearing Malaysians apart. It is believed that racial discrimination found its root way before Malaysia gained its independence in 1957. This paper which is doctrinal in nature evaluates the historical background of the country by referring to the segregation of the population according to specialisation under the colonial rule. Further, the paper also examines the impact of affirmative action to increase the representation of the Malays in the labour market. The influence of special position granted to the Malays as provided in the Federal Constitution is analysed by referring to decided cases. Acknowledging the severity of the issue, this paper aims to strengthen the protection against racial discrimination through legislations such as labour arbitration and anti-discrimination law that are applicable in other countries.

Deran Whitney, EdD

Shenandoah University

Do Equity and Diversity Leaders Make a Real Difference in School Divisions?

Schools throughout the country have begun to consider how students can best be served, equitably. Many school divisions have created new positions to serve in division-wide leadership roles to address equity and embrace diversity to improve all students' performance. Some initiatives include professional development for teachers, self-reflection, curriculum and program adjustments, and disaggregated data. Have these equity leadership roles in school divisions actually made a significant difference as far as closing academic achievement gaps, decreasing

discipline disparities, and increasing students' performance of marginalized groups? A review of forty-five randomly selected school divisions in the Commonwealth of Virginia including those divisions that have an equity lead person compared to those school divisions that do not have an equity lead person will determine if division-wide equity leaders make a significant difference regarding academic achievement gaps, discipline disparities, and academic performance of marginalized groups. This is a causal comparative group study that will analyze data obtained from the Virginia Department of Education. Once school divisions reveal a significant difference, the researcher will include specific strategies used by the school division's equity leader that led to their success. This study will guide other school divisions in specifically improving student achievement by focusing on equity and embracing diversity.

Michaela Wang

Yale University

Socioeconomic Disparities between the Mohegan Tribe and New London County Through Two Decades

This paper employs the 1990, 2000, and 2010 United States Decennial Census to assess whether and to what extent the casino economy helped to close this socioeconomic gap between the Mohegan tribe and its surrounding community. These three Decennial Census cover two decades, from six years prior to the erection of Mohegan Sun casino to fourteen years afterwards, including the Great Recession 2007- 2009. Income, employment, education and housing parameters are selected as socio economic indicators. The profitable advent of the Mohegan Sun in 1996 dramatically improved the socio economic status of the Mohegan Tribe between 1990 and 2000. In fact, for most of these indicators—poverty, median household income, employment, home ownership, and car ownership—disparities shifted; tribal socioeconomic parameters improved from well below the level of New London County in 1990, to the same level or above the county rates in 2000. However, economic downturn in 2007-2009 Great Recession impacted Mohegan people remarkably. By 2010, disparities for household income, employment, home ownership, education, and car ownership returned. Nevertheless, for all but tribal college graduation rates, employment, and car ownership, rates did not fall back to their pre-casino levels. The casino bridged socio economic inequalities, but at the face of economic crises, the mono-product economy grew vulnerable.

Nurshahierah binti Abdul Rahim, Mohamed Aslam Akbar

International Islamic University Malaysia

Epistemology and Coercion in Economics: A Parallel Study of Theory of Knowledge between Ibn Khaldun and John Keynes

Knowledge generally is about knowing, defining, and understanding something. It is important for man to learn something mainly about the Creator, His signs, and His attributes as at the end, knowledge would be attributed back to the All-Knowing of everything, Allah. Many thinkers have had talked about what knowledge is and what is not. Some of their opinions had been adopted and applied while some are not. In discussing what knowledge is, its complexity begins as the thinkers talked and elaborated more on the main idea of the theory of knowledge. The opinions of two great scholars who were also the economist, Ibn Khaldun, and John Keynes are discussed in this paper. The discussion relates to how the scholars' worldview would give impact to the field of economy and to what extent people in this contemporary world would apply these scholars' ideas in their life, and for the economy of the country and globally.

Muhammad Abdul Aziz

Universiti Sains Islam Malaysia (USIM)

Polygamy or Monogamy? Measuring the Contested Maṣlaḥah

This paper aims at measuring how far the application of maqāṣid al-sharī'ah, with its maṣlaḥah as the driving axis of the civilizational dynamics of Islamic law, has been conducted. Begun with a historical exposition of the interplay and contestation of maṣlaḥah in the Indonesian context, the researcher observed such a measurement by way of exemplifying polygamy and monogamy to eventually conclude which is of both closer to maṣlaḥah. Data that contains books and interviews are collected and conceived with content analysis style and then presented in the modes of descriptive and explanatory research. The paper concluded that the dispute among Indonesian liberal and moderate Muslims over polygamous marriage lies on the ground of their distinct perspective of maṣlaḥah where this contestation has genealogically even found its precedent in the dynamic legal exchange between the late Hasbi al-Shiddiqy and Ahmad Hassan. It has been also identified that polygamy is closer to maṣlaḥah rather than monogamy based on, firstly, the former's inclination to the Letter's Objective (Maqāṣid al-Khiṭāb al-Shar'iyy). This is given it is first mentioned before monogamy in the al-Nisa' 3 which denotes its taking precedence. This justification is strengthened with the absence of the verse's verbatim prohibition although widely considered as polygamy prohibiting verse. The requirement and fulfillment of the justice exactly imply, secondly, that committed polygamist is ranked higher than monogamist. In the meantime, thirdly, if multiple offspring are a prophetic recommendation, then polygamy is a solution.

Malika Gheraissa

International Islamic University Malaysia

Algerian Openness to the Global Culture in Learning English

The present paper focuses on the representations of cultural elements in the English language textbook used by Grade 4 middle school students in Algeria where English is studied as a foreign language (EFL). Textbooks often play a fundamental role in the formal teaching of languages, especially among beginners. Although textbooks are important for students and give them an authentic insight into source, target and international cultures, little research has been done on how culture is represented in Algerian English language textbooks. Based on the definition of culture according to Cortazzi and Jin (1991), the present study aims to investigate the breadth and depth of intercultural representations in the English textbook used by Algerian 4th year middle school students which was published in 2019. After analysing the contents of the book, it was observed that the book lacks a cultural representation balance as the contents are skewed toward international culture representations followed by the local culture. On the other hand, target cultures i.e inner circle English-speaking countries are rarely represented in the textbook. Overall, the findings show that the English curriculum in Algeria focuses on international cultures since English has become a global language. This is what is asserted in the official document of English curriculum (May 2015), which highlights “openness to other cultures and religions” (p.7).

Engku Nuraishah Huda E. Zainudin

International Islamic University Malaysia (Kuantan Campus)

Significance of Prophets advice, teachings in relevance with the Covid-19 pandemic

The world has been afflicted with global health catastrophe ever since the start of 21st century. Covid-19, a novel upper respiratory virus emerged causing pandemic which has put many countries on lockdown to put the viral infection at halt. Malaysian is not spared in this situation. As per September 2020, COVID-19 has affected almost 31 million people worldwide with Malaysia stood at 96th rank (Ministry of Health, 21st September 2020). The total number of death in Malaysia are 130 at the time this article was submitted (CPRC, 23rd September 2020). This pandemic knows no boundaries with latest standard operation procedures (SOPs) have been developed covering from education, business, and other essential sectors. In Malaysia, Covid-19 crisis has also demonstrated the symbiotic relationship between the governments, health professionals and the public people, who facilitates each other regardless of race and religion to ease the burden of the traumatized community. This article deals with the prophet advise, teachings and Islamic approaches and their significance during current situation. Thus, we must take cognizance of the guidance from the best previous generation. There are many lessons we can benefited from the prophet's time. Islam have always encourage science, peace and highlight the importance of humanity.

PARALLEL SESSION 2

1st Day / 18th November 2020

Time: 2.00 PM - 3.30 PM

Venue: Meeting Room 2

Zoom Link :<https://ium.zoom.us/j/93947303652?pwd=aFJzeTdzMkdjUXNwS3JoRGFrSzFIZz09>

| | |
|---------------------|------------------------------|
| Moderator | Dr. Iyad M. Y. Eid |
| Co-Moderator | Dr. Nor Farhah Mahadi |

| No | Name | Topic | Theme | Country | Affiliation | Time |
|-------------------|---|--|--------------------|---------------|------------------------------|-------------------|
| Opening Remarks | | | | | | 2.00 pm -2.05 pm |
| 1 | Anar Rysmukhambetova | Kazakhstan society discriminates schoolgirls who wear headscarves. | Islamophobia | Malaysia | IIUM | 2.05 pm -2.15 pm |
| 2 | İbrahim Karataş | Verifying Perceptions of American Muslims and Specifically Conservative Turkish Muslims Against Americans, and Vice Versa | Islamophobia | Turkey | Istinye University, Istanbul | 2.15 pm -2.25 pm |
| 3 | Amang Syafrudin | Islamic Political Sociology Education in the Reconstruction of Community Civilization from the Perspective of the Al-Qur'an Surah Al-Baqarah | Islamophobia | Indonesia | Ibd Khaldun University | 2.25 pm -2.35 pm |
| 4 | Catherine Dunn Shiffman Younus Mirza Emily Hollins | Virtual Exchange in Higher Education: Possibilities for Supporting Course Objectives, Intercultural Learning, and Global Citizenship | Global Citizenship | United States | Shenandoah University | 2.35 pm - 2.45 pm |
| 5 | Jamie Frueh | Towards a Pedagogy of Global Citizenship: Empowering Students for a World of Religious, Gender, Racial, and Civilizational Difference | Global Citizenship | United States | Bridgewater College | 2.45 pm -2.55 pm |
| 6 | Esra Özdil Güntüş | converting to neoliberals: repositioning of islamist women as the eligible citizens | Gender Dysphoria | Turkey | University of Istanbul | 2.55 pm - 3.05 pm |
| 7 | Nur diyana Md hadis Samsul b Draman Suhaiza bt Shamsuddin Ahmad Nabil b Md Rosli Norny Syafinaz binti Abd Rahman Muhammad Zubir bin Yusof | DEPRESSION AND ASSOCIATED FACTOR AMONG TRANSGENDER MALE TO FEMALE (MTF) IN KUANTAN, PAHANG: A QUALITATIVE STUDY | Gender Dysphoria | Malaysia | IIUM | 3.05 pm - 3.15 pm |
| Question & Answer | | | | | | 3.15 pm -3.30 pm |

DAY 1: WEDNESDAY, 18 NOVEMBER 2020

PARALLEL SESSION 2

Anar Rysmukhambetova

International Islamic University Malaysia

The rights and obligations of believers in Kazakhstan.

