

ASASAINS



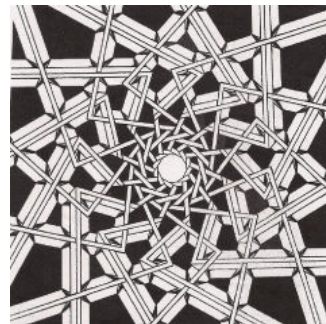
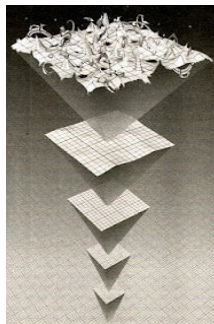
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(terbitan Jan 2015)



Gambaran ruang-masa diskret

Sumber: discrete spacetime, <http://worldthought.com/index.php/gallery/image/6-quantum-foam-present-everywhere-under-the-highest-level-of-magnification/>

Warkah Berita ASASI 1936 S/1434 H/2014 M

Jilid ke-1 (Jan-Jun)
(Untuk ANGGOTA Sahaja)

Disebabkan masalah teknik ASASAINS tidak dapat diterbitkan untuk keluaran
1423H/2002M hingga 1425H/2004M terangkum

Sebarang pendapat di dalam warkah berita ini tidak semestinya mewakili pendapat ASASI

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Ketua Penyunting: Shaharir bin Mohamad Zain, Ph.D., Prof., FIMA, FIFM, FASM



Presiden ASASI:

Wan Ramli bin Wan Daud,
Ph.D., Ir. Prof.



Setiausaha Kehormat ASASI:

Muhammad Alinor bin Abdul Kadir,
Ph.D.



Mantan Presiden:

Dr. Tg. Azzman



Prof. Osman



Prof. Ridzuan



Tg. Mohd Azzman Shariffadeen b. Tg. Ibrahim, Ph.D, Dato', FASM, mantan Dekan Fakulti Kejuruteraan
Universiti Malaya dan Pengerusi & Ketua Eksekutif MIMOS : 1978-1983

Muhammad Ridzuan bin Hj. Mohd Salleh Ph.D., Ir. , Prof. , Datuk, FASM, mantan NC UTM, Perunding QF Sdn
Bhd, Pengasas Ranhill Bersekutu Sdn Bhd, Pengarah CTBUH, USA, 1999-?, Pengerusi & Presiden
KOSB : 1984-1987

Osman bin Bakar, Ph. D., Prof., Dato', mantan TNC UM, Pengerusi Pusat Pengajian Islam Washington Univ. :
1988-1994

Shaharir binMohamad Zain, Ph.D. Prof., FIMA, FIFM, FASM, mantan TNC UKM: 1995-2003

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Huruf Arab	LC	DBP/TYL	ASAS
(‘ain)	‘	‘ / ʿ	‘
(tdo)	ṭ	ṭ / t	td
(ta marbutdaht)	t atau h	ṭ	ht
(ha nipis)	h	ḥ / ḥ	h
(ho tebal)	h	h	hd
(zai nipis)	dh	dh/ts/tz	dz
	th	th/ts	th
(za tebal)	z	Ẓ	zh
(syain)	sh	sy	sy
(dho tebal)	d	ḍ	dh
(sho tebal)	Ṣ	Ṣ / sh	sh

0/00/00/00/00/00/00/00

ASASAINS sentiasa **menghalu-alukan** sebarang bentuk penulisan atau berita yang mengandungi perutusan sains Islam (mengikut selera atau tafsiran masing-masing) untuk dimuatkan ke dalam warkah berita ini.

0%0%0%0%0%0%

(**Kurt Godel**, seorang ahli matematik agung Eropah abad ke-20, spt yg dipetik oleh Hoo Wang dlm buku beliau ``*A Logical Journey: From Godel to Philosophy*`, terbitan The MIT Press. 1996. Cambridge Massachusetts, AS)



Maklumat ASASI

Status Keanggotaan ASASI (seperti pada 31 Disember 2013): sekitar 300 orang

Anggota Kehormat:

Abdullah bin Salleh, Tan Sri mantan KPE Petronas & KSU Negara (Pulang ke RMA, 2005), A.Y.
Ainuddin bin Abdul Wahid, Tan Sri, mantan NC UTM (mulai 1980-an), A.Y.
Mohd Ariffin bin Hj. Suhaimi, Dato' Dr., mantan Prof. & Tim. Rektor UIAM (mulai 1990-an)
Osman bin Bakar, Prof. Dato' Dr., mantan Pres. ASASI, mantan TNC,UM; mantan Kerusi Pengajian Islam Univ. George Washington, AS; Tim. KPE IAIS (mulai 2009)
Sayed Muhammad Naguib Al-Attas, Prof. Dr. mantan Pengarah IBKKM (kini ATMA, UKM), mantan Pengarah ISTAC (Anggota kehormat pertama, mulai 1980-an).
Tg. Mohd Azzman Shariffadeen b. Tg. Ibrahim, Ph.D, Dato', FASM, mantan Dekan Fakulti Kejuruteraan Universiti Malaya dan Pengerusi & Ketua Eksekutif MIMOS (mulai 2009)

Anggota Seumur Hidup: tiada maklumat

Anggota Biasa: tiada maklumat

Akademi Sains Islam Malaysia atau lebih dikenali sebagai ASASI ditubuhkan pada 1977 oleh sekumpulan ahli sains dan teknologi muslim Malaysia. Pada mulanya Akademi ini memang tidak ditujukan kepada ahli sains sosial atau kemanusiaan, tetapi mulai lebih kurang sedasawarsa penubuhannya, perlembagaannya dipinda supaya semua ilmuwan dalam bidang apa pun dapat menganggotainya sesuai dengan makna sains mengikut perspektif Islam. Kini anggota ASASI menjangkau lebih daripada 300 orang ahli (kebanyakannya ahli akademik dan peiktisas) dalam pelbagai bidang ilmu. Sesiapa yang memiliki ijazah dalam apa juga bidang layak memohon menjadi ahli biasa ASASI. Selainnya bolehlah memohon untuk menjadi 'ahli bersekutu'. ASASI juga menawarkan kepada seseorang individu menjadi ahlinya bertaraf Anggota Kehormat jika seseorang rakyat Malaysia Muslim itu dianggap banyak memberi sumbangan pembangunan sains atau teknologi kepada umat Muslim di Malaysia.

Tujuan

1. Untuk menghidupkan semula tradisi sains berasaskan al-Quran, iaitu satu bentuk kajian tentang alam tabii atau fenomenon dan telatah yang tidak memisahkannya daripada prinsip-prinsip Islam.
2. Untuk memperkenalkan dan mendokong konsep dan falsafah sains Islam bersama-sama dengan etika Islam dalam kegiatan sains dan penyelidikan.
3. Untuk menggalakkan kajian sains di kalangan masyarakat dan menjadikan al-Quran sebagai satu daripada sumber inspirasi, hidayah dan rujukan dalam kegiatan sains.
4. Untuk berpegang teguh kepada keinginan dan tekad bagi mengembalikan bahasa Arab, sesuai dengan peranannya sebagai bahasa al-Quran, kepada kedudukannya yang asal dan betul sebagai bahasa sains dalam dunia Islam.
5. Untuk melakukan usaha memadu, mengamir atau mengintegrasikan dan menggembeleng para ilmuwan muslim ke arah membangun dan memajukan masyarakat Islam terutamanya dalam S & T.
6. Untuk bekerjasama dengan organisasi-organisasi lain, dalam dan luar negara. Bagi memastikan kegunaan ilmu sebagai alat untuk mencapai kebahagiaan di dunia dan akhirat dan bukan untuk pemusnahan insan.

ASASI menerbitkan warkah berita dwitahunannya berjudul ASASAINS sejak penubuhannya, dan sejak 1990 ASASI juga menerbitkan jurnal ilmiah dwitahunannya berjudul Kesturi. ASASI juga menerbitkan buku-buku ilmiah dan pascasidang kepada simposium dan sebagainya anjuran ASASI dari masa ke masa, terutamanya tentang pengIslaman ilmu atau isu-isu semasa mengikut perspektif Islam seperti buku-buku berikut:

- ♦ Shahrir b.M.Z. 2011. *Kritikan Teori Kenisbian dan Teori Qusantum*. Shah Alam: ASASI
- ♦ Yusof M.Hj. O. et al. & ASASI. 2000. *Siri Wacana Sejarah dan Falsafah Sains* 8. Kuala Lumpur: DBP
- ♦ Shahrir b. M. Z. 2000. *Pengenalan Sejarah dan Falsafah Sains*, Suntingan Kedua. (snt. Pertama: 1987). Bangi: UKM.
- ♦ Mabud S.A. 1991. *Theory of Evolution : an Assessment from the Islamic Point of View*.
- ♦ Osman b. B. (Pyt.). 1989. *Pemikiran Sains Masa Kini*. Pascasidang.
- ♦ Osman b. B. 1987. *Al-Farabi: Life, Works and Significance*. Terj-nya terbitan Dewan Bahasa dan Pustaka, 1991 [*Al-Farabi, kehidupan, hasil karyanya dan peri penting tokoh*]
- ♦ al-Attas S.M.N. 1981. *A positive Aspect of Tasawwuf: A Preliminary Thought*. ASASI
- ♦ Sulaiman b. N. 1978. *Teori Evolusi. Satu Fakta atau Hipotesis?*
- ♦ Bucaille M. 1978. *Qur'an and Moden Science*.