The vast majority of Kazakhs have lived as Muslims for thousands of years and have tried to maintain their connection with Islam even during the Soviet era. After gaining independence in 1991, the government regulated the rights and obligations of believers. The people began to receive religious education in Kazakhstan. Getting and studying religious education in the country gives the development of the process of cooperation between religion and state. This article aims to examine the processes of understanding religion, the religious rights of believers and ways to promote cooperation between the state and religion. In this context, the history of the development of the religion of Islam and their rights and obligations before and after the independence of Kazakhstan will be studied

Ibrahim Karataş

Istinye University, Istanbul

Verifying Perceptions of American Muslims and Specifically Conservative Turkish Muslims Against Americans, and Vice Versa

This study analyzes surveys conducted to measure views of American and migrant Muslims about non-Muslims, and vice versa. It also compares its poll carried out among conservative Turks living in the US with general surveys conducted by research centres and Muslim NGOs. While views of pious Turks are the core topic of this study, findings are not limited to the analysis of the Turkish community but also include the whole American Muslim community. Based on comparison of surveys and other data, this study concludes first that non-Muslim Americans see Muslims, including conservative Turks, as the other. Conversely, although the majority of Americans have negative views about Muslims, the majority of the latter, including conservative Turks, favor America(ns). Second, it argues that Muslims and pious Turks are disfavored by Americans because they are small in number and there is no unity among Muslims. Another reason for prejudices against Muslims and Turks is continuous smear campaigns of hate groups and negative media coverage. In other words, Americans are likely to favor American Muslims and Turks but the dissemination of Muslim hatred impedes it. Third, based on the analysis laid down in the manuscript, this study argues that the more communities get closer, the more they like each other. Finally, the personal survey shows that views of other Muslims and conservative Turks in America about the US are the same. This article expects to enrich the literature about Muslims in

America with less or ever touched reasons behind perceptions such as deep divisions among Muslim migrants and the difficulty of promoting a positive image due to being a small community in the US. The article also tries to prove that despite disunity among Muslim Americans, there is unity in their perceptions towards Americans and the American state.

Amang Syafrudin

Ibnu Khaldun University, Indonesia

Islamic Political Sociology Education in the Reconstruction of Community Civilization from the Perspective of the Al-Qur'an Surah Al-Baqarah

The role of education greatly determines the formation of the nation. The size of Indonesia's budget, which is expected to be able to accelerate the implementation of the Education System in the nation, has yet to show significant results. In the social context, problems appear in people's lives which demonstrate conflicts between communities, tribes and groups. Social inequality is often pointed out as the cause of this conflict. It is indicated that educational problems are the source of this social and political phenomenon. The milestone in the history of the contribution of Islam is not enough for policy makers to make Islam the main curriculum of education, especially in the field of Political Sociology. The stigma of "Religion, the enemy of Pancasila (The Five Principles of Indonesia Republic)" and "Khalifah and Jihad as sources of radicalism", is a fact of intellectual problems (Cognitive Crisis), emotional (Affective Crisis), as well as behavioral (Psychomotor Crisis) is a socio-political phenomenon that still often makes uproar in various discussion. With the Research Methods of Literature Study and Theoretical Studies, as well as the Tadabbury Philosophy of Science and Thematic Interpretation Approaches, both etymologically-textually and terminologically-contextually, on the words and sentences as well as the Surah al-Baqarah used, this research aims and focuses on in-depth analysis, to formulate the answer to the problem formulation. That is; Description of the Educational Problem and the Formulation of its Cycle; Description of the active role of Islam in Social and Political Education; Formulation of Community, Nation and State Reconstruction in the Perspective of Islamic Education. Results and Discussion This research finally concludes a new finding, namely the Formulation of the Concept of Islamic Political Sociology Education in the Reconstruction of the Community, Nation and State Model.

Catherine Dunn Shiffman, Younus Mirza, Emily Hollins

Shenandoah University

Virtual Exchange in Higher Education: Possibilities for Supporting Course Objectives, Intercultural Learning, and Global Citizenship

Preparing students for work and life in a global society has long been a mission of higher education. Intercultural learning opportunities provide critical insights for undergraduate and

graduate students across all disciplines. While traditional in-person intercultural exchanges have been halted during the COVID-19 pandemic, virtual exchanges are expanding across higher education institutions. Virtual exchanges offer a cost-efficient strategy for expanding, deepening, and sustaining global learning opportunities during the pandemic and point to continued possibilities for the future. Virtual exchanges involve faculty and student collaboration between institutions located in different countries using a variety of technologies to communicate for the purpose of shared learning. Exchanges may occur in as little as two weeks or extend over a semester. Many terms are used to describe these exchanges including: Collaborative Online International Learning—COIL, virtual exchange, telecollaboration, and global learning experience. Virtual exchanges are intended to benefit student learning by supporting course learning objectives as well as addressing broader university goals for global learning, intercultural communication and understanding. These exchanges hold additional benefits in terms of equity. Because virtual exchanges are relatively inexpensive and do not involve physical travel—they are available to a wider number of students and faculty who cannot or do not travel. Virtual exchanges can also generate interest in travel for those who have not travelled internationally. The presentation will provide an overview of this emerging type of intercultural exchange. The presentation will review common goals of virtual exchange to: deepen and enhance the course content, facilitate intercultural learning, and foster global citizenship. The presentation will identify and analyze selected theoretical and conceptual frameworks that underpin these stated goals and assessments used to document outcomes.

Jamie Frueh

Bridgewater College

Towards a Pedagogy of Global Citizenship: Empowering Students for a World of Religious, Gender, Racial, and Civilizational Difference

As advances in communication and transportation technologies continue to transform how individuals and societies deal with distant others, university graduates will increasingly confront opportunities to interact with people with different norms, values, and perspectives. Faculty and administrators are responsible for educating students to succeed in this globalized world by helping them build frameworks for navigating relationships with multiple and diverse others. Relying on 15 years of evidence from a course called Global Identities, this paper explores pedagogical approaches for bringing a global perspective into how undergraduates understand themselves, the nature of human differences, and the societal structures of privilege from which they (and I) largely benefit. It draws on critical arguments and insights about pedagogy from Paulo Freire, Antonio Gramsci, and bell hooks to emphasize the political context and power implications not just of the knowledge that we as faculty convey, but also of the identities that define our relationships to that knowledge and to our students. I confront my own positions of privilege and discuss the implications of unsettling the complacency with which my students typically approach their own unearned global advantages. I argue that discerning and analyzing social and political simplifications is a key component of a university education because it frees students to make

more decisions with more freedom, which expands and enables real democracy in the long term. By providing the opportunity to question contemporary assumptions, values and patterns of behavior, educating for global citizenship empowers students to build more constructive and more peaceful interactions across the boundaries of human differences, both on a global and interpersonal scale.

Esra Özdil Gümüş

University of Istanbul

CONVERTING TO NEOLIBERALS: REPOSITIONING OF ISLAMIST WOMEN AS THE ELIGIBLE CITIZENS

In Turkey, 1980s are accepted as a milestone for the economic liberalization and the applications of neoliberalism compatible with the rest of the world. Especially since 2002, with the rule of the Justice and Development Party (JDP), neoliberal policies come to a climax that builds its road upon an Islamist politics. Islamists began to incorporate neoliberalism and values of modernity so smoothly as opposed to their historical disaffection of Western capitalism. This articulation of neoliberal policies with government-backed rise of Islamic capital paved the way for both the emergence of an Islamist bourgeois class and a change in Islamists' relationship with the state. As a result, a tension occurred between Islamist principles that existed through all Republican history as a political movement, and modern capitalist lifestyles. Followed by a new culture industry, branded as 'Islamic', a new market emerged for commodities, media, advertising and businesses. In this process, the body, especially women's bodies that have a debated positioning in Turkish history, specifically over the issue of veil, turned into indicators of the transformation. The Islamist women are first marginalized in republican history by being labeled as non-modern; then victimized due to headscarf ban in public institutions and universities. In that sense, they did not comply with the eligible citizenship ideal of the nation-building process. With JDP rule, the requirements of the eligible citizenship have transformed and with the implementation of the neoliberal policies, the images of marginal and victimized have been replaced with an image of, capitalist, consumerist, intellectual, working and self-determining women. This paper intends to understand the transition of urban Islamist women, from marginalized and victimized images to the 'eligible citizens' by constructing a new identity with production of a neoliberal subject.

**Nur Diyana Binti Md Hadis, Samsul Bin Draman, Suhaiza Binti Shamsuddin,
Ahmad Nabil Bin Md Rosli, Norny Syafinaz Binti Abd Rahman, Muhammad
Zubir Bin Yusof**

International Islamic University Malaysia

DEPRESSION AND ASSOCIATED FACTOR AMONG TRANSGENDER MALE TO FEMALE (MTF) IN KUANTAN, PAHANG: A QUALITATIVE STUDY

Transgender male to female is a marginal group of people and their health is a neglected issue, and transgender people are underserved and stigmatized. They are particularly vulnerable to mental health concerns and psychological distress. There are multiple associated factors related to depression. This study aims to assess the associated factors related to depression among transgender male to female in Kuantan, Pahang. **Material and methods:** This is a qualitative study conducted among 24 informant among transgender male to female in Kuantan, Pahang. It involved 4 focus group discussion (FGD) which consist of 5 to 7 informants during each session. FDG was conducted using semi structured interview guide. Purposive sampling was done to ensure diversity of informant. Data was transcribed verbatim and analysed using content analysis. **Results:** All informant were Malay and Muslim with age ranging from 22-65 years old. There are 6 themes emerges as factor associated to depression are (i) family acceptance and support, (ii) discrimination and prejudice, (iii) health status, (iv) reduce self-worth, (v) challenges to change and (vi) substance use. **Conclusion:** Majority of informant expressed discrimination as the common factors associated with depression and they are being discriminated in so many ways. Thus, it is important to educate our health care provider to be non-judgemental towards them and provided service friendly clinic in order to engage them in our treatment and services.

PARALLEL SESSION 3

1st Day / 18th November 2020

Time: 3.55-5.30 PM

Venue: Meeting Room 1

Zoom Link: <https://iium.zoom.us/j/95923038021?pwd=dGp1dGVvdUNuMjBTWk9QNHRQYzVyZz09>

| | |
|---------------------|-------------------------------------|
| Moderator | Dr Ahmad El-Muhammady |
| Co-Moderator | Br. Mohamad Hazizie Sulkafle |

| No | Name | Topic | Theme | Country | Affiliation | Time |
|----|---|---|---------------------|----------|--------------------------------------|-------------------|
| | | Opening Remarks | | | | 3.55 pm - 4.00 pm |
| 1 | AINUL JARIA BINTI MAIDIN | Mediation as a Mechanism for Conflict Resolution and Peacebuilding | Conflict Resolution | Malaysia | IIUM | 4.00 pm - 4.10 pm |
| 2 | Ali Saleh Alwainani Prof. Dr. Abdul Lateef Krauss Abdullah Prof. Dr. Ismi Arif Ismail | Demographic and Developmental Factors of Participation in Peacebuilding Programs Among Yemeni University Students | Conflict Resolution | Malaysia | UPM | 4.10 pm - 4.20 pm |
| 3 | Almasa Mulalić Emina Jelešković | The Role of Bosniak Women Academics at Higher Education Institutions in the Post-War Bosnia and Herzegovina: Bridging Social Divides and Building Peace | Conflict Resolution | Bosnia | International University of Sarajevo | 4.20 pm - 4.30 pm |
| | | Intermission | | | | 4.30 pm - 4.35 pm |
| 4 | Nor Razinah Mohd. Zain | Detecting the Trend of Mediation Services in Malaysia: Pre- and Post-COVID-19 Pandemic | Conflict Resolution | Malaysia | IIUM | 4.35 pm - 4.45 pm |
| 5 | Auwal Adam Sa'ad | Exploring the Significance of Track II Diplomacy in Resolving Cross-border Disputes in the Muslim World | Conflict Resolution | Malaysia | IIUM | 4.45 pm - 4.55 pm |
| 6 | Auwal Adam Sa'ad | Combating Terrorism from the Islamic Perspective: Towards a Sustainable Security of Human Kind in the 21st Century | Terrorism | Malaysia | IIUM | 4.55 pm - 5.05 pm |
| 7 | Jamal Mohammed Ameen Hussein | The normalization of UAE and Bahrain with Israel: Causes, aims and repercussions on the Palestinian issue and the regional countries. | Conflict Resolution | Iraq | University of Halabja | |
| | | Questions & Answers | | | | 5.05 pm - 5.20 pm |

DAY 1: WEDNESDAY, 18 NOVEMBER 2020

PARALLEL SESSION 3

Ainul Jaria Binti Maidin

International Islamic University Malaysia

Mediation as a Mechanism for Conflict Resolution and Peacebuilding

Mediation is gaining popularity as an important alternative dispute resolution mechanism compared to negotiations or dialogues in resolving conflicts. Mediation is sometimes referred to as assisted negotiation since the mediator is not there to arbitrate or make a decision in resolving the dispute, but facilitate the parties in resolving their disputes. The mediation process is 'key' to the conclusive resolution of disputes. Mediation uses the service of a neutral third party to facilitate the resolution of the conflict and arrive at a win-win solution acceptable to the disputing parties. This is achieved by the design of the mediation processes to ensure that the parties are assured the mediator is impartial, neutral and empathises with their claim without taking any sides. The crucial step involved in mediation is that the mediator will have to listen to understand, but not to respond or seek to resolve the dispute for the parties like Judge presiding over a court case. Mediation being a voluntary process, enables the parties to decide on the outcome and free to leave the process if they are not able to resolve the dispute. Involvement of the mediator as a third party in assisting the parties reach a mutually agreeable solution to the problem or conflict or disagreement can be useful in resolving conflict and promote peacebuilding in the community. This paper seeks to explore the benefits of mediation as a conflict resolution method that can be adopted in promoting peacebuilding.

Ali Saleh Alwainani, Prof. Dr. Abdul Lateef Krauss Abdullah,
Prof. Dr. Ismi Arif Ismail

University Putra Malaysia

Demographic and Developmental Factors of Participation in Peacebuilding Programs Among Yemeni University Students

As conflict zones increase around the world, youth continue to be victims of the violence. At the same time, in many countries, peacebuilding (PB) programs that target youth are growing. This study aims to examine the demographic and developmental factors of participation in PB programs among Yemeni university students. This study is a quantitative descriptive analysis targeted universities' students in Sana'a, the capital city of Yemen. Seven universities were selected from the list of both public and private universities for this study. The applied instruments were modified from a structured questionnaire, which answered the study's questions and addressed the specific objectives. The results indicated that the respondents' age

was from 20 to 30 years, whereby the majority aged was from 20 to 25 years (86.80%). The percentage gender distribution of the respondent showed that the majority were males with 84.00% while females constituted only 15.90%. Correlation analyses were conducted to define the degree of association between the independent and dependent variables. The findings revealed a negative linear correlation between aggression and engagement in the PB program. The students' self-efficacy and self-esteem were positively associated with their engagement in PB programs. Regression analysis showed significant relationships between participation in PB and the demographic and developmental factors. Specifically, the findings revealed that self-efficacy was predictive of the involvement among youth in Yemeni universities. This study has been one of the first attempts to examine demographic and developmental factors in PB in Yemen thoroughly. Although this study is based on a small sample of factors, the findings suggest exploring the other factors that motivate youth to participate in such programs actively. Several questions remain to be answered.

Almasa Mulalić

International University of Sarajevo

The Role of Bosniak Women Academics at Higher Education Institutions in the Post-War Bosnia and Herzegovina: Bridging Social Divides and Building Peace

Bosnia and Herzegovina is a country which went through aggression, bloodshed and genocide in the period 1992-1995. With scars of the conflict still visible today, the society of the country remains deeply divided. The country has been facing many challenges, including: ethnic divides, unemployment, social inequalities, lack of education reforms, but also issues related to gender equality and women empowerment. The number of female academics at higher education institutions in Bosnia and Herzegovina is lower than the number of male academics. However, being natural caregivers, mothers and sisters, women have the pivotal role in any society, especially in a post-conflict, developing country. University educated women are spokespersons for social justice, gender equality and women empowerment. Women academics working at higher education institutions are in the position to pave the way for future generations of female scholars and leaders. The aim of the article is to investigate the role of Bosniak women academics at higher education institutions in the post-war Bosnia and Herzegovina. The participants are Bosniak women academics, working at private and public higher education institutions, belonging to different scientific fields. In a survey questionnaire, the participants were asked to reflect on the following: their role in the post-conflict society, the ways in which they can contribute to peace-building processes, their vision of the future of the country; the main issues and challenges they face as women in academia; their engagement in gender equality and women empowerment activities; the ways they cope with COVID 19 pandemics in their professional and private life; and their work-life balance. The methodology applied is qualitative analysis of the participants' responses. Their responses are discussed and analyzed to provide an overview of the position of Bosniak women academics and their role in the development of the post-war society, bridging social divides and building peace.

Nor Razinah Mohd. Zain

International Islamic University Malaysia

Detecting the Trend of Mediation Services in Malaysia: Pre- and Post-COVID-19 Pandemic

Mediation services are frequently referred to in Malaysia. Even though, there is no uniformity in the establishment of institutions that offering such mediation services, they are placed as favourable dispute resolution mechanism to reduce cost, time-effective, and to provide a win-win resolution. The incident of the COVID-19 pandemic has a huge influence to the development of mediation services in Malaysia. Looking closely to banking and finance sector in Malaysia, this research is done to examine the trend of mediation services during the pre- and post-COVID-19 pandemic. By adopting qualitative methodology, content analysis and observational approach, the data is collected from a survey done by the authors to the institutions that are offering mediation services to the banking and finance sector in Malaysia. This research is restricted to observe the trend of mediation services per se, even though the related institutions may have other dispute resolution services such as arbitration and adjudication. The findings indicate a significant change in mediation services as offered by the related institutions. This is especially related to the conduct of mediation session, procedures, and online platforms are highly depended by the related institutions to continue the mediation process. Majority mediation sessions are put at halt during the COVID-19 pandemic, with a limited degree for operation. The related institutions are also following and strictly observing the requirement of social distancing, wearing masks during any encounter with their clients, and providing hand sanitizers in their premises. Moreover, the dependency on online platforms should be encouraged among the related institutions in order to resolve the existing dispute among the parties of mediation.

Auwal Adam Sa'ad

International Islamic University Malaysia

Exploring the Significance of Track II Diplomacy in Resolving Cross-border Disputes in the Muslim World

Track II Diplomacy is one of the most vital tools that been used to resolving complex disputes with international elements. Track two diplomacy process involves intermediaries which refers to people who are not involved in the dispute or conflict, but they dedicated themselves to work with the disputing parties to resolve the issues, this process prevent excessive damages or make it less destructive but in an unofficial manner. The example organisations of track two diplomacy are European Centre for Conflict Prevention, the West African Network for Peacebuilding, Search for Common ground and few other organizations. The activities of the track two diplomacy involves an informal interaction between members of the conflicting parties or groups or nations that endeavoured to organise human and material resources and strategies to influence public

opinion in ways that would help resolve conflicts and disputes and facilitate harmony among the conflicting groups. Track two diplomacy compensates the restrictions imposed on leaders by their people's psychological expectations, therefore it is not a substitute to Track one diplomacy. This process involves intermediation between the parties in conflict by initializing and hosting the negotiation activities in a way to providing unofficial diplomacy for dispute resolution. Additionally, other technique used as track two diplomacy was initializing and instigating public opinion to reduce the sense of victimhood and help rehumanize the picture of the adversary. Another track two diplomacy technique used to resolving dispute was through cooperative economic development, which provides incentives, institutional support and continuity to the political and psychological process. This paper will explore various technics of Track II diplomacy and their significance in resolving disputes and how these technics will help the Muslim world resolve disputes involving Muslim countries or complex local conflicts with international elements.

Auwal Adam Sa'ad

International Islamic University Malaysia

Combating Terrorism from the Islamic Perspective: Towards a Sustainable Security of Human Kind in the 21st Century

A sustainable security is one of the building blocks as well as the most important factors for human development. Shari'ah has come to protect human security actualize a sustainable harmony for the humanity at large and protect the security of Muslims in particular. The Qur'an has made available sufficient injunctions and measures to protecting human dignity and security for sustainable development. Prophet Muhammad Peace be upon him had also given many traditions that help every society prosper and stayed in harmony. Relatively, companions of the prophet Peace be upon him leaved in a very harmonious and tranquil Islamic society; where both leaders and the followers live together without any hesitations or fear. And any security challenges that happened will be dealt with immediately. The holy Qur'an as the primary source of Islamic law, is also the main guide for combating terrorism. The Qur'an highlighted that "whoever kills a soul unless for a soul, or for corruption done in the land, it is as if he had slain mankind entirely" (Qur'an, 5/32). The Qur'ah also brought few incidences in which it described some features of terrorism and violence to human-kind as an unacceptable and punishable act, the Qur'an gave the example of Al-as'hab-aluqdud, they were terrorized to the extent that they were put into a grave and burnt to death, the Almighty Allah Said: "Indeed those who have terrorized and tortured the believing men and women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning fire." (Qur'an' 85/10). The Act of terrorism in our time has a different dimension, it shows how unsustainable and dangerous is the future of the affected communities. Terrorism is an act driven from an error in believe, thinking or conduct, couple with having no intention of understanding the present or building the future. Terrorism has no religion or faith, it is a barbaric act that could be a result of a worldly related needs, such as wealth and other desires or having no confidence in life at all or it may be

a result of an unwelcome revenge. The aim of this paper is to identify the Islamic contributions towards preserving security of human kind, and deliberate on how Shariah handled and arrest the act of terror across the Islamic history. The paper also highlighted on how some mischievous writers handled the accusation to the Muslim faith, and its Prophet and continue to accuse the entire Muslims generations of being radicals and terrors. They are deliberately trying to change the reality to their inclinations, trying to distance people from understanding the religion of Islam as moderate religion of tolerance. This is indeed a grave forgery and falsification against the Muslims and the religion of Islam, which has been dictated by their evil hearts and poisonous pens.

Jamal Mohammed Ameen Hussein

University of Halabja

The normalization of UAE and Bahrain with Israel: Causes, aims and repercussions on the Palestinian issue and the regional countries.

In the periods of the Palestine - Israel conflict which broke out since WW2. The UAE and Bahrain considered Israel an enemy state and, they refused all forms of normalization with it before reaching a comprehensive and just solution to the Palestinian issue between Israel and Palestinian. After the opening of the path to normalization with Israel which began with Egypt in 1979 and the Palestinian liberation organization (PLO) signed the Oslo agreement with Israel in 1993, Jordan also signed a peace agreement with Israel in 1994. Since the launch of the Oslo peace process in 1993, and the term normalization has been describing to use policy aimed to recognize the state of Israel and establishing normal relations. Recently, with the support of US President Donald Trump, the UAE and Bahrain normalized their relation with Israel. This is for several reasons, including confronting the Iranian threat, and, economic, security, and military interests with Israel. The Emirati and Bahraini officials believe that concluding a peace agreement with Israel will contribute to finding a solution to the Palestinian-Israeli conflict. Under these circumstances and an interesting question arises about what are the implications of normalization of the relations of the United Arab Emirates, Bahrain with Israel on the Palestinian issue and the regional countries? After the normalization of the UAE, and Bahrain, with Israel, other Gulf States may follow the same path. The research discusses the causes, aims, and the implications for the normalization of the Gulf States with Israel and also focus on the positions of Palestine and the regional countries.