%%%%%%%%%

Hebahan keluaran terbaharu ASASI

ASASI menerbitkan majalah/jurnal ilmiahnya berjudul KESTURI secara dwitahunan sejak 1990. Kandungan keluaran terbaharunya

Jilid 2012, Jil 22, Bil. 2

Kandungan/Contents

Karya falak Haji ‘Abd al-Latdif Tamby al-Malakwy. Baharrudin bin Zainal

Menelusuri etnohaiwan dan persoalan pemakanan halal dalam kitab *Furu’ al-Masa’il*. Mat Rofa bin Ismail

Banyaknya alam mengikut sains moden serasi dengan Islam? Shahrir bin Mohamad Zain

Pembinaan sains dan teknologi Melayu. Wan Ramli bin Wan Daud

%%%%%%%%%

Borang langganan majalah/jurnal Kesturi ada di lembaran terakhir warkah berita ini.

Sila juga lawati kesturi.net

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ASASAINS 2012 dan seterusnya terbit dalam bentuk elektronik. Sila layari Kesturi.net

%%%%%%%%%

BARISAN JAWATANKUASA TERTINGGI ASASI SIDANG 2013-2015:

Presiden : Prof. Ir. Dr. Wan Ramli bin Wan Daud
Timbalan Presiden : Dr. Assanah bin Mohd Mydin
Setiausaha Agung : Dr. Mohammad Alinor bin Abdul Kadir
Setiausaha Kewangan: Dr. Mohd Ezani bin Mat Hassan (Prof. Madya)

Ahli Jawatankuasa Yang dilantik Oleh Presiden:

Ahmad Hazazi bin Ahmad Sumadi
Mohammad Zuhy bin Md Said
Mohd Rohaizat bin Abdul Wahab
Mohd Tarmizi bin Hasrah
Mohd Taufik bin Mohd Yusof
Dr. Mohd Yunus bin Sharum
Nazrin bin Mat Hasim
Syamil bin Ahmad Shakir

Setiausaha Kerja (Lantikan Presiden):
Tiada

%%

BERSATU TEGUH BERCERAI ROBOH



ANGGOTA ASASI

Anggota pada akhir 2013: Tiada maklumat

Anggota baharu 2013: Tiada maklumat

MUKTAMAR ASASI Ke-35

Muktamar ASASI kali ke-35 yang sepatutnya diadakan 2014 tidak diadakan kerana masalah teknik dengan pihak pejabat Pendaftar Pertubuhan

Oleh itu Minit Muktamar Asasi ke-34, 2013 akan disiarkan dalam ASASAINS keluaran akan datang apabila minit itu diluluskan di Muktamar ke-35, yang akan diadakan dalam tahun 2015 nanti, insya Allah

%%

Laporan Tahunan ASASI 2012 yang diluluskan di Muktamar (Mesyuarat Agung) ASASI ke-34, 2013



**MUKTAMAR ASASI KE-34
LAPORAN TAHUNAN ASASI 2012 (Januari-Disember)**

Tiada maklumat

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Laporan Kewangan ASASI 2012 yang diluluskan di dalam Muktamar ASASI 2013



**MUKTAMAR ASASI KE-34
LAPORAN KEWANGAN ASASI YANG BERAKHIR PADA
31 DISEMBER 2012**

Tiada Maklumat.

%%%

BERITA PENERBITAN JURNAL SAINS KEISLAMAN

Terbitan Pascabima/Malayonesia
(Nusantara/Malayuwiayah/Alam Melayu/Dunia Melayu)

Jurnal Keislaman di Malaysia

Afkar , UM. <http://e-journal.um.edu.my/public/browse-journal-view.php?id=83>
2011, 12: belum terbit

Al-Bayan: Journal of al-Quran and al-Hadith, UM
2011, bil 9:
punica granatum bicara al-quran al-hadith dan sains perubatan moden. Munirah Abd Razzak

Al-Shajarah . ISTAC. <http://www.iiium.edu.my/shajarah/index.php/shaj>
2012, 17(1):
the konya school of philosophy as a historical framework of ottoman thought.vAlparslan Acikgenc
ihsan in business: a reflection on the B. Abu Saim Md. Shahabuddin Amran Rasli

Journal of Al-Tamaddun. Akademi Islam UM. <http://e-journal.um.edu.my/public/browse-journal-view.php?id=67>
2012,7(1):
relevansi faktor kegemilangan sains islam dengan dunia islam masa kini . Roziah Sidik @ Mat Sidek
a survey on the global success of the islamization of knowledge programme with particular reference to Nigeria.
Rafiu Ibrahim Adebayo
islamic education toward the era of social change: effort in enhancing the quality. Saiful Akhyar Lubis
perubatan melayu tradisional: kitab tibb pontianak. Faisal @ Ahmad Faisal Abdul Hamid, Nurul Wahidah Binti Fauzi

Fiqh, Akademi Islam UM. <http://e-journal.um.edu.my/public/browse-journal-view.php?id=78>
2012,9:
Undang-undang Islam Dalam Masyarakat Melayu: Analisis Terhadap Bentuk Pemikiran Dan Pandangan R.O. Winstedt. Mohd Farhan Abd Rahman, Rahimin Affandi Abd Rahim
Pemikiran Ekonomi Syeikh Daud al-Fatani Menerusi Kitabnya Furu al-Masa'il Tumpuan Kepada Elemen FiqhiConomic. Hadenan Towpek, Joni Tamkin Borhan
Analisis Gender Dalam Hukum Islam. Mohd Anuar Ramli

IIUM Journal of Economics, Management and Accounting. Dahulunya *IIUM Journal of Economics and Management*

2013, 21(1):

a comparison of islamic and capitalist conception of economic justice. Omar Javaid, Mehboob ul Hassan
riba, profit rate, islamic rate, and market equilibrium. Mohammed Yusoff
sustainable islamic development: recognizing the primacy of trust, iman and institutions . N. Zaman

IIUM Engineering Journal.

<http://www.iium.edu.my/ejournal/index.php/iiumej/announcement/view/1>

2013, 14(1):

Sustainable River Water Quality Management in Malaysia. Abdullah Al-Mamun, Zaki Zainuddin

IIUM Journal of Islamic Economics and Management. Lihat *IIUM Jour. of Economics, Management and Accounting*

IIUM Law Journal. <http://rms.research.iium.edu.my/bookstore/Products/507-wwwgooglecom.aspx>

2013, 21(1):

Contratual Term in Musharakah and Mudarabah Restricting the Profit Share of a Partner or Facilitating Later Amendments to the Agreed Ratio: Ascrutiny. Muhammad Abdrurrahman Sadique

An Expository Study of Islamic Approach in the Jurisprudence Right to Healthful Environment
Abdulkadir Bolaji Abdulkadir

Intellectual Discourse, IIUM. <http://rms.research.iium.edu.my/bookstore/Products/495-wwwgooglecom.aspx>

2014, 22(1):

A judicial review of political questions under Islamic law. Abdulfatai O. Sambo, Hunud Abia Kadouf

Islamiyyat, UKM. <http://ejournal.ukm.my/islamiyyat>

2013, 35(1):

Critical Thinking of Rahmatullah al-Kairanawi in Religionswissenschaft . Wan Haslan Khairuddin, Indriaty Ismail, Jaffary Awang

Jawhar. Jurnal Kajian Ketamadunan . Akademi Kajian Ketamadunan

2011, 8 (1 & 2):

Jerangkap samar epistemology dalam konteks pertembungan tamadun Timur-Barat: Tumpuan pada bidang linguist. Awang S.