PARALLEL SESSION 4

1st Day / 18th November 2020

Time: 3.55 PM -5.30 PM

Venue: Meeting Room 2

Zoom Link: :

<https://ium.zoom.us/j/93947303652?pwd=aFJzeTdzMkdjUXNwS3JoRGFrSzFIZz09>

| | |
|---------------------|----------------------------|
| Moderator | Dr. Auwal Adam Saad |
| Co-Moderator | Dr. Iyad M. Y. Eid |

| No | Name | Topic | Theme | Country | Affiliation | Time |
|---------------------|------------------------------------|--|---------------------|--------------|--|-------------------|
| Opening Remarks | | | | | | 3.55 pm - 4.00 pm |
| 1 | Dr. Musthafa Farook P. | SYNCRETIC ISLAM: THE RECEPTIVE potential of islam to accommodate alien practices with reference to the ritual of nercha and the institution of marumakkathayam | Religious Diversity | India | Sullamussalam Science College, Areekode, Kerala, India | 4.00 pm - 4.10 pm |
| 2 | Mahmoud Abdelhamid Mahmoud Khalifa | Humanizing Prophet Muhammad: Empathy and biography writing | Religious Diversity | Saudi Arabia | Taibah University Madinah KSA | 4.10 pm - 4.20 pm |
| 3 | Dikko Bature Darma | A new threat to religious peaceful co-existence in hausaland, northern nigeria: a case of bazata insider movement | Religious diversity | nigeria | umaru musa 'yar'adua university | 4.20 pm - 4.30 pm |
| Intermission | | | | | | 4.30 pm - 4.35 pm |
| 4 | Syaza Shukri | dignity and political expectation of the malay electorate in malaysia | Good Governance | Malaysia | IIUM | 4.35 pm - 4.45 pm |
| 5 | Rusni Hassan | promoting peace and equality through the practice of good islamic governance: the case of islamic finance | Good Governance | Malaysia | IIUM | 4.45 pm - 4.55 pm |
| 6 | Muhammad Zaim Nur Bin Zaini | Practice of Good Governance through Embodiment of Legal Literacy among International Community | Good Governance | Malaysia | IIUM | 4.55 pm - 5.05 pm |
| Questions & Answers | | | | | | 5.05 pm -5.20 pm |

DAY 1: WEDNESDAY, 18 NOVEMBER 2020

PARALLEL SESSION 4

Dr. Musthafa Farook P.

Sullamussalam Science College, India

SYNCRETIC ISLAM: THE RECEPTIVE POTENTIAL OF ISLAM TO ACCOMMODATE ALIEN PRACTICES WITH REFERENCE TO THE RITUAL OF NERCHA AND THE INSTITUTION OF MARUMAKKATHAYAM

The religion of Islam had reached Malabar, a region in the southern tip of Indian subcontinent within the first century of its rise in Arabia. One of the favourable factors for the advent of Islam in this land is of course the location of the region which was on the main route of the Indian Ocean trade during the early centuries of the C.E. The Arabs, who carried out the overseas trade between the Eastern World and the West, frequented Kerala coasts and made there temporary settlements for the convenience of their profession. These Arab traders were responsible for the introduction of Islam in the land. The Sufi missionaries and Sayyids who accompanied these traders played a major role in the emergence and consolidation of the Muslim community in the land.

In Malabar the Arab missionaries proselytized many natives into the fold of Islam. Most of these converts embraced the new creed not because of their conviction in its doctrinal aspects, but they found it as an asylum to escape from the trauma they endured because of their low status in the caste hierarchy. Lack of proper training in the religious scriptures coupled with the indifference and ineptitude of the new entrants made them retaining many of their old socio-religious rituals and practices in the new religion also. Gradually, some of these customs were given an Islamic re-orientation and became part of the Islamic social system in the region. They came to be presented as Islamic rituals and practices. Marumakkathayam (matrilineal system of inheritance) and nercha (religious vow to commemorate saints and martyrs) are such new customs inched into the Muslim community in Malabar. While the former is a social custom, the latter belongs to the category of sacred rites having both dogmatic and social implications.

Mahmoud Abdelhamid Mahmoud Khalifa

Taibah University Madinah, KSA

Humanizing Prophet Muhammad: Empathy and biography writing

In his book *Islam and the West: the Making of an image*, Norman Daniel wonders at the fact that although centuries passed and technology made the world a small village, the West's medieval view of Islam is still thriving. Daniel appeals to Western scholars of Islam to approach Islam in an empathetic way. He encourages a perspective-taking approach whereas he requires them to look

at Prophet Muhammad as holy as Muslims view him through a 'suspension of disbelief' and subsequently share in the 'the state of mind of Muslims in many ages' (336). The quest for Muhammad the human is at the heart of this battle. The secularising tendency is clear in the biography written by Hazelton, the Prophet is portrayed as a young man who was born in modest circumstances and who tries hard to give to his people a new hope and tries to push social change to a certain direction. The biography of the Prophet here is geared towards a secular group of audience in a bid to change their hostile attitude and get them to empathize with the prophet of Islam through the hurdles of preconceptions and time and cultural distances. That strategic empathizing used by the author is designed to mitigate the secular bias against religious figures especially the character of Prophet Muhammad.

Dikko Bature Darma

Umaru Musa Yaradua University, Nigeria

A NEW THREAT TO RELIGIOUS PEACEFUL CO-EXISTENCE IN HAUSALAND, NORTHERN NIGERIA: A CASE OF BAZATA INSIDER MOVEMENT

This paper critically examines the Insider Movement and its various approaches to contextualization. The uniqueness of Islamic culture makes it very difficult for the Christian missionaries to penetrate and make any significant impact among Muslims. Hence, they resort to Insider Movement. Islam has integrated itself into the culture of its adherents and the Muslims' worldview is broadly uniform amidst of ethnics and social varieties. Anyone living in a traditional Muslim-majority community must certainly be impressed with their universal culture. Most men of Hausaland in Northern Nigeria, except for the few that happened to be influenced by Western culture, wear the traditional flowing robe (kaftan) and a cap synonymous with Muslim identity all over the world. At dawn and in the evening, you see men and children going to madrasa and worshipers filling mosques for their daily prayers, and this is their daily life routine. Most women stay at home, and they use hijab to cover their body in line with Islamic culture whenever they want to go out. This is the common sight in many Islamic countries, with minor cultural variations. This blend of cultural and religious identity presents a serious challenge to the Christian Missionaries. Therefore, Christian workers began exploring new methods to reach Muslim communities. Over the last thirty years, an interest group known as Insider Movement has emerged with a view to contextualize Christianity within Islam, however, generating much tension and controversy among both Muslims and non-Muslims. In Northern Nigeria similar group popularly known as Bazata (unexpected) emerged recently in line with the Insider ideology to propagate Gospel message, especially in the predominantly Muslim Hausa communities of Northern Nigeria. Considering the religious situation in the country this research fears that it may go a long way to further jeopardize the already ill-sustained Muslim-Christian relationship in the area.

DIGNITY AND POLITICAL EXPECTATION OF THE MALAY ELECTORATE IN MALAYSIA

Malays as an ethnic group makes up the majority of Malaysia's 32 million population. However, the Malays continue to feel economically and socially insecure with their position vis-à-vis other ethnicities such as the Chinese, which have led to the continued support for conservative political figures and parties. Why would the Malay community continue to fear religious and ethnic minorities? This study proposes that the Malays fear the loss of their dignity in a world without borders more than the fear of being left behind. In other words, the Malays do not want to jeopardize their special position which have afforded them a good life. Previous studies have shown that the Malays are seeing the improvement of their physical and psychological well-being, and thus can be said to be living a life with dignity. Yet, individualism and liberalism are perceived to threaten the community mindset of the Malays. As a result, Malays in Malaysia expect the government to continue with conservative agenda when it comes to Malay issues. Using a survey that was distributed to 458 respondents of eligible Malay voters in Malaysia, this study seeks to discover a working hypothesis on the relationship between respondents' view on dignity and their political expectation. Based on a number of bivariate correlation analysis, it is found that while most of the Malay respondents expect it to be the government's duty to empower and protect the Malay community, there is a modest relationship between those who feel dignified and secure to be more liberal in their political expectation of championing equality and opportunity for all regardless of ethnicities.

PROMOTING PEACE AND EQUALITY THROUGH THE PRACTICE OF GOOD ISLAMIC GOVERNANCE: THE CASE OF ISLAMIC FINANCE

This paper examines the concept of good governance in the practice of Islamic Finance (IF) and how it contributes towards promotion of peace and equality within the society. Many have perceived that IF only focuses on the commercial aspects or profit maximisation. However, this is not the case for IF. IF places great importance on improving quality of life, social equity and fair-trade relations. It recognises the importance of protecting the environment and forbids irresponsible profiteering at the expense of others, or investment in businesses that damage the society. In fact, element of *ibqa'* (promote good) and *hifz* (prevent harm) are the fundamental principles of Shariah in IF. In the decade since the financial crisis, there has been mounting concern about stability and sustainability of the conventional financial system. Debate about the impacts on global social welfare and environment became a core agenda. The world is seeking for alternative systems that could serve the long-term interests of people while adding value to the real economy. People is looking beyond financial gain but search for values and purpose. This

paper explores the concept of Islamic good governance in IF practices. Have IF sufficiently uphold the concept of Islamic good governance? What IF have done so far as regards to the promotion of peace and equality in the community? Whether IF have done enough and what are the areas of improvement that IF have to do? These are the issues that will be examined in this paper through qualitative investigation of documentary materials from primary and secondary sources of reference.

Muhammad Zaim Nur Bin Zaini

International Islamic University Malaysia

Practice of Good Governance through Embodiment of Legal Literacy among International Community

In developing towards a productive and sustainable nation, there are few key elements that are pertinent to be uphold by everyone. These elements entail vast aspects like economy, politics well-being where this paper will be mainly focusing on discussing legal literacy among our citizens. It is important to note that legal or commonly known as law is legislated by the legislative body as a system of rules to regulate the society's conduct and to maintain public order. The Federal Constitution like in Malaysia which is the supreme law of the land [1] has provided fundamental liberties in its Part II. The Constitution and other laws at the Federal or State level are obligatory to be obeyed by all citizens of Malaysia and the act of ignoring which subsequently leads to commission of any crime will be charged under the respective law involved. A latin maxim "Ignorantia Juris Non Excusat" explains that ignorance of the law excuses no one. This maxim has put a strict obligation not only to law practitioners but the mass public to know and have literacy of the law. Moreover, it should be perceived as an encouraging mechanism to promote legal literacy since rule of law is an important branch in good governance. Briefly, in reality not all citizens have the legal literacy especially to the people in remote areas. The laws are not accessible due to various factors that will diminish their rights if such event persists. Legal illiteracy is an issue as it does not serve the purpose of the fundamental liberties of upholding rights of every individuals. Having legal literacy allows them to exercise rights fully through the proper channel subsequently maximises the efforts in upholding good governance in the country [1] Article 4 of Federal Constitution

CONFERENCE DAY 2

PARALLEL SESSION 5

2nd Day / 19th November 2020

Time: 11.00 am -12.45pm

Venue: Meeting Room 1

Zoom Link: <https://iium.zoom.us/j/95923038021?pwd=dGp1dGVvdUNuMjBTWk9QNHRQYzVyZz09>

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|--------------|---------------------------|
| Moderator | Prof. Dr. Rusni Hassan |
| Co-Moderator | Dr. Nor Razinah Mohd Zain |

| No | Name | Topic | Theme | Country | Affiliation | Time |
|---------------------|--------------------------------|--|---------------------|----------------|--|---------------------|
| Opening Remarks | | | | | | 11.00 am - 11.05 am |
| 1 | Adamu Abubakar Muhammad | The Challenges of Teaching Islamic Studies as A Course In Nigeria Tertiary Institutions: A Critical Analysis | Religious Diversity | Nigeria | Department of Religious Studies, Federal University of Kashere, Gombe State, Nigeria | 11.05 am - 11.15 am |
| 2 | Mohamed Shafeen Mohamed Ashath | A Study on Peaceful Coexistence in the view of Islam and Buddhism: a textual study | Religious Diversity | Malaysia | IIUM | 11.15 am - 11.25 am |
| 3 | Najiah Athirah | The Essentiality of Social Justice: An Analysis from Three Abrahamic Faiths; Judaism, Christianity and Islam | Religious Diversity | Malaysia | IIUM | 11.25 am - 11.35 am |
| 4 | Zubaidi wahyono | Religious Tolerance In Southeast Asian Countries: Issues and Prospects | Religious Diversity | Malaysia | Dept of Fids, fac. of IRKHS, IIUM | 11.35 am - 11.45 am |
| Intermission | | | | | | 11.45 am - 11.50 am |
| 5 | Suraya Sintang | STUDY ON THE PROFILING OF RELIGIOUS PLACES OF WORSHIP SIDE BY SIDE IN SABAH | Religious Diversity | Sabah/Malaysia | University Malaysia Sabah | 11.50 am - 12.00 pm |
| 6 | Najeeb Razul A. Sali | Sunni and Shia Muslims in the Philippines: Prospects for Intra-faith Dialogue | Religious Diversity | Malaysia | IIUM | 12.00 pm - 12.10 pm |
| 7 | Najeeb Razul A. Sali | RELIGIOUS HARMONY AMONGST MADHADIB: A MODEL FOR SUNNI-SHIA RELATIONS | Religious Diversity | Malaysia | IIUM | 12.10 pm - 12.20 pm |
| Questions & Answers | | | | | | 12.20 pm - 12.35 pm |

DAY 2: THURSDAY, 19 NOVEMBER 2020

PARALLEL SESSION 5

Adamu Abubakar Muhammad

Federal University of Kashere, Nigeria

THE CHALLENGES OF TEACHING ISLAMIC STUDIES AS A COURSE IN NIGERIAN TERTIARY INSTITUTIONS: A CRITICAL ANALYSIS

The advent of Islam in the West Africa and Nigeria in particular, the urge to study Islam and Arabic among the natives has always been very strong. Teaching Islamic studies in Nigerian tertiary institutions in the traditional way is dominant in various institutions and technology-based teaching methods are hardly practiced if not totally neglected. Globalization causes educational institutions to encounter various challenges and demand, in which they need to play their roles in improving competitiveness and world-class quality education where Nigerian tertiary institutions are fully included. Various methods have been adopted in this area for the study, but still the system is suffering. The aim of this paper is to examine the number of challenges link with methodological, language efficiency and technological aspects in the learning of Islamic studies in Nigerian tertiary institutions as well as taking into consideration the current realities of the globalized world. The study was mainly done through literature review and critical analysis of interview results from management, lecturers and students of religious studies department, Federal University of Kashere, Gombe State-Nigeria and Islamic studies department, Aminu Saleh College of Education, Azare, Bauchi State as a sample. The researchers identify that accurate teaching methods and the adoption of English and Arabic languages as a teaching and learning medium of Islamic studies is among the top challenges. The research findings revealed that each teaching method such as lecture session, tutorial and e-learning was conducted with different teaching techniques. Various techniques have been applied accordingly, such as brainstorming, discussion, presentation, storytelling; Q&A, quiz, and group discussion are to be demonstrated. It also recommends that government should as matter of necessity increase effort on new modern training of teachers and providing modern teaching and learning materials to compete with global challenges in the educational sector.

Mohamed Shafeen Mohamed Ashath

International Islamic University Malaysia

A Study on Peaceful Coexistence in the view of Islam and Buddhism: a textual study

Peaceful co-existence is a subject which is to be considered as contemporary pluralist lifestyle and in the context of globalization it is most popular and an imperative topic. Despite the concept of co-existence is viewed from various angles, peaceful co-existence with the different principles

among the religions, it is essential to be contemplated in today's complex world. "O mankind, we created you all from a male and a female and made you into nations and tribes so that you may know one another...", "Hatred is never appeased by hatred. Hatred is only appeased by Love (or non-enmity). This is an eternal law." These two religious verses discuss that there should not be any discrimination based on race or religion or any other forms. Like all the major world religions, at its core, the core message of Islam is peace. The word Islam itself refers to peace and Islamic teachings contain basic values for reconciling disagreements among diverse groups of people belonging to different religions, tribes, ethnicities, races, languages, colours, nationalities etc. intending to establish peaceful coexistence. Similarly, The Buddhist teachings are most clearly associated with non-violence and the principle of Maitrī (Sanskrit; Pali: Mettā) means loving-kindness, friendliness, and active healthy interest in others. Unfortunately, establishing peaceful coexistence has now become a challenge in the countries where Buddhists and Muslims live as equal citizens. Therefore, this article compares the compatibility between the religious guidelines of Islam and Buddhism to safeguard the peaceful co-existence with the compilation of secondary information. In fact, this conceptual study guides to eliminate misunderstandings about the religions, Islam, and Buddhism and to succeed a process of reconciliation and for peaceful co-existence among the diverse religious groups.

Najiah Athirah Jamaludin

International Islamic University Malaysia

The Essentiality of Social Justice: An Analysis from Three Abrahamic Faiths; Judaism, Christianity and Islam

This paper discusses the concept of social justice in the light of revealed religions' perspectives, and how essential is this concept in improving the social system as a whole. The researcher seeks to explore the narrative of social justice and to explain both the meaning and the concept to objectively analyse it from each of the world religions' perspectives, which are Islam, Christianity, and lastly from the perspective of Judaism. This research is theoretical and philosophical, and therefore, is qualitative in nature and depends much on textual research. The resources include printed and online materials. To analyse the data, the researcher has adopted critical and analytical methods. From the discussion above, it concludes that the source of knowledge for the concept of social justice to create a just and balance system on which people's individual and communal endeavors will be based, is very essential and significant in all religions. Thus, it can be seen that all three revealed religions are all based on Transcendental Principle found in the revelations as the most important source to acknowledge the concept of justice. Also, the findings show that only one religion has a strong and fix concept of social justice which is Islam. Even though the other religions did not have a solid concept of social justice, however they do have the concept of justice and it shows that justice is a nature from God. While the three main religions highlight a different dimension of social justice, they also have key points in common, which everyone should achieve justice and should act justly in order to uphold the concept of justice.

Zubaidi Wahyono

International Islamic University Malaysia

Religious Tolerance In Southeast Asian Countries: Issues and Prospects

In today's world, religious tolerance has been a crucial issue be it in the Muslim majority countries or non-Muslim countries. The current debate on the issues of the freedom of religion, conversion, freedom of worship and propagation, and violence are mainly triggered by religious misunderstandings such as extremism and terrorism. The objective of the study is to understand how the national policies of Malaysia, Indonesia, and the Philippines had been formed to give a public space for religious tolerance which opens the door for the protection of freedom of religion and other religious issues that are currently taking place in the region. Besides, the study seeks to investigate the root causes of extremism, terrorism, and religious conflict. Aware of the breadth and width of the study, the different perspectives on the dimensions of religious tolerance and the various strategies in maintaining multiculturalism will be examined with the aid of the current researches on the issues as well as observations. Apart from that, field research and interviews will be conducted if possible to reconfirm the veracity of the information received from various sources. It is the highlight of the study to understand religious tolerance as reflected in the constitution, national laws or policies of the said countries as well as their implementation at the social level. Suggestions on how to improve the practices of religious tolerance and ways to maintain a meaningful co-existence in this age of cultural and religious pluralism will be crafted within the paradigm of securing a lasting peace. Initially, the study assumed that intolerance, extremism, conflicts, and violence that have taken place at various degrees in the region are more often than not driven by economic, social, and political factors rather than the religious one. Therefore, the study opines the view that it is an erroneous belief to attribute problematic issues such as conflict, violence, and extremism with the teachings of a particular religion and Islam especially that uphold the message of 'rahmatan lil 'alamin, a mercy for the entire humanity.

Suraya Sintang

Universiti Malaysia Sabah

STUDY ON THE PROFILING OF RELIGIOUS PLACES OF WORSHIP SIDE BY SIDE IN SABAH

The readiness of living together with people of different religions has begun as early as the formation of Malaysia as multi-religious country. In fact, Malaysians have constant and real reminders that they are around someone of different religion from different groups. However, in certain circumstances, they feel uncomfortable of sharing the religious places of worships side by side at the same area of their neighbourhood. Whereas in other time they are comfortable with the element of exposure and inclusion of living together and sharing the similar area of religious places of worship. Such experience of coexistence lead to positive awareness of diversity and

foster tolerance to be living together peacefully. This phenomenon of peaceful coexistence can be best illustrated in Sabah as one of the states in Malaysia which has shown its capability in managing religious diversity with harmony. This paper tends to elucidate examples and case studies as well as to demonstrate how religious landscape of building a place of worship adjacent to another place of worship as a sign of tolerance and indicator of living together harmoniously. The focal point of discussion will be mainly highlighted the profiling of religious places of worship side by side in several districts in Sabah. This study used micro-scale observation and content analysis to show how the siting of mosques and churches has demonstrated accommodation between Muslims and Christians. The findings show the siting of religious places of worship side by side can be an indicator of interfaith cooperation in Muslim-Christian relations in the micro scale and a sign of religious tolerance and co-exist peacefully.

Najeeb Razul A. Sali

International Islamic University Malaysia

Sunni and Shia Muslims in the Philippines: Prospects for Intra-faith Dialogue

The hostile relationship between Sunni and Shia Muslims has been challenging the very fundamental definition of Islam itself. This paper presents the differences and commonalities between Sunni and Shia Muslims and subject the responses into a statistical test for analysis. Wilcoxon test result shows that with $p\text{-value} = 0.00$, being $p < 0.05$, confirms that there is a highly significant difference in beliefs between Sunni and Shia Muslims. However, a significant number of respondents, 75.45%, believed that “Focusing on common beliefs where we both share, help mutual understanding, and peaceful co-existence between us”. The regression test analysis result shows that there is a significant effect, $p\text{-value} = 0.00$, of their educational attainment to the likelihood of replying yes to a statement “Would you be willing to sit down with them to talk about these commonalities?”. Respondents who finished college were found to have a higher chance of responding yes to the statement by 17.88 % than those who did not. This suggests that in conflict resolution, education have a remarkable impact on attaining positive result leading to mutual understanding, co-existence, and religious tolerance between or among people of different beliefs and practices.

Najeeb Razul A. Sali

International Islamic University Malaysia

RELIGIOUS HARMONY AMONGST MADHADIB: A MODEL FOR SUNNI-SHIA RELATIONS

The differences amongst Sunni school of thought have not gained so much religious strife when compared to the case of the Sunni and Shia Muslims’. This study aims at highlighting the differences of opinions of Hanafi, Shafi’i, Maliki and Hanbali schools of thoughts and explores

the application of religious tolerance among them to attain religious harmony within the Sunni world. This paper argues the application of the same tolerance for the sake of religious harmony between Sunnis and the Shias in the Muslim world.