Pengislaman ilmu yang melahirkan ilmu baharu. Shaharir b.M.Z

Sains matematik dalam kebudayaan Melayu. Alinor M.b.A.K

Journal of Islamic and Arabic Education, UKM. Telubahasa: Melayu, Arab dan Inggeris

2012, 4(1):

A New Approach in Islamic Education: Mosque Based Teaching and Learning. Ab.Halim Tamuri, Muhamad Faiz Ismail, Kamarul Azmi Jasmi

Journal of Educational Awakening. Lihat *Educational Awakening*

Journal of Islam in Asia, IIUM. Dwibahasa: Inggeris dan Arab

<http://www.iium.edu.my/jiasia/ojs-2.2/index.php/Islam>

2014, 11(1):

Iqbal's Ego Philosophy and Its Importance in Awakening Man's Spirituality. M. Abbas A. Razak
Muslim Discourse on International Human Rights: The Problem of Harmonization. S.S. S. Haneef
Islamization of Human Knowledge: An Analysis of Methodo-logical Issues. M. Mumtaz Ali
Islamization in Pakistan: A Need to Focus on Promoting a Tolerant Society. M. A. Abbasi, M. ul
Islam

***Journal of Islamic Economics and Management*, IIUM.** Lihat *IIUM Jour. of Economics and Management*.

***Journal of Muamalat and Islamic Finance* USIM.**

<http://ddms.usim.edu.my/handle/123456789/5202>

2010, 7(2): tak terbit

2011, 8:

Bay' Al-Sarf Menurut Pandangan Ibn Taymiyyah dan Implikasinya ke Atas Urus Niaga Barangan
Kemas dan E-Gold. Sanep Ahmad; Mat Noor Mat Zain
Determinants of Motivating Muslims to Become Entrepreneurs in Malaysia. Rosnia Masruki;
Nurazalia Zakaria; Nuradli Ridzwan Shah Mohd Dali; Siti Nurulhuda Nordin; Norasikin
Salikin

***Journal of Usuluddin*.** Lihat *Usuluddin Journal*

Jurnal Islam dan Masyarakat Kontemporari UniSZA. Telubahasa: *Melayu, Inggeris dan Arab*

2012, 5:

Sejarah Penulisan Jawi di Terengganu Sebelum 1957. Berhanundin Abdullah, Zainab Abdullah,
Zurita Mohd Yusoff & Najmiah Omar
Literatur dan Kajian Tentang Gender di Malaysia Sejak 1980 hingga Dekad 2000an. Azlina
Abdullah
Perbandingan Pemakaian Dastar dalam Agama Sikh dengan Serban dalam Agama Islam. Aman
Daima Md. Zain

***Jurnal Pendidikan Islam* ABIM.** <http://i-epistemology.net/e-journal/jurnal-pendidikan-islam.html> (sehingga 2009 sahaja)

2011, 14(2): tiada maklumat

***Jurnal Pengurusan Jawhar/Jawhari/JWZH* (Jabatan Wakaf, Zakat dan Haji Malaysia)**

2012, 6(2): tiada

2013, 7(1): tiada

2013, 7(2):

Konsep Agihan Zakat Kepada Asnaf Menurut Perspektif Islam. Abdul Rahman bin Talib
Penentuan Zakat Perniagaan Di Kalangan Usahawan Di Malaysia. Mohamad Noor Sahidi bin Johari
Kadar Agihan Zakat Amil Berdasarkan Mazhab Empat dan Maqasid Syariah. Wan Mohd Khairul
Firdaus bin Wan Khairuddin & Mahadi bin Mohammad

Jurnal Pengurusan dan Penyelidikan Fatwa. Lihat *Journal of Fatwa Management and Research*

Jurnal Peradaban. Pusat Dialog Peradaban, UM.

<http://dialogue.um.edu.my/publications/journals.html>

2013, 6:

Pendidikan tinggi di era globalisasi. Agustinus Hermno S. Putra
Profil amalan terbaik organisasi pembelajaran. Rosnah Ishak drk.

Jurnal Syariah. Akademi Islam UM . <http://e-journal.um.edu.my/public/browse-journal-view.php?id=49>

2013, 21(1):

kenampakan anak bulan di teluk kemang: analisis mengikut pandangan fiqh oleh yusuf al-qaradawi dan perspektif astronomi. Mohd Saiful Anwar Mohd Nawawi drk.

konsep khiyar menurut syekh daud bin abdullah al-fatani dalam *furu' al-masa'il*. Hadenan Towpek,

The book of *Furu' al-Masa'il* by Sheikh Daud bin Abdullah al-Fatani (1131-1265H/1718-1847M), an Islamic religious work written in Jawi, was considered a masterpiece in the field of Islamic jurisprudence at the time of his appearance in the nineteenth-century. This book contains almost all the titles in the field of Islamic jurisprudence including fiqh al-mu'amalat or Islamic transactions. One of the titles covered in fiqh al-mu'amalat, which is no less important, is the title of khiyar or option. Therefore, this article attempts to analyse the concept of khiyar as discussed by Sheikh Daud in this book.

the shifts in zakah management practices in Malaysia: what has actually been happening? Suhaili Sarif drk.

Jurnal Usuluddin. UM

2013, 37 Jan-Jun:

Pattern of Sufis Thoughts in the Kingdoms of Aceh and Banjar. Noor Syahidah M.A. & Ahmad Zaki B.

Seruan Kebangkitan Islam dalam Majalah Pengasuh oleh Tok Kenali dan Za'ba. Faisal @ Ahmad Faisal A.H.

Law Journal, IIUM/ IIUM Law Journal. Lihat *IIUM Law Journal*

2012, 20(1):

Application of Decreasing Partnership (*Al-Musharakah al-Mutanaqisah*) in Islamic Banking: some Relevant Shari'ah Aspects. Muhammad Abdurrahman Sadique

The Propertisation of Traditional Knowledge : Seeking A Basis in The Shari'ah. Ibrahim K. Adam

Malaysian Journal of Syariah and Law. Dwibahasa (Melayu & Inggeris)

2010, 2:

Understanding The Constitution: The Need for a Paradigm Shift. Farid Sufian Shuaib

Malaysian Syariah and Law Journal = Malaysian Journal of Syariah and Law ?

Revelation & Science Journal, IIUM.

<http://rms.research.iiu.edu.my/bookstore/Category/65-wwwgooglecom.aspx>

2013, 3(1):

Production and Consumption of Genetically Modified Food: An Islamic Perspective

Secular vs. Sacred Paradigms in Science, Technology, and Economics: Crises of the Enlightenment and Search for an Alternative Paradigm
The Qur'an, Basic Scientific Research and Technology (Perspective)
Maqasid Al-Qur'an and Maqasid Al-Shari'ah: An Analytical Presentation
An Assessment of the Islamic Stand on Western and Yoruba Traditional Herbal Medicine in Nigeria

Syariah Journal. Lihat *Jurnal Syariah*

Shariah Law Reports (caturtahunan/katurtahunan).

2013 Jan-Sept: tak tercapai

'Ulum Islamiyyah. The Malaysian Journal of Islamic Sciences. USIM. Lihat The Malaysian Journal of Islamic Sciences

2011,7:

Eksplorasi Dimensi Ummatic Personality Inventory (UP1) Sebagai Alat Pengukuran Personaliti Psiko-Spiritualiti Islami. Nooraini Othman

Islamic Science and Some Physico-Philosophical Thoughts From a Mathematical Physics Point of View. Zainal Abdul Aziz

2012, 8:

Bay' Al-Sarf Menurut Pandangan Ibn Taymiyyah dan Implikasinya ke Atas Urus Niaga Barangan Kemas dan E-Gold. Sanep Ahmad & Mat Noor Mat Zain

Determinants of Motivating Muslims to Become Entrepreneurs in Malaysia. Rosnia M. drk.

Usuluddin Journal. UM. Lihat *Jurnal Usuludin*

%%%

Berikut Jurnal KeIslaman di Malaysia yang tiada lamannya atau memang tiada.

Educational Awakening: Jour. of the Educational Sciences, UIAM. 2010- kini: tiada penerbitan

IKIM Law Journal/Jurnal Undang-Undang

ISRA International Journal of Islamic Finance. 2013, 5(1): Tak tercapaian

Journal of Fikrah, CITU, UiTM. Tidak tercapaian

Jurnal CITU, Pusat Pemikiran dan Kefahaman Islam, UiTM

Jurnal IKIM

Jurnal Pendidikan Islam (UiTM-CITU). 2008- kini :Tiada maklumat

Jurnal Peradaban Melayu , UPSI

Journal of Fatwa Management and Research. 2012, 3: tak tercapaian

Malaysian Journal of Syariah & Law, KUIM (keluaran sulungnya 2006)

Syariah Law Journal, IIUM . Tiada

Tafhim : IKIM Journal of Islam and the Contemporary World. Tidak tercapai

Tasawwur (jurnal-e UiTM)

%%%

Jurnal Keislaman di Indonesia

Memang banyak sekali! Umpamanya ada 24 buah jurnal/majalah ilmiah di Universitas Muhammadiyah, Surakarta (<http://lppm.ums.ac.id/index.php/jurnal-ilmiah>) tetapi kebanyakannya tiada makalah keislaman dan/atau tiada kekinian penerbitannya. Namun tiada sebuah pun majalah ilmiah keislaman di dalam SAKTI (sains, kejuruteraan, kesihatan, dan teknologi). Semuanya, yang diketahui nama judulnya setakat ini, berjumlah 40-an buah judul.