PARALLEL SESSION 6

2nd Day / 19th November 2020

Time: 11.00-12.45 PM

Venue: Meeting Room 2

Zoom Link :<https://ium.zoom.us/j/93947303652?pwd=aFJzeTdzMkdjUXNwS3JoRGFrSzFlZz09>

| | |
|---------------------|----------------------------------|
| Moderator | Prof. Dr. Nora Abdul Haq |
| Co-Moderator | Dr. Abdulwahed Jalal Nori |

| No | Name | Topic | Theme | Country | Affiliation | Time |
|---------------------|---|---|---------------------|---------------|--|---------------------|
| Opening Remarks | | | | | | 11.00 am - 11.05 am |
| 1 | Liew Han Hsien | Preaching across Sectarian Divides: Ibn al-Jawzi's Sermon on 'Ashura | Religious Diversity | United States | Arizona State University | 11.05 am - 11.15 am |
| 2 | Isham pawan ahmad Rashid ungaran fadzilah din | Beyond Interfaith Toleration to Interfaith Cooperation: Scriptural Reasoning as a Basis for Common Ground for Good works | Religious Diversity | Malaysia | IIUM | 11.15 am - 11.25 am |
| 3 | Marhanum che mohd salleh | An Empirical Investigation on Religious Diversity Practices at Malaysian Private and Public Sectors | Religious Diversity | Malaysia | IIUM | 11.25 am - 11.35 am |
| 4 | Bzhar Othman Ahmed | Religious and Educational life in Koya under the Ottomans | Religious Diversity | Iraq | Koya University | 11.35 am - 11.45 am |
| Intermission | | | | | | 11.45 am - 11.50 am |
| 5 | Manotar Tampubolon | DISCRIMINATIVE REGULATIONS AND VIOLATION OF THE RIGHT OF FREEDOM OF RELIGION OF THE BATAK PROTESTANT CHRISTIAN RELIGION (HKBP) IN INDONESIA | Religious Diversity | Malaysia | University Technology Mara | 11.50 am - 12.00 am |
| 6 | Saudin Gobeljic | The Case-Study of Faith Based Organization impact in promotion of reconciliation in Bosnia and Herzegovina | Religious Diversity | Bosnia | NIL | 12.00 pm - 12.10 pm |
| 7 | Aid Smajić | Place for Implicit Religiosity in Ethno-Religious Coexistence and Tolerance: A Case of Bosnia and Herzegovina | Religious Diversity | Bosnia | Faculty of Islamic Studies, University of Sarajevo | 12.10 pm - 12.20 pm |
| Questions & Answers | | | | | | 12.20 pm - 12.35 pm |

DAY 2: THURSDAY, 19 NOVEMBER 2020

PARALLEL SESSION 6

Liew Han Hsien

Arizona State University

Preaching across Sectarian Divides: Ibn al-Jawzi's Sermon on 'Ashura

Ashura, the tenth day of the Islamic month of Muharram, holds different meanings for Sunnis and Shi'ites worldwide. For Shi'ites, it is a day to mourn the martyrdom of the Prophet Muhammad's grandson al-Husayn ibn 'Ali at the Battle of Karbala. Sunnis, on the other hand, regard it is a day of celebration marked by voluntary fasting and acts of charity. This paper examines a sermon on 'Ashura by the twelfth-century Baghdadi Sunni scholar and preacher Ibn al-Jawzi (d. 1201) from his collection of sermons entitled *Bustan al-Wa'izin* ("The Garden of the Preachers"). Ibn al-Jawzi devotes most of this lengthy sermon to expounding the merits of fasting and offering charity on 'Ashura, messages that would have been familiar to a Sunni audience. However, in the second half of the sermon, he pivots to lamenting the martyrdom of Husayn. For instance, he adduces a report about the Prophet foretelling Husayn's death and another one about a dream in which the Prophet is seen gathering Husayn's blood from the plains of Karbala. I argue that these are rhetorical efforts by Ibn al-Jawzi not only to appeal to the Sunnis and Shi'ites in his audience, but also to mitigate the potential for conflict in the tense sectarian milieu of Baghdad. These efforts dampen the polemical undertones of the sermon which might alienate and antagonize the Shi'ites in the audience. In shedding light on the ways in which Muslim scholars during the classical Islamic period mediated sectarian differences to preserve societal order, this paper fits within the "Religious Diversity" and "Conflict Resolution" sub-themes of the conference. Ibn al-Jawzi's rhetorical strategies in this sermon also offer us insights into how we can manage inter-religious and intra-religious pluralism in diverse social contexts today.

Isham Pawan Ahmad, Rashid Ungaran, Fadzilah Din

International Islamic University Malaysia

Beyond Interfaith Toleration to Interfaith Cooperation: Scriptural Reasoning as a Basis for Common Ground for Good works

In many Muslim majority countries, the Muslims circumvent interfaith dialogue and simply aspect the rest to conform to Muslim' requirements and demands quietly. On the contrary, in Muslim minority countries, Muslims' are scrambling to promote interfaith dialogue as means to find common ground, gain sympathy and understanding from people of other faiths. We should not and cannot any longer mistreat interfaith dialogue as a political means to an end and fail to

see the value of its *raison d'être*. Men of faith especially Abrahamic faiths share far more in common especially in their ethical vision of the world than what divides them. We must rise to God's challenge and invitation to not only envision but be part of creating a better world. It is because of our personal relationship with our creator, we welcome all peoples to promote a community of tolerance, inclusion, non-judgement, respect and above all a just society through socio-economic empowerment and opportunity. It is because of our faith we are kind, compassionate, know that all our action will be held accountable that we become driven to make this world a better world. To transform our current pathetic reality where faith has little impact in the world, we must join faith with action. Enough talk of the how our religions solves the problems of the world around us. It is only when we unite on common ethical ground that we can make a difference. As Moses had stood up against the Pharaoh, and Muhammad against the oppressive tribal system for example, let men of faith rise again together against oppression utilizing the concepts of *tikkun olam* and *rahmatan lil alamim*. All men are children of God and so together and only together can we work to create a world that works for everyone.

Marhanum Che Mohd Salleh

International Islamic University Malaysia

An Empirical Investigation on Religious Diversity Practices at Malaysian Private and Public Sectors

This research investigates religious diversity practices at Malaysian public and private sectors. Among the important aspects that have been examined are company policy, dress code, religious symbols or artifacts, recruitment, promotion, training, religious observances, facilities, and also employees' satisfaction towards religious practices at their workplaces. Quantitative methodology is adopted to achieve the research objective where a total of 700 employees from both public and private sectors is surveyed. Based on statistical analyses performed in this (factor analysis and regression), it is found that majority of the respondents were satisfied with the treatment that they received at their workplaces with regards to the religious diversity. Company policy, training, recruitment, and facilities were found to be significant to affect the employees' satisfaction at workplaces. Results of this research would present the practices of religious diversity in the Malaysian public and private sectors as the empirical investigation were done in all states in Malaysia.

Bzhar Othman Ahmed

Koya University

Religious and Educational life in Koya under the Ottomans

Religious and Educational life in Koya under the Ottomans

Koya is one of the oldest cities in Mesopotamia, many civilizations have been left their legacy there. The Ottomans have been ruling in this city and used it as an important city in Shahrizor Province. Many studies have been written on the history of Koya during the rule of the Ottoman Empire, which has cited many primary sources. Ottoman Archives is very instrumental to reclaim the religious and educational history of Koya, but the problem is that defective sources and politically motivated narratives cloud the exploration of this history by that time. This paper attempts to understand the city of Koya during the 19th century and teaches us to peaceful coexistence in this city and using it nowadays as an example for all of Kurdistan in deeply by utilizes manuscripts and Ottoman archives which exists in the Top Kapı palace in Istanbul. The research methodology of this paper uses a qualitative historical and textual analysis method with exploratory qualitative research design, depending on both primary and secondary sources.

Manotar Tampubolon

Universiti Teknologi MARA

DISCRIMINATIVE REGULATIONS AND VIOLATION OF THE RIGHT OF FREEDOM OF RELIGION OF THE BATAK PROTESTANT CHRISTIAN RELIGION (HKBP) IN INDONESIA

Protection of the right to freedom of religion is theoretically guaranteed by law in Indonesia; however, this freedom does not apply especially for Batak Protestant Christian Church (HKBP). Although the State must protect the right to freedom of religion, it becomes the perpetrator of these rights of freedom. Discrimination occurs by enacting discriminatory rules that make it difficult for HKBP adherents to prepare buildings for worship houses. In these in-state areas, it prohibits people from carrying out places that do not have building permits. The State has also demolished several buildings used as places of worship for lack of building permits. The discriminatory regulations are the State's tool to discriminate against HKBP followers in carrying out worship. This socio-legal study uses related legal materials and freedom of religion theory to discuss the problems. The Indonesian government should treat all religions without discrimination because humans' right to religious freedom is absolute by any conditions. The freedom to choose a faith, practice worship, and manifest that belief is everyone's fundamental right.

Saudin Gobeljic

The case-study of Faith Based Organization impact in promotion of reconciliation in Bosnia and Herzegovina

This work aims to articulate a very complex phenomenon of reconciliation, interfaith dialogue and peace-building through the Faith Based Organization by looking into the scope of the revealed religious traditions which in its own way guarantee the practice of the basic human rights and the potential platform for coexistence. One of the core essence of all holy books is the human sense of belonging and coexistence. In the time we live in, it is extremely important to explore the social activism of interfaith and peace-building non-governmental organizations within the Faith Based Organization phenomenon, which, naturally, requires a multi-disciplinary approach. Non-governmental organizations, which are initiated by common people-believers, largely contribute to the quality of co-existence and the practice of the basic human rights. As an example of NGO we have Faith Based Organization (FBO), focused on promoting reconciliation and peace-building activities. The subject of this work is the contribution of these organizations emphasising on the process of reconciliation in the post-war Bosnia and Herzegovina. Key words: civil society, faith-based organization, peace-building, reconciliation, interfaith dialogue, pluralism, human rights.

Aid Smajić

Faculty of Islamic Studies, University of Sarajevo

Place for Implicit Religiosity in Ethno-Religious Coexistence and Tolerance: A Case of Bosnia and Herzegovina

Ethno-religious coexistence and tolerance could be approached and understood also as a personal attitude of individuals towards the members of respective ethno-religious out-groups. As such, it is usually determined by various and specific socio-political, religious and psycho-spiritual factors in their complex and continuous interaction. Accordingly, apart from social teaching of respective religion, it is an individual's experience of referent religious worldview in particular socio-historical context too that eventually decides his / her standpoint as believing person towards surrounding out-groups. Given idiosyncrasy of individual religious experience and some degree of selectivity present in personal decision of a believer to follow religious injunctions in general and those pertaining social relations in particular, altogether significantly influenced by on-going debates and cleavages in the society, the end product is a limitless variety of implicit religiosity that does not inevitably approximate explicit teaching of one's own religion in regard to relevant ethno-religious out-groups. This, therefore, rather raises the question as to whether the religious outlook and conviction currently prevailing among Bosnian citizens solely and on its own have capacities to provide solid ground for ethno-religious coexistence and tolerance at the moment when major socio-political divisions and fierce political debates are taking place along ethno-religious lines. Is it realistic at all to have such expectations towards individual religious sentiment of Bosnian believers? In the light of existing data, the author argues that it is very difficult to provide positive answer to this question. He also insists that blame for peace building weakness of individual faith should not solely be directed towards main religious institutions of

Bosnian Muslims, Catholics and Orthodox, but towards other significant socio-political actors in the country as well. Share of this blame should be measured up according to the extent they altogether diminish a sense of common social identity among Bosnian peoples and contribute to their feeling of existential fear that expectedly overpower the tolerance- building capacity of their spiritual sentiment in the context of their attitudes towards the ethno-religious others.

PARALLEL SESSION 7

2nd Day / 19th November 2020

Time: 2.00 PM -3.00 PM

Venue: Meeting Room 1

Zoom Link : <https://ium.zoom.us/j/95923038021?pwd=dGp1dGVvdUNuMjBTWk9QNHRQYzVyZz09>

| | |
|--------------|---------------------|
| Moderator | Dr. Iyad M. Y. Eid |
| Co-Moderator | Dr. Auwal Adam Saad |

| No | Name | Topic | Theme | Country | Affiliation | Time |
|---------------------|-----------------------------|---|---------------------|---------------|---------------------------------------|-------------------|
| Opening Remarks | | | | | | 1.55 pm - 2.00 pm |
| 1 | MOHAMMAD GOLAMUR RAHMAN | دور التسامح في تحقيق الأمن والسلام بين النظرية والتطبيق | Religious Diversity | Malaysia | UNISZA | 2.00 pm - 2.10 pm |
| 2 | هيمن باقي خضر | سلفة العقار في إقليم كردستان (العراق بين الشريعة والقانون العراقي: دراسة تقويمية في ضوء مقاصد الشريعة الإسلامية) | Religious Diversity | Malaysia | IIUM | 2.10 pm - 2.20 pm |
| 3 | Akrem Ibrahim | موقف الشريعة الإسلامية وقانون إقليم كردستان من جريمة قتل المرأة غسلاً للعار (مدينة أربيل أنموذجاً)، دراسة تحليلية ميدانية | Religious Diversity | Iraq | Salahuddin University | 2.20 pm -2.30 pm |
| 4 | Mohamed Abdulfatah Eltohami | المؤسسات الإغاثية العربية العاملة بأفريقيا ، ودورها في تحقيق السلام والأمن و الإنسجام الإجتماعي في المجتمعات الإفريقية | Civilization | Not mentioned | Not mentioned | 2.30 pm -2.40 pm |
| 5 | Karzan Faqikhalil Kareem | عوامل وراء تصاعد "الإسلاموفوبيا" في الغرب، وآثاره وطرق علاجه | Islamophobia | Iraq | Lebanese French university Erbil Iraq | 2.40 pm -2.50 pm |
| Questions & Answers | | | | | | 2.50 pm -3.00 pm |

DAY 2: THURSDAY, 19 NOVEMBER 2020

PARALLEL SESSION 7

Mohammad Golamur Rahman

Sultan Zainal Abidin University (UniSZA)

دور التسامح في تحقيق الأمن والسلام بين النظرية والتطبيق

إن أهمية التسامح والإخاء الإنساني في الإسلام، ودوره في تحقيق الأمن والسلام في المجتمع أمرٌ واضحٌ في تعاملات فقد جاء الإسلام بشريعةٍ عادلةٍ، ونظمٍ إنسانيّةٍ رفيعةٍ التي تحترم الإنسان، المسلمين مع غيرهم على مرّ العصور وكرّ الدهور فمنهج الإسلام يقوم على التسامح والرفق واللين. فهو دين التسامح، والسلام، وهو دين التعايش السلمي والإخاء الإنساني الرفق واللين واللطف أسلوباً في «صلى الله عليه وسلم» وقد جعل رسول الله .الرفقة والرحمة، ولا يقوم على العنف والشدّة وهذا البحث يهدف إلى دراسة أهمية التسامح ودوره في تحقيق الأمن والسلام في المجتمع، مع بيان .الدعوة إلى الله عزّ وجلّ صلى الله عليه «مفهوم التسامح في الفكر الإسلامي، بالإضافة إلى ذلك بيان بعض النماذج التطبيقية للتسامح من حياة الرسول وفي نهاية البحث ذكر الباحث أهم النتائج والتوصيات التي توصّل إليها من .والسيرة النبوية العطرة في مجال مختلفة «وسلم والله الموفق والمعين. خلال هذه الدراسة، ثمّ أتبعها بقائمة المصادر والمراجع التي اعتمد عليها في القيام بالبحث

هيمن باقي خضر

International Islamic University Malaysia

(سلفة العقار في إقليم كردستان العراق بين الشريعة والقانون العراقي: دراسة تقويمية في ضوء مقاصد الشريعة الإسلامية)

العراق كردستان إقليم في العقار سلفة " وهي الأهمية، غاية في مسألة تحتوي قد صفحة (33) من مكونة ستكون المقالة هذه إن المقالة هذه خلال من الباحث أراد حيث؛ " الإسلامية الشريعة مقاصد ضوء في تقويمية دراسة: العراقي والقانون الشريعة بين بهدف بشأنها؟ الترجيح في الشرعية المقاصد دور هو وما العراقي؟، والقانون الشريعة في العقار بسلفة المقصود ما عن الجواب فيها المختلف المالية بالمسألة التعريف في والمساهمة الاستطاعة، قدر على الكوردي والمجتمع الإسلامية الشريعة خدمة تحقيق كردستان إقليم في عانوا قد المسلمين أن ذلك حلّها؛ في الشرعية المقاصد دور وبيان، (العراق-كردستان إقليم في العقار سلفة) تصدر للفتوى لجنة توجد أنه إذ ومعاشهم؛ الناس بحياة تتعلق والتي والمشهورة منها المالية سيما ولا الفقهية المسائل بعض من المسلك وهذا الآخر، حين من العلماء لبعض منفردة أخرى فتاوى فتخالفها الإقليم، في المالية المسائل من كثير بشأن فتاوى عنها تمثل وهي العقار سلفة مسألة المسائل هذه ومن الإقليم، في فعلاً واقع أمر وهو يفعلون، وفيما أمرهم من حيرة في المسلمين يجعل العراقي والقانون الشريعة بين المقارنة خلال من لها حل وإيجاد عليها الضوء يسلط أن الباحث يحاول الذي البحث هذا مشكلة الإسلامية الشريعة مقاصد بشأنها الترجيح في مستعملاً.

دراسة تحليلية (مدينة أربيل أنموذجاً) موقف الشريعة الإسلامية وقانون إقليم كردستان من جريمة قتل المرأة غسلاً للعار
ميدانية

موقف الشريعة الإسلامية "صفحة تتناول مسألة في غاية الأهمية وهي مسألة (30) إن هذه المقالة ستكون مكونة من ، حيث أراد الباحث من "دراسة تحليلية ميدانية (مدينة أربيل أنموذجاً) وقانون إقليم كردستان من جريمة قتل المرأة غسلاً للعار وما موقف خلال هذه المقالة عن ما المراد بقتل المرأة غسلاً للعار في قانون إقليم كردستان العراق والشريعة الإسلامية؟ الشريعة الإسلامية وقانون إقليم كردستان من جريمة قتل المرأة غسلاً للعار؟ ذلك أن قتل المرأة غسلاً للعار من القضايا التي شغلت بال كثير من المجتمعات، وكذلك الرأي العام الإسلامي لما لها من خطورة بالغة في إزهاق روح إنسان قد لا يستحق القتل في الشريعة وفي القانون، وأحياناً لا تثبت عليها التهمة حيث يقوم بعض الرجال بقتل زوجاتهم، أو إحدى محارمهم لمجرد وفي الحقيقة فإن الكثير منهن قتلن ثم أظهر أنهن أبكار، كما ترتبط هذه الجريمة بالعادات. الظنون السيئة، أو الشك في سلوكها والتقاليد والموروثات الثقافية الخاطئة، وكل ذلك تطهيراً للعار، ويقع هذا النوع من القتل في بعض الدول العربية وفي المجتمع الكردي لأسباب كثيرة، منها أن النصوص القانونية المتعلقة بهذا الموضوع لم ينفذ كما هو، وهناك غموض في تسجيل نسبة قتل المديرية "المرأة في المؤسسات المختصة، وهناك جهات مختصة لتبيان الإحصائيات والأرقام حول العنف ضد المرأة وهي م إلى نهاية الشهر الثامن في العام نفسه أي خلال 2018 ومن بداية عام .في محافظة أربيل "العاملة لمناهضة العنف ضد المرأة امرأة 37تسعة أشهر ذكرت الإحصائيات أن قتل المرأة غسلاً للعار بلغ

لذا فإن هذا الموضوع ما زال بحاجة ماسة للدراسة والبحث أكثر فأكثر، حتى نصل إلى تحقيق مناهضة العنف وإيجاد حلول شرعية وقانونية واجتماعية مناسبة لهذه الجريمة البشعة والظاهرة الخطيرة

Mohamed Abdulfatah Eltohami

المؤسسات الإغاثية العربية العاملة

بإفريقيا ، ودورها في تحقيق السلام والأمن و الإنسجام الإجتماعي في المجتمعات الإفريقية

تتحدى القارة الإفريقية معاناة حادة من ثلوث الشر الشهير الفقر والجهل والمرض الذي يؤدي الى الكثير من Description الإضطرابات الإجتماعية و زعزعة الأمن و الإستقرار و الإفتقار الى السلام و هي الأمور التي تمثل جميعاً الركائز الأساسية و مما لا شك فيه أن ضعف الحكومات و قلة الموارد و سوء الأنظمة .في عالم اليوم لتحقيق التنمية المستدامة و رفاهية الإنسان الإدارية فضلاً عن الإرث التاريخي الثقيل الذي خلفه وقوع القارة رداً طويلاً من الزمن تحت موجات ضخمة من الإستعمار و عليه أصبحت القارة الإفريقية أرضاً خصبة لعمل المؤسسات الإغاثية العربية التي نمت وازدهرت .و الصراعات المستمرة و قد ركزت المؤسسات .والتسعينات الميلادية مع بداية القرن الخامس عشر الهجري وشهدت زخماً واضحاً في حقبة الثمانينات العربية تركيزاً كبيراً على تغطية مختلف بلاد القارة بأنشطتها الإغاثية و التنمية التي استهدفت رفع المعاناة عن البشر بغض النظر عن أديانهم و ألوانهم و أجناسهم مما جعلها رقماً صعباً و إضافة مهمة للإرتقاء بواقع القارة السمراء و أحوال شعوبها مما كان له الأثر الكبير على استقرار هذه المجتمعات و تطورها و هذه الورقة تسعى الى إلقاء الضوء على الجهود المتنوعة و الأنشطة المختلفة التي قامت و تقوم بها تلك المؤسسات توثيقاً لتلك الجهود من جهة و سعياً لتقويم تلك الأدوار و الإرتقاء بها من جهة أخرى في سبيل تحقيق المزيد من رفاهية الإنسان و الأمن و السلام و الإنسجام الإجتماعي في ربوع القارة السمراء