AL-INFAQ. jurnal ekonomi islam, fakultas agama islam, universitas ibn khaldun bogor
2011, 2(2):
analisis perbandingan kinerja keuangan perbankan syariah dengan perbankan konvensional. Fauzan Adhim
hukum dan pertumbuhan ekonomi: kasus indonesia dalam perspektif ekonomi islam. Bambang Wahyu
2012, 3(1)-3(2): belum terbit

Al-jami'ah. Jour. of Islamic Studies IAIN Sunan Kalijaga Yoyakarta

The subject covers textual and fieldwork studies with various perspectives of law, philosophy, mysticism, history, art, theology, and many more. In the beginning the journal only served as a scholarly forum for the lecturers and professors at the State Institute of Islamic Studies
2014, 52(1):
Change and Continuity in Indonesian Islamist Ideology and Terrorist Strategies. Adam James Fenton
The Dutch Colonial Policy on Islam: Reading the Intellectual Journey of Snouck Hurgronje. Jajat Burhanudin
Being Woman in the Land of Shari'a: Politics of the Female Body, Piety and Resistance in Langsa, Aceh. Muhammad Ansor
2014, 52(2): belum terbit

Economic Journal of Emerging Markets. Univ. Islam Indonesia (UII), Yogya.

Sebelum 2009: Jurnal Ekonomi Pembangunan JEP

2011, 3(3):
effect of fiscal decentralization on capital expenditure, growth, and welfare. Rudy Badrudin
the effects of macroeconomic variables on profit-sharing yield pricing. Mohammad Nur Rianto Al Arif
dynamic relation of money velocity, money volatility and inflation threshold. Antoni Antoni
economic growth, trade and environmental issues: testing environmental kuznets curve. Dedi Budiman Hakim
2012, 4(1):
corruption and welfare: a simple econometric across countries analysis. Joko Mariyono
modelling indonesian oil and gas export. Sofyan Syahnur, Nawafil

Hunafa (Jurnal Studi Islamika) STAIN Datokarama Palu, Sulawesi Tengah

2012, 9(1): **Studi Alquran**

khalifah dan khilafah menurut alquran Abd. Rahim
al-'alam dalam alquran: (Analisis tentang Ayat-ayat Penciptaan) .Muhammad Syarif Hasyim
hikmah dalam perspektif alquran. Muhyiddin Tahir
multikulturalisme dalam wacana alquran . Rusli Azhari
paradigma penafsiran alquran nusantara (Analisis Tafsir Aceh 'Tafsir Pase'). Tamrin Talebe
orientalis dan duplikasi bahasa alquran (Telaah dan Sanggahan atas Karya Christoph Luxenberg) .
Khaeruddin Yusuf

2012, 9(2): **Pemikiran Islam**

SYTAH ZAIDIYAH: KONSEP IMAMAH DAN AJARAN-AJARAN LAINNYA . Aminun P. Omolu
PESANTREN AND MODERNITY IN INDONESIA: MA'HAD ALY OF KUNINGAN. Didin Nurul
Rosidin

Ishraqi Jurnal Penelitian Keislaman, UMuhammadiyah Surakarta

<http://bakung16.wordpress.com/2011/12/01/jurnal2-dari-ums-bersambung/>

2009, 5(1):

khalifah dalam dinamika sejarah. Shobron, Sudarno

kontroversi penafsiran tentang penciptaan perempuan dalam al-qur'an: Analisis terhadap Penafsiran

M. Quraish Shihab. Wardani

akal dan wahyu menurut harun nasution dan m. quraish shihab. Wibowo, Arief

2009, 5(2) : Tiada

2010, 6(1):

bank air susu ibu (asi) dalam tinjauan hukum islam. fanani, ahwan menteologikan demokrasi:
pemikiran nurcholish madjid tentang islam dan demokrasi. H.Z., Syarafuddin

He used apologetic approach to engage liberal democracy inherence with Islam. His apologetic approach affirms that Islam is universal in nature that equals with democracy principals and secularization that means separating religion and politic. Nevertheless, his views on Islam and democracy have a blind spot. This article will argue that he has failed to pull both Islam and democracy as universality rather his concept of universalism has trapped to its par-ticularity. In addition his view on secularism is problematic if it collides to the current phenomena of democratic ideal principle on political plurality.

kebijakan rezim otoriter terhadap islam politik (Studi Kasus Rezim Soeharto Indonesia dan Anwar Sadat Mesir). Usman, Mahmud Hamzawi Fahim

strategi dan etika berpolitik dalam islam (Kajian terhadap Kitab Shahih Muslim). Shobron, Sudarno

Jurnal Ekonomi Islami LA-RIBA , Univ. Islam Indonesia, Yogya

<http://fis.uui.ac.id/jurnal-ekonomi-islam-la-riba/>

2013: 7(1): **Good Corporate Governance dalam Lembaga Keuangan Syariah**

pengaruh faktor fundamental dan risiko sistematis terhadap harga saham di pasar modal syariah (studi empiris jii di bei tahun 2007-2010). Fitri Aulianisa

2013, 7(2): belum terbit

Jurnal Ekonomi Islam MUAMALAH, Shariah Economic Forum (SEF) Universitas Gadjah Mada (UGM), (Dahulunya, Jurnal Ekonomi Syariah MUAMALAH)

2010, 7(2) & 2011, 8(1):

Tiada capaian

Jurnal El Tarbawi (Jurnal Pendidikan Islam). UII.

<http://journal.uui.ac.id/>

2011, 4(2) - 2013: Tiada

2014, 7(1):

Mengembangkan Model Ideal Pendidikan Islami. Hujair AH. Sanaky

Ranah Afektif Dalam Evaluasi Pendidikan Agama Islam, Penting Tapi Sering Terabaikan. Ahmad Darmadji

Evaluasi Kebijakan Pemerintah Dalam Penyelenggaraan Pendidikan Agama Islam. Muhammad Idrus

2014,7(2): belum terbit

Jurnal Fakultas Hukum, UII. html <http://law.uui.ac.id/jurnal-hukum-full-text/jurnal-hukum-full-text/jurnal-hukum-fulltexts.html>

2012, 19(1)-19(4): belum terbit

Jurnal Hukum Islam Al-Mawarid, UII. <http://fis.uui.ac.id/jurnal-hukum-islam-al-mawarid/>

2011, 12(1)- 12(2): belum terbit

Jurnal La Riba Jurnal Ekonomi Islam , UII

2013, 7(1): **Good Corporate Governance dalam Lembaga Keuangan Syariah**

kilas kebijakan good corporate governance pada perbankan syariah di indonesia” oleh Bayu Tri Cahya
studi kepatuhan syariah dan manfaat ekonomi terhadap minat investor dalam pembelian sukuk negara”
oleh Aan Nasrullah, Umar Burhan, dan Multifiah

2013,7(2): belum terbit

Jurnal Millah (Jurnal Studi Agama), UII

2012,11(1)-11(2): belum terbit

Jurnal Pendidikan & Ekonomi Islam, Universitas Negeri, Yogyakarta

2014, 3(1)-3(6): belum terbit

Jurnal Siasat Bisnis, UII

2010, 14(2):

Tiada tercapaian

2011, 15(1):

Peningkatan Kinerja Organisasi Melalui Perencanaan Strategi,– Widodo

Praktek dan Kebijakan Manajemen Sumber Daya Manusia pada Perbankan Syariah,– Tri
Wikaningrum

Peran Mitra Strategis dan Agen Perubahan dalam Manajemen Talenta dan Kinerja Manajer,– Ida Ketut
Kusumawijaya

%%%%%%%%%

Jurnal yang tidak tercapai atau sudah tiada penerbitannya

Al-Afkar . Jurnal dialogis Ilmu-Ilmu ushuluddin IAIN Sunan Ampel Surabaya

2009-kini: tiada penerbitan

Jurnal Al Qurba. Jurnal Peradaban dan Kebudayaan Islam

Jurnal ini didedikasikan untuk mengarusutamakan wacana-wacana ilmiah tentang budaya dan peradaban Islam di Indonesia dan Asia Pasifik yang bersumber pada teks-teks suci Islam. Di tengah meluasnya persebaran ajaran-ajaran Islam yang bersifat kekerasan, terutama yang bersumber dari ajaran-ajaran Wahabi, diperlukan wacana lain yang lebih mengakomodasi tradisi-tradisi keagamaan yang toleran dan demokratis, terutama yang berasal dari ajaran Al Qurba atau Ahlul Bayt Nabi.

2011, 2(2):
2012, 3(1):
Tiada tercapaian

Empirisma. Jurnal Pemikiran dan Kebudayaan Islam, STAIN Kediri
2008-kini: Tiada penerbitan

Humanity: Journal of Humanity studies, Universitas Muhammadiyah Surakarta (UMS).
2009-kini: tiada penerbitan

Iqtishad International Jour. of Islamic Economics. Universitas Islam Indonesia
2011: Tiada penerbitan

Istiqro'. Jurnal Penelitian Islam Indonesia. Direktorat Perguruan Tinggi Agama Islam,
Departmen Agama RI. <http://www.ditperta.net/istiqro/>
2008-kini: tiada penerbitan

Istiqro'. Jurnal Universitas Paramadina
2008, 7(1): Tidak tercapai
Terbitan lainnya tidak terkesankan

Journal of Islamic Business and Economics (JIBE), GAMA
Berhenti penerbitannya sejak 2010.

Jurnal akauntansi & Auditing Indonesia (JAAI), UII
2011, 15(1) & 15(2): Tiada penerbitannya

Jurnal Ekonomi, Keuangan dan Bisnes Islami EKSIS , UII
2010:Tiada penerbitan

Jurnal El-Tawbah, UII.
2010- kini: Tidak terbit

Jurnal Ilmu Pengetahuan Sosial. Universitas Jember
2009-kini: Tiada penerbitan

Jurnal Iqtishad. J. of Islamic Economics, UII
2004- kini: tiada penerbitan. Lihat Iqtishad

Jurnal Istiqro'. Jurnal Penelitian, Direktorat Perguruan Tinggi Agama Islam,
Dirjen Kelembagaan Agama Islam, Departemen Agama RI
2004-kini: Tiada penerbitan

Jurnal PERTA. Jurnal Inovasi Pendidikan Tinggi Agama Islam.
<http://www.ditperta.net/swara/warta14-04.asp>
2004-kini: Tiada penerbitan

Jurnal Sinergi , UII

2006-kini: belum terbit

Jurnal Teknoin, UII

2009- kini: belum terbit

Jurnal Ekonomi Indonesia

ash-Shiraath, sebuah sistem yang dikembangkan LEBI FEB UGM
ISEFID REVIEW Islamic Economic Forum for Indonesian Development (ISEFID)
Journal of Islam and Economic Policy (JIEP) Laboratorium Ekonomika dan Bisnis Islami (LEBI),
Fakultas Ekonomika dan Bisnis, Universitas Gadjah Mada
Journal of Islam, Law and the Economy (JILE). Syariah Institute, Yogyakarta
Journal of Sharia Economics and Business (JSEB). STEI SEBI Jakarta
Jurnal Ekonomi dan Bisnis Islami EKBISI Program Studi Keuangan Islami, Fakultas Syariah, UIN
Sunan Kalijaga
Jurnal Ekonomi dan Bisnis Syariah Indonesia (JEBISI) Pusat Ekonomi dan Bisnis Syariah (PEBS),
Fakultas Ekonomi, Universitas Indonesia
Jurnal Ekonomi, Keuangan dan Bisnis Islami EKSISPSTTI, Sekolah Pascasarjana, UI
Jurnal Ekonomi Islam (JEI) Forum Silaturahmi Studi Ekonomi Islam (FoSSEI)
Jurnal Ekonomi Islam AMWALUNA. Pusat Penelitian dan Pengembangan Ekonomi Islam (P3EI),
Fakultas Ekonomi, Universitas Islam Indonesia
Jurnal Ekonomi Islami LA-RIBA Fakultas Ilmu Agama Islam, Universitas Islam Indonesia
Jurnal Ekonomi Syariah MUAMALAH Syariah Economic Forum (SEF), Fakultas Ekonomika dan
Bisnis, Universitas Gadjah Mada
Jurnal Pendidikan Ekonomi Islami CIES, Fakultas Ilmu Sosial dan Ekonomi, Universitas Negeri
Yogyakarta
Review of Islamic Economic Theory Laboratorium Ekonomika dan Bisnis Islami (LEBI), Fakultas
Ekonomika dan Bisnis, Universitas Gadjah Mada
TAZKIA Islamic Finance and Business Rreview. Lembaga Penelitian dan Pemberdayaan Masyarakat,
Sekolah Tinggi Ilmu Ekonomi Islam TAZKIA
Jurnal Ekonomi MUAMALAH Program Studi Ekonomi Islam, Jurusan Syari'ah, STAIN Palopo
Jurnal Ekonomi dan Bisnis Islam Iqtishadia, Program Studi Ekonomi Islam, Jurusan Syari'ah, STAIN
Palopo

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Majalah/Jurnal Keislaman Singapura

Singapore Syariah Law Journal dilaporkan akan diterbitkan mulai 2007 tetapi
hingga kini belum nampak kelibatnya!

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Majalah/Jurnal Keislaman di Luar Pascabima/Malayonesia

Sumber: Islamic Studies Journals. <http://souaiaia.com/journals.aspx>

Setakat ini ada 50-an buah judul jurnal/majalah yang ada laman sesawangnya. Jurnal-jurnal itu adalah yang berikut ini:

Bibliotheca Islamica. http://isbndb.com/d/publisher/bibliotheca_islamica.html

Ini nama penerbit. Bukan Jurnal

Directory of The University Scientific Research Journals terbitan FUIW (Federation of Universities in Islamic World) yang memuatkan bibliografi jurnal terbitan universiti-universiti Negara Muslim seluruh dunia yang berjumlah lebih daripada dua ratus buah judul.

Index Islamicus – sejak 1906

This review journal appears four times a year, with bibliographic entries on all aspects of Islamic civilization. There is a special section on Science (in the medieval Islamic world).

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Jurnal luar Malayonesia/pascabima

Jurnal/Majalah ekonomi, pengurusan, perniagaan dan kewangan

Canadian Jour. of Islamic Economics & Finance, The

Tidak tecapaian/belum terbit

International Journal of Islamic and Middle Eastern Finance and Management.

Emerald Group Publishing Islamic Banking and Finance (IBF).

<http://www.emeraldinsight.com/products/journals/journals.htm?id=IMEFM>

2012, 5(1):

Formulating withdrawal risk and bankruptcy risk in Islamic banking. Rifki Ismal (pp. 63 - 77)

2012, 5(2):

Ethics education: An assessment case of the American University of Science and Technology – Lebanon. Hussein J. Hejase, Hassana Tabch (pp. 116 - 133)

2012, 5(3)-5 (4):

Kan datang, Insya Allah

International Journal of Islamic Financial Services (IJIFS). International Institute of Islamic banking and Finance (IIIBF), sejak 2004. Sejak 2006 bertukar nama kpd ***Islamic Banking and Finance (IBF) Review***

Islamic Banking and Finance (IBF) Review.

Tiada lamannya

Islamic Economics Bulletin . Aligarh 1991-2005, mulai semula 2010.

2010, 16(1):

Why Islamic banking?

2010. 16(2): belum terbit

Islamic Economics News Bulletin . Aligarh, sejak 1990.

Sudah tiada?

Islamic Economic Studies (IES) diterbitkan oleh IRTI, IDB, Jeddah, Saudi Arabia.

<http://iesjournal.org/journalarticles.html>; Google IRT Journal

2012, 20(1):

Measuring Operational Risk Exposures in Islamic Banking: A Proposed Measurement

Approach Challenges of Affordable Housing Finance in IDB Member Countries Using Islamic Modes

2012, 20(2):

Dual Banking and Financial Contagion

2013, 21(1):

Redefining Islamic Economics as a New Economic Paradigm

Why is Growth of Islamic Microfinance Lower than its Conventional Counterparts in Indonesia?

2013, 21(2):

Fiscal and Monetary Policies in Islamic Economics: Contours of an Institutional Framework

ISRA International Journal of Islamic Finance. U.K. -- sejak 1999

<http://www.isra.my/publications/journal/english/volume-1-dec-2009.html>

2013, 5(1):

Islamic Norms, the Excel Formula and Home Financing Models. Zubair Hasan

Critique of the Non-Interest Banking Framework in Nigeria. Ahmad Bello Dogarawa

Risk Sharing: An Alternative to Interest-Based Debt Financing. Mughees Shaukat

2012, 5(2):

Akan datang, Insya Allah

Journal of Economic Behaviour and Organization. Sejak 1969.

Walaupun bukan jurnal yang menumpukan kepada ekonomi Islam tetapi jurnal ini selalu memuatkan makalah ekonomi Islam.

2012, 81(3), March: GDP to Well-being Special Issue

2012, 82(1), April:

A behavioral model of house prices. Jakob B. Madsen

2012, 82(2-3), May:

The mystery of the U-shaped relationship between happiness and age. Paul Frijters, Tony Beaton

2012, 83(1), June: **Gender Differences in Risk Aversion and Competition**

Journal of Economic Cooperation among Islamic Countries. Statistical, Economic and Social Research and Training Centre for Islamic Countries (SESRIC), Ankara, Turkey . Sejak 1978, tetapi mulai 2009 diubah namanya kpd **Journal of Economic Cooperation and Development**

Journal of Economic Cooperation and Development. Statistical, Economic and Social Research and Training Centre for Islamic Countries (SESRIC), Ankara, Turkey .
Sebelum 2009 dikenali sebagai "***Journal of Economic Cooperation among Islamic Countries***". <http://www.sesric.org/publications-jeecd-volumes.php>

2012, 33(1):

Optimal Levels of Reserves and Hedging Sudden Stops Recessions for Egypt: A Stochastic Control Approach

2012, 33(2):

Does Trade Openness Reduce Inflation? Empirical Evidence from Pakistan

2012, 33 (3)- 33(4):

Insya Allah akan datang

Journal of the Economic and Social History of the Orient – sejak 1958. Dwibahasa: Inggeris dan Perancis; <http://brill.publisher.ingentaconnect.com/content/brill/sho>

2012, 55(1):

Prostitution, Islamic Law and Ottoman Societies

2012, 55(2-3):

Introduction: Cultural Dialogue in South Asia and Beyond: Narratives, Images and Community (sixteenth-nineteenth centuries).

The Religious Debates of Aceh in the Sixteenth and Seventeenth Century: An Invisible Cultural Dialogue?

Polemic Dialogues between Christians and Muslims in the Seventeenth Century

“Western Gods Meet in the East”: Shapes and Contexts of the Muslim-Jesuit Dialogue in Early Modern China

2012, 55(4)-55(5):

Akan datang, insya Allah

Journal of Islamic Banking and Finance (JIBF). International Association of Islamic Banks (IAIB), Karachi, Pakistan. Sejak 1984

http://www.ekonomiislami.com/index.php?option=com_content&view=category&layout=blog&id=74&Itemid=56

2013, 1(2): tiada

2014, 2(1):

A Comparative Study of CSR Practices of Islamic Banks and Conventional Banks in GCC Region Dr. S. A. Chintaman, M.Com., Ph.D.

Islamic Finance as an Alternative for Supplementary loans in Commercial Banks (A Descriptive and Analytical Study of Alternatives) Dr. Mousa Almanaseer, Dr. Shoish Al Mahamed, Dr. Bashar Matarneh

Risk Management Practices in Islamic Banks in Kuwait Hussain Al Ali, Babak Naysary

Islamic Finance Based on Sukuk Approach: The Roadmap for Economic Development in Tunisia Mohamed Araar

Understanding Riba and Gharar in Islamic Finance Camille Paldi

A Critical Evaluation of the Regulatory Framework for the Application of Islamic Financial Derivatives in the Kingdom of Saudi Arabia Ali Alshamrani

Sukuk Issuance and its Regulatory Framework in Saudi Arabia Ali Alshamrani

Towards an Economic Theory of Islamic Finance Regulation Mabid Ali M. M. Al-Jarhi

Some Issues to Consider when Regulating Islamic Banking Business in Secular Countries Agn lio M. P. Chicava Pita

Capital Adequacy, Liquidity, and Risk: Is Islamic Banking Too Expensive? Camille Paldi

Journal of Islamic Economics, Banking and Finance (JIEBF). Islamic Bank Training and Research Academy, Dhaka, Bangladesh .

<http://ekisopini.blogspot.com/2009/12/journal-of-islamic-economics-banking.html>

2011, 7(1):

Derivatives in Islamic finance – A case for Profit rate swaps - Sidney Yankson

The Dilemma Facing Islamic Finance and Lessons Learned From the Global Financial Crisis

- Wafica Ali Ghoul

2011, 7(2)

The Propagation of Non-Interest Banking in Nigeria: An Appraisal of the Ideological Risk

- Abubakar S. Orisankoko, Esqr.

2011, 7(3)

The Theory of Islamic Banking: Look Back to Original Idea - Abdul Ghafar Ismail

An Ideal Islamic Economic System: A Gone Case?- Salman Ahmed Shaikh

Credit Risk Management Practices in Banks: An Appraisal - Md. Saidur Rahman

Modelling Ar-rahnu use in Eastern Malaysia with two-stage analyses: a Muslimah perspective

- Hanudin Amin

2011,7(4):

Valuation and Accounting for Redeemable Corporate Capital: An Islamic Perspective

- Safdar Ali Butt & Arshad Hasan

Journal of Islamic Economic Studies. Sejak 1993. Jeddah

2013, 19-1:

Success of Islamic Modes in Microfinance: The Experience of the Family Bank (Sudan)

2013, 21-2:

Fiscal and Monetary Policies in Islamic Economics: Contours of an Institutional Framework

by Tahir, Sayyid

Economic and Financial Crises in Fifteenth-Century Egypt: Lessons From the History

by Islahi, Abdul Azim

Journal of King Abdulaziz University: Islamic Economics King Abdul Aziz University, Jeddah, Saudi Arabia. Dahulunya, ***Islamic Economics: J.of King Abdul Aziz Univ dan Journal of Research in Islamic Economics***.

http://www.ekonomiislami.com/index.php?option=com_content&view=category&layout=blog&id=74&Itemid=56;

<http://ierc.kau.edu.sa/Pages-E-JournalIssues.aspx>

2012, 25(1):

2012, 25(2):

Insya Allah, akan datang

Journal of Research in Islamic Economics. International Centre for Islamic Economic Research, Jeddah, Saudi Arabia . Mulai 1986 menjadi ***Journal of King Abdul Aziz University: Islamic Economics***

Review International Institute of Islamic Banking and Finance (IIIBF). Islamic Economic Studies, Islamic Research and Training Institute (IRTI) IDB, Jeddah, Saudi Arabia

Tiada maklumat

Review of Islamic Economics. The Islamic Foundation, Leicestershire, United Kingdom. <http://iaie.net/Portal/Public/Home/default.aspx?PageID=21>
2010, 14(3)?:

Tiada maklumat lengkap

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Sains Sosial (selain ekonomi dsbnya), Kemanusiaan, dan Keagamaan

Arab Studies Journal – mulai 1992.

2012, 20 (2): tiada

2013, 21(1):

Responsible Mothers, Anxious Women: Contraception and Neoliberalism in Morocco. Courtney Hughes Rinker

Global Arab World Migrations and Diasporas. Louise Cainkar

Diaspora Politics and Developmental Empire: The Syro-Lebanese at the League of Nations. Simon Jackson

Australian Journal of Islamic Studies (AJIS)– mulai 2008

2012:

The Politics of International Intervention and Conflict Management in Contemporary Political Order: A lack of World Political Leadership. A.O. Shuriye

British J. of Middle Eastern Studies

2013, 40(1):

Futuwwa Varieties and the Futuwwat-nāma Literature: An Attempt to Classify Futuwwa and Persian Futuwwat-nāmas. Khachik Gevorgyan

Shī'itisation of the Futuwwa Tradition in the Fifteenth Century. Riza Yildirim

2013, 40(2):

A Shi'a Debate on Arabism: The Emergence of a Multiple Communal Membership. Elisheva Machlis
Re-confessionalising the Shi'ites and the Druzes: The Failure of Secularism in Lebanon. Yusri Hazran
The 'Forgotten' People: Turkey's Artisans in the 1950s. M. Asim Karaömerlioğlu & Emre Balıkcı

2013, 40(3)-40(4): akan datang

Comparative Islamic Studies –Harvard Uni/Univ. Toronto

Emphasis on those disciplines most closely aligned with the contemporary study of religion (e.g. anthropology, art history, classics, comparative literature, history, philosophy, political science, psychology and sociology). Particular attention will be given to articles and reviews which reflect how Islamic materials can challenge and contribute to generic categories, theories and questions of method in the general study of religion

2012, 8(1-2):

Qur'ānic Constitutionalism and Moral Governmentality: Further Notes on the Founding Principles of Islamic Society and Polity . Wael B Hallaq

Special Issue: On Salafism

Contemporary Salafism: Expressions, Practices and Everyday Living. Susanne Olsson , Emin Poljarevic
 Swedish Puritan Salafism: A Hijra Within . Susanne Olsson
 Norwegian Harakī Salafism: “The Saved Sect” Hugs the Infidels. Ulrika Mårtensson
 Salafism, State-Politics, and the Question of “Extremism” in Ethiopia. Terje Østebø
 In Pursuit of Authenticity: Becoming a Salafi . Emin Poljarevic

Digest of Middle East Studies . Berpusat di Washington

It focuses on education initiatives, social, economic and political reforms, nuclear proliferation, interfaith dialogue, women's gains and challenges, peace initiatives, and potential areas of conflict.

2013, 22(1):

Earning the Nobel Peace Prize. Alon Ben-Meir

Examining Critical Junctures in Macroeconomic Policy in Nondemocratic States: Algeria and Jordan in Comparative Perspective. John Hogan and Francesco Cavatorta

Pious Way to Politics: The Rise of Political Salafism in Post-Mubarak Egypt . K. al-Anani and Maszlee Malik

2013, 22(2): Akan datang

Internat. Jour. of Middle East Studies – CUP

Publishes original research on politics, society, and culture in the Middle East from the seventh century to the present day. The journal also covers Spain, southeast Europe, parts of Africa, South Asia, and the former Soviet Union, as well as other regions, for subjects of relevance to the Middle East. Contributions are welcome from across disciplines, including anthropology, comparative religion, cultural studies, economics, history, law, literature, philosophy, politics, sociology, and theology.

2012, 44(1):

The consumer jihad: boycott fatwas and nonviolent resistance on the world wide web. Leor Halevi

Salafi transformations: aden and the changing voices of religious reform in the interwar indian ocean. S. S. Reese

In the name of the sultan: haci mustafa pasha of belgrade and ottoman provincial rule in the late 18th century Robert W. Zens

The Spring of Hope and Winter of Despair. Abbas Amanata

Arab and Iranian Revolts 1979–2011: Influences or Similar Causes? Nikki R. Keddie

Beyond 1979 and 2011: When Comparisons Distract. Arang Keshavarziana

The Arab Spring: Ideals of the Iranian Green Movement, Methods of the Iranian Revolution. Charles Kurzman

2012, 44(2): **Late Ottoman Studies**

coal mines, the palace, and struggles over power, capital, and justice in the late ottoman empire. Donald Quataert and David Gutman

between civic and islamic ottomanism: jewish imperial citizenship in the hamidian era. Julia Phillips Cohen

sayyida zaynab in the state of exception: shi'i sainthood as “qualified life” in contemporary Syria. Edith Szanto

being a nonbeliever in a time of islamic revival: trajectories of doubt and certainty in contemporary Egypt. Samuli Schielke

History, Slavery, and Liberation. Eve M. Troutt Powell

2012, 44(3)-44(4): Akan datang

Iqbal Rev., Jour of. Sejak 1960

This Journal is devoted to research studies on the life, poetry and thought of Iqbal and on those branches of learning in which he was interested: Islamic Studies, Philosophy, History, Sociology, Comparative Religion, Literature, Art and Archaeology.

2010:
Belum terbit?

Islam and Muslim-Christian Relations

2013, 24(1):

Interreligious prayer between Christians and Muslims. Gavin D'Costa

The end of Jesus' mission and the honor of God in the Qur'an: the search for common ground between Muslims and Christians. F. Peter Ford Jr

Missions without missionaries: the social dimension of church growth in Muslim Java, Indonesia. M. Seo

Islam, HIV/AIDS and activism: a critical analysis of some themes in Positive Muslims' 'theology of compassion'. Jonas Svensson

Polarization or bridging? Responses of Muslim and non-Muslim organizations to criticism of Islam in the Netherlands. Sipco Vellenga & Gerard Wiegers

2013, 24(2):

Do Christians and Muslims Believe in the Same God? Reflections on Miroslav Volf's Allah: A Christian Response. Gavin D'Costa

Muhammad in Contemporary Christian Theological Reflection. David Marshall

Christian Responses to the Political Challenge of Islam. Richard Sudworth

The Dialogue of Hikma: Generating Harmony in Muslim–Non-Muslim Relations

Suraya Sintang, Khadijah Mohd Khambali @ Hambali, Azizan Baharuddin, Nurhanisah Senin, Suhaida Shaharud-din, Wan Ariffin Wan Yon, Baharuddin Malek, Mahmud Ahmad & Mohd Roslan Mohd Nor

This article examines the experience of Muslim converts living together with their non-Muslim families of origin. The research was conducted through in-depth interviews with selected Muslim converts from a variety of cultural backgrounds, living in the area of Kota Kinabalu, Sabah. The results indicate that Muslim converts share similar experiences in applying the dialogue of hikma as a mechanism for solving family problem arising as a result of conversion to Islam.

Religious Pluralism in Malaysia: the Journey of Three Prime Ministers. Rita Camilleri

2013, 24(3)-24(4): Akan datang

Islamic Quarterly . The Islamic Cultural Centre, London. Sejak 1954

The journal at the same time focuses on the academic and intellectual research in the field of Islamic history and all other aspects of Islamic thought & civilization

2013, 57(1):

Islam and its Impact in Yorubaland. Ahamad Faosiy Ogunbado

The Earliest Translations of the Holy Qur'an: Latin, French and English. Dr. Muhammad Sultan Shah

2013, 57(2):

Al-Ghazali's Causality Principle Compared with the Causality Principles in Modern Theories of Physics. Shaharir b.M.Z

Closing the Gate of Ijtihad. Khalifa Ezzat

2013, 57(3)-57(4): Akan datang

Islamic Studies. Islamic Research Inst. of Pakistan. Sejak 1962

Publishes research articles, notes, comments, review-articles and book reviews in all disciplines of Islamic Studies including the Qur'an, Hadith, Tafsir, Sirah, 'Ilm al-Kalam, Jurisprudence, Fiqh, Law, Religion, Philosophy, Psychology, Anthropology, Sociology, Culture, Civilization, Political Science, Economics, Language, Literature, History, **Science and Technology**.

2011, 50(1):

Conflict Resolution and Peacemaking in Islam: Toward Reconciliation and Complementarity between Western and Muslim Approaches. uzma rehman

2011, 50(2):

Assessment of Material Relating to Prophet Muhammad by Some French-Speaking Writers: From The Eighteenth Century Onwards. ahmad gunny

2011, 50(3-4): Akan datang

Jour. of Arabic and Islamic Studies. Mulanya Univ. Of Edingburgh. Pindah ke Univ. of Lancaster (pancabahasa: Ing, Italia, Jerman, Perancis & Spanyol). Sejak 1995

The main aim of the journal is to promote the study of history, language, literature and culture through the publication of research articles.

2013, 23 (1-8): tiada yg menarik.

2013, 13/9-13/10: Akan datang

Jour. of Central Asian and Caucasian studies (JCACS) – dwibahasa (Turki & Inggeris). Sejak 2006

JCACS focuses on legal, political, sociological, cultural, social, religious, anthropological and economic studies regarding the Central Asia, Caucasus and neighbouring states' (Turkey, Iran, Pakistan, India, Afghanistan, China, Mongolia, Russia) and regions' (Black Sea, South Asia, Middle East, Far East) relations with the Central Asia and the Caucasus.

2012,7:

Tak jumpa

Jour. of Islamic Studies Oxford .

A multi-disciplinary publication dedicated to the scholarly study of all aspects of Islam and of the Islamic world. Particular attention is paid to works dealing with history, geography, political science, economics, anthropology, sociology, law, literature, religion, philosophy, international relations, environmental and developmental issues, as well as ethical questions related to scientific research.

2013, 24(1):

Sufi Shaykhs and Society in Thirteenth and Fifteenth Century Anatolia: Spiritual Influence and Rivalry. Resul Ay

Rival Moral Traditions in the Late Ottoman Empire, 1839–1908. Kamran I. Karimullah

2013, 24(2):

A Post-Ghazālīan critic of Avicenna: Ibn Ghaylān al-Balkhī on the Materia Medica of the Canon of Medicine. Ayman Shihadeh

Convivenza, Convenienza and Conversion: Islam in Medieval Hungary (1000–1400 ce). Katarína

Štulrajterová

2013, 24(3): Akan datang

Jour. of Muslim Minorities Affairs. Sejak 1987. The Institute of Muslim Minority Affairs, UK

The minority condition is studied in all its dimensions, historic, demographic, social and economic, in addition to examining the abstract and conceptual aspects that define and explain the minority situation.

2013, 33(1):

The Question of Genocidal Tendency in the Minority Politics of the Young Turks. Kemal Çiçek

Islamic Umbrella Organizations and Contemporary Political Discourse on Islam in Germany: Self-Portrayals and Strategies of Interaction. Matthias Kortmann & Kerstin Rosenow-Williams

Church-State Regimes and their Impact on the Institutionalization of Islamic Organizations in Western Europe: A Comparative Analysis. Patrick Loobuyck, Jonathan Debeer & Petra Meier
 Citizenship and Religious Expression in the West: A Comparative Analysis of Experiences of Muslims in France, Germany, and the USA. Jackleen M. Salem
 Beyond Living Together in Fragments: Muslims, Religious Diversity and Religious Identity in the Netherlands. Herman L. Beck
 Contesting the Sacred at Muslim Shrines in India: Conflict and Retrieval in the "Spiritual" Arena. A. Saniotis

2013, 33(2):

The Rise of the Fringe: Right Wing Populists, Islamists and Politics in the UK. Juris Pupcenoks & Ryan McCabe
 Becoming "Holistically Indigenous": Young Muslims and Political Participation in Canada. Katherine Bullock & Paul Nesbitt-Larking
 Muslim Networks, Religious Economy, and Community Survival: The Financial Upkeep of Mosques in Late Imperial China. Tristan G. Brown
 Other Backward Class Muslims of West Bengal, India: A Sociological and Social Anthropological Insight. Intekhab Hossain
 Conflict in Rakhine State in Myanmar: Rohingya Muslims' Conundrum. Nehginpao Kipgen

2013, 33(3)-33(4): Akan datang

Jour. of Near Eastern studies (JNES). Univ. of Chicago. Sejak 1942

The *Journal of Near Eastern Studies* is devoted to the study of the civilizations of the Near East from prehistory to the end of the Ottoman period in 1922. *JNES* embraces a uniquely broad scope of time, place, and topic, including contributions from scholars of international reputation on topics in Assyriology, Egyptology, Hittitology, Hebrew Bible, and allied ancient studies, as well as a second area of emphasis in early, medieval, and early-modern Islamic studies. The disciplinary range of the journal runs from history and language to religion and literature to archaeology and art history.

2013, 72(1):

The Death of al-Abbās b. al-Mamūn and a "Thwarted" Coup d'État. John P. Turner
 The Evolution of the Term qarn in Early Islamic Sources. Abed el-Rahman Tayyara

2013, 72(2): Akan datang

Jour. of North African Studies

2012, 17(1):

Woman, man and nationality in the writings of the Algerian reformist `ulama. Lawrence W. McMahon
 The party of authenticity and modernity (PAM): trajectory of a political deus ex machine. Ferdinand Eibl
 Memories (out) of place: Franco-Judeo-Algerian autobiographical writing, 1995–2010. R. Watson

2012, 17(2):

Elite-led democratisation in aid-dependent states: the case of Mauritania. Desha M. Girod & Meir R. Walters
 Tunisian women in the twenty-first century: past achievements and present uncertainties in the wake of the Jasmine Revolution. Jane D. Tchaïcha & Khediya Arfaoui
 The Horn of Africa in the shadow of the cold war: understanding the partition of Sudan from a regional perspective. Khalid Mustafa Medani

2012, 17(3)-17(5): Akan datang

Jour. of Shia' Islamic Studies (JSIS) published by ICAS Press for the Islamic College in London

The journal conscientiously aims to provide a scholarly platform for critical and informed articles in all fields of Shi'a studies, including but not limited to, theology, philosophy, mysticism, law, jurisprudence, politics, history, Qur'an and Hadith studies. The journal provides an international forum for scholars through the publication of research articles in all fields of Shi'a studies, from the historical to the contemporary and from the theological to the philosophical.

2013, 6(1):

Imam 'Ali's Theory of Justice Revisited. Ali Paya, Hamid Tehrani

The Shi'a of Baghdad at the time of the 'Abbasid Caliphs and the Seljuq Sultanate (447–575 ah).

Mohammad Taher Ya'ghoubi, Asghar Montazerolghaem

Beyond the Karbala Paradigm: Rethinking Revolution and Redemption in Twelver Shi'a Mourning Rituals. Edith Szanto

6(2):

The Role of Dreams in the Political Affairs of the Safavid Dynasty. Nozhat Ahmadi

6(3)-6(4): Akan datang

McGill J. of Middle East Studies . <http://www.mjmes.com/>

Staff and contributors come from both graduate and undergraduate programmes in Middle East Studies, Islamic Studies, Political Science, Economics, Anthropology, History, Jewish Studies, and other disciplines.

2009 dan 2010: Tiada

2011-2012: Tak tercapaikan

Middle East Journal. Middle East Inst.

http://muse.jhu.edu/journals/the_middle_east_journal/

The oldest peer-reviewed publication dedicated solely to the study of the Middle East. First printed in 1947, on the area from Morocco to Pakistan and including Central Asia. The Journal provides the background necessary for an understanding and appreciation of the region's political and economic development, cultural heritage, and ethnic and religious diversity.

2013, 67(1):

The Middle East Quartet and (In)effective Multilateralism. Nathalie Tocci

The Puzzle of a Loyal Minority: Why Do Azeris Support the Iranian State? Marat Grebennikov

2013, 67(2):

What Counts is the Counting: Statistical Manipulation as a Solution to Israel's "Demographic Problem". Ian S. Lustick

Khomeini's Concept of Governance of the Jurisconsult (Wilayat al-Faqih) Revisited: The Aftermath of Iran's 2009 Presidential Election. Hamid Mavani

Policy Options in a Time of Transition: The US and the Israel-Palestine Conflict. Geoffrey Aronson

Middle East Quarterly (Pro-Zionist Journal)

2013, 20(1): TURKEY, PAST AND FUTURE

Islamic Supremacy Alive and Well in Ankara. Diana Muir Appelbaum

The Forgotten Secular Turkish Model. H. Akin Ünver

2013, 20(2):

denying islam's role in terror: Explaining the Denial. Daniel Pipes Problems in the U.S. Military.

David J. Rusin

Israel in the world: Jerusalem's Decreasing Isolation. Efraim Inbar

saudi arabia's atomic ambitions: Will Riyadh Get the Bomb? Naser al-Tamimi Questioning Riyadh's Nuclear Rationale. Yoel Guzansky

Can Assad's Syria Survive Revolution? Eyal Zisser
The Politics of Muslim Magic. Dawn Perlmutter

2013, 20(3)-20(4): Akan datang

Middle East Studies = Middle East Studies Online Jour

Middle East Studies Online Jour.

2011, 3(6):

Afzalkhani, M., Naderi, E., Shariatmadari, A., and Seif Naraghi, M.: Developing High School Curriculum Based on Creativity.

Bassam Abdullah Albassam: Political Reform in Saudi Arabia. Necessity or Luxury ?

2012 : belum ada

Middle Eastern Studies. Sejak 1964

Provides the most up-to-date academic research on the history and politics of the Arabic-speaking countries in the Middle East and North Africa as well as on Turkey, Iran and Israel, particularly during the nineteenth and twentieth centuries.

2013, 49(1):

Is 'Consensus' Necessary for Inflation Stabilization? A Comparison of Israel and Turkey. Yonca Özdemir

Islamist Perspectives on International Relations: The Discourse of Sayyid Muhammad Hussein Fadlallah (1935–2010). Sami Emile Baroudi

2013, 49(2):

Radical Islamism, Traditional Islam and Ethno-Nationalism in the Northern Caucasus. Chen Bram & Moshe Gammer

2013, 49(3): Akan datang

Taqrib al-Madhahib – Qaradawi's Declaration of Principles Regarding Sunni–Shi'i Ecumenism. SAGI Polka

The Reinvention of Kemalism: Between Elitism, Anti-Elitism and Anti-Intellectualism. Doğan Gürpınar

2013, 49(4)-49(6): Akan datang

Muslim World Jour. of Human Rights

2012, 9(2): Tiada

2013, 10(1):

Review: Between Feminism and Islam – Human Rights and Sharia Law in Morocco. Ghauri, Laila Khalid

Islamic Law and International Human Rights Norms. Alhargan, Raed Abdulaziz

Rev of Middle East Studies

It includes essays and approximately 100 reviews of books, audiovisuals, music, and software per issue, as well as the annual presidential address and MESA's financial statement

2012, 46(1):

Wanted: A Comparative History of the Modern Mediterranean. Edmund Burke, III
Intercommunal Life in Istanbul During the Eighteenth Century. Fariba Zazarinebaf

2012, 46(2): Researching Western Muslims

Western Muslim integration

The Politics of Western muslims

Studia Islamica – dwibahasa: Perancis dan Inggeris

It offers to the learned public, and not to Islamic scholars only, papers written by qualified specialists on subjects from all sections of the vast field of Islamic studies.

2013, 108(1):

Legal Knowledge by Application: Sufism as Islamic Legal Hermeneutics in the 10th/12th Centuries.

Abdessamad Belhaj

On Spirituality of Shi'i Islam: A Reply to Prof. Karim Douglas Crow. Mohammad Ali Amir-Moezzi

2013, 108(2): Akan datang

Studies in Contemporary Islam. Youngstown State Univ.

Nampaknya, sejak 2009, tiada penerbitannya.

Studies in Islam and the Middle East (SIME journal)

2010, 7(2): tak tercapaian

The Muslim World

2012, 102(1): **Special Issue: Celebrating the 900th Anniversary of al-Ghazali, Part 2 of 2.**

Edited by M. Afifi al-Akiti

Index to Divisions of al-Ghazālī's Often-Cited Published Works. M. Afifi al-Akiti, 70-200

2012, 102(2):

The Strange Case of Dr. Bucaille: Notes for a Re-examination. Stefano Bigliardi

Islam in China: From Silk Road to Separatism. Melanie Jones-Leaning and Douglas Pratt

Can the Quran Support Darwin? An Evolutionist Approach by Two Turkish Scholars after the Foundation of the Turkish Republic. Veysel Kaya

The Influence of Ibn Sīnā on al-Ghazzālī in Qur'anic Hermeneutics. Mesut Okumuş

2012, 102(3-4): Akan datang

Sejarah dan Falsafah Islam

International Jour. for Philosophy