في الغرب، وآثاره وطرق علاجه "الإسلاموفوبيا" عوامل وراء تصاعد

يعتبر "الإسلاموفوبيا" من المصطلحات الحديثة الأكثر تداولاً بصورة عامة في مجال المعرفي المتعلق بصورة الإسلام في الغرب، ويعد ظاهرة خطيرة ومعقدة، وإن كانت ليست حديثة بل قديمة منذ بدء انتشار الإسلام حتى يومنا الحاضر خاصة بعد وقوع حادثة 11 سبتمبر في ولايات المتحدة الأمريكية باسم الإسلام الحنيف وقيام ببعض أعمال العنف في بعض دول الغرب، وقد رسمت هذا المصطلح من صورة التي ولدت في التعبير عن القلق والخوف من الإسلام بشكل عام في زاوية الاضطرابات النفسية حتى تثبتت في أذهان الغرب مرض الخوف من دين الإسلام الحنيف، ووصفت بأنه تهديد على أمن الفرد والدول جميعاً، وذلك من منطلق قيام أناس بعملية الترهيب باسم الإسلام في بعض دول العالم، مع أن هذه العمليات معارضة مع المبادئ الإسلامية. "الإسلاموفوبيا" مفهومه الخوف الجماعي من الإسلام والمسلمين، إلا أنه في الواقع نوع من العنصرية أساسه جملة من الأفكار والأفعال والمشاعر النمطية المسبقة المعادية للإسلام والمسلمين. في هذه الروقة سنتحدث عن مفهوم إسلاموفوبيا وعلاقته مع المبادئ الإسلامية، وكيفية ظهور الإسلاموفوبيا في حياة المسلمين، ومتى بدأت هذه الظاهرة، هل ترتبط الإسلاموفوبيا بقضايا الإرهاب الحديثة، أم أنها نتاج تاريخ طويل من الصراع بين عالم الإسلامي والغربي؟ كيف يؤثر على حياة المسلمين في الغرب؟ وكيف تستفيد البلدان الغربية من الإسلاموفوبيا سياسياً؟ وما دور وسائل الإعلام في تكريس الإسلاموفوبيا، وما هي دوافع وعوامل وراء تصاعد ظاهرة "الإسلاموفوبيا" في الغرب، وخطورته وآثاره وطرق علاجه وفي ختام البحث، تقييد لأهم النتائج، وأبرز التوصيات.

PARALLEL SESSION 8

2nd Day / 19th November 2020

Time: 2.00 PM -3.00 PM

Venue: Meeting Room 2

Zoom Link :<https://iium.zoom.us/j/93947303652?pwd=aFJzeTdzMkdjUXNwS3JoRGFrSzFlZz09>

| | |
|--------------|---------------------------|
| Moderator | Dr. Abdulwahed Jalal Nori |
| Co-Moderator | Dr. Nor Farhah Mahadi |

| No | Name | Topic | Theme | Country | Affiliation | Time |
|---------------------|----------------------------------|--|--------------|--------------|--|-------------------|
| Opening Remarks | | | | | | 2.00 pm -2.05 pm |
| 1 | Mohd Ieruwan Mohamed Mokhtar | The effectiveness of gadget in speaking arabic as a foreign language | Gadgetism | Malaysia | IIUM | 2.05 pm -2.15 pm |
| 2 | Andi Ahmad Yani | Are Millennials More Tolerant in Digital Life? Trends in Tolerance among Indonesian Youths ? | Gadgetism | Indonesia | Hasanuddin University | 2.15 pm - 2.25 pm |
| 3 | Noordin Othman | Social Media and Da'wah Initiative for Muslim Teenagers: Sharing Experience from Al-Madinah Al-Munawwarah | Gadgetism | Saudi Arabia | College of Pharmacy, Taibah University. Al-Madinah Al-Munawwarah | 2.25 pm -2.35 pm |
| 4 | Samir Kabir | The Ethical Implications of the Internet of Everything on the Conservation, Protection, and Promotion (hifz) of the tawhīdic way of life (dīn): An Analysis. | Gadgetism | Malaysia | IIUM | 2.35 pm - 2.45 pm |
| 5 | عبد المجيد حسن عبيد، اول آدم سعد | مقاصد الشريعة في تكريم الذات البشرية وأثرها في السلام والوئام الإنساني. | Civilisation | Malaysia | IIUM | 2.45 pm - 2.55 pm |
| Questions & Answers | | | | | | 2.55 pm - 3.00 pm |



DAY 2: THURSDAY, 19 NOVEMBER 2020

PARALLEL SESSION 8

Mohd Ieruwan Mohamed Mokhtar

The effectiveness of gadget in speaking arabic as a foreign language

In the era of 4th, IR (industrial revolution), learning a foreign language such as Arabic is challenging for non-native speakers. The Arabic Language is among the most difficult foreign languages around the world, according to UNESCO. Nowadays, many learners are it literate and savvy and use gadget to master foreign languages just at the tip of their fingers. The advancement of technology in line with IR 4.0 undoubtedly help a lot in making sure the learning process to be more resourceful. The technology in the gadgets assists the educators to deliver and manage the knowledge quickly, attractively and usefully. The use of technological tools is also very essential to facilitate the learning process of Arabic, such as speaking. It is because speaking is a productive skill, and it is the highest level of skills in the language field. However, educators and learners have challenges to cope with and need to be up to date with the advanced technology as it moves so fast. In the same time, ethic in education while using the gadget during the learning process must be established. Thus, there are many causal factors influent Arabic language learning, which contributes to the ability in speaking the language among the students. The research aims to investigate and identify the effects that contribute to speaking Arabic, especially in the process of learning Arabic. Hence, the importance of gadget is significant; thus, will empower learners to converse in the Arabic language throughout the process while addressing their needs and problems. Besides, it will assist the educators in changing the negative perceptions among the learners in the process of learning the Arabic language as a foreign language. This paper is a thought paper (conceptual) not a research paper and the method used is a descriptive qualitative method.

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Are Millennials More Tolerant in Digital Life? Trends in Tolerance among Indonesian Youths?

Millennial generation is a digital native generation. The young age group is always connected to digital activities in everyday life. Their busyness in the digital world makes Millennials tend to ignore the social life around them. Even so, they get a lot of knowledge from the information circulating in the digital world and shape their social preferences. This study aims to determine the level of tolerance of Indonesian Millennials both in the digital world and in physical life. This study uses a quantitative method by distributing questionnaires online to grade 12 high school students and first year university students in four cities, namely Manado, Singkawang, Tual and

Bogor. There were 1,489 respondents who participated in the study which was conducted in August 2020. This study was actually a preliminary study conducted in ten cities in Indonesia. This study indicates that Indonesian Millennials are tolerant of ethnic and religious issues. For gender issues, Indonesian Millennials are more permissive of women's roles in the public sector and on the contrary tend not to accept LGBT.

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Social Media and Da'wah Initiative for Muslim Teenagers: Sharing Experience from Al-Madinah Al-Munawwarah

Social media usage has increasingly gained popularity among teenagers in their daily life. Studies have shown that teenagers spend long hours online using social media for various purposes. Evidently, social media is potentially useful as an excellent platform to spread knowledge about Islam towards Muslim teenagers. In support of this, series of Islamic short spoken word poetry videos have been created. Videos entitled, "Uhud: A battle with a lesson" and "Khadija (RA). Umm-Al-Mu'minīn (Mother of Believers)" are the most recent ones. These videos were produced to meet two objectives, firstly, to educate teenagers on lessons gained from the battle in "Uhud: A battle with a lesson" and secondly, to present the life of Prophet's beloved wife respectively in "Khadija (RA). Umm-Al-Mu'minīn (Mother of Believers)". They were posted to "Madinah Mendidik" on YouTube channel and Instagram account and were shared with friends and relatives through messaging apps like WhatsApp and Telegram. The videos were found to become impactful materials for the teaching and learning of Islamic Studies as well as English language among teachers and learners. This recently new Da'wah initiative has continuously received increasing positive feedback from viewers. It is hoped that the use of social media which serves as an essential communication venue could further assist the spread of knowledge about Islam especially to teenagers who are actively engaged with this interactive computer-mediated technology.

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The Ethical Implications of the Internet of Everything on the Conservation, Protection, and Promotion (ḥifẓ) of the tawḥīdic way of life (dīn): An Analysis.

The 21st century is characterised as the age of the fourth Industrial revolution, which is technological. Technological developments such as Robotics, Artificial Intelligence, and the Internet of Everything are part of an interconnected system that can think, decide, evolve, communicate autonomously, and exceed human capacity in unmeasurable proportions.

Focussing on the 'dark side' of the Internet of Everything, this paper aim to study some of its ethical implications on the conservation, protection, and promotion (*hifẓ*) of the *tawhīdic* way of life (*dīn*). We found that the Internet of Everything allows for powerful tech companies and governments to increase and consolidate their surveillance, control, and influence on people. Furthermore, new formed religions are submerging that worship parts of developed technologies. This stands in great contrast with conserving and protecting the *dīn*, which is characterised by adhering to the Moral Code of the Qur'ān and Sunnah. Moreover, it is argued that the exponential growth of Internet of Everything devices and the deep penetration thereof in daily life can lead to forgetfulness of the hereafter. Further research is necessary that investigates the implications of the Internet of Everything and associated technologies. Herewith a consumer and citizen will be more informed and prepared, which gives the possibility of considered choices and better policies in this technological era.

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مقاصد الشريعة في تكريم الذات البشرية وأثرها في السلام والوئام الإنساني

ملخص البحث:

الذات المعرفية: التي تميز بها الإنسان هي المنطلق العميق الذي بنى عليه القرآن مفهوم الإنسانية، ولذا قال تعالى (وعلم آدم الأسماء كلها) فالسيماء الحقيقية للإنسان ليس هو شكله، ولا جمال صورته بين سائر المخلوقات، ولكنه قدرته على الاكتشاف والبحث عن المجهول، هذه الذات المعرفية، استحق ما أسماه الله الخلافة في الأرض، فأصبح هذا المخلوق خليفة عن الله في الأرض، وأصبح موقعه المتميز في المعادلة الكونية "وإذ قال ربك للملائكة إني جاعل في الأرض خليفة"، ومكانته الخاصة "وإذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس أبى واستكبر وكان من الكافرين" وكانت قواعد البقاء، والتعايش، تدور على احترام النوع البشري: بغض النظر عن شكله وقد انطوت فلسفته العامة على تبين كامل لحقوق الإنسان من خلال منطلقه الرئيسي وهو احترام النوع الإنساني، وتكريمه الواضح لبنى الإنسان "ولقد كرمنا بني آدم" أولاً، ومساواته بين البشر جميعاً في أصل النشأة والخلق "يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوباً وقبائل لتعارفوا" وحتى يقوم الإنسان بواجبه في الخلافة، أوجد له سبل الحياة وبين أن الغذاء والاستقرار النفسي شرط للعبادة، ومن هنا يقول الإمام الغزالي في كتابه "الاقتصاد في الاعتقاد": إن نظام الدين لا يحصل إلا بنظام الدنيا، فنظام الدين، بالمعرفة والعبادة، لا يتوصل إليهما إلا بصحة البدن، وبقاء الحياة وسلامة قدر الحاجات من الكسوة والسكن والأقوات والأمن، فلا ينتظم الدين إلا بتحقيق الأمن على هذه المهمات الضرورية، وإلا فمن كان جميع أوقاته مستغرقاً بحراسة نفسه من سيوف الظلمة وطلب قوته من وجوه الغلبة، متى يتفرغ للعلم والعمل، وهما وسيلته إلى سعادة الآخرة؟ فإن: إن نظام الدنيا، أعني مقادير الحاجة، شرط الدين."



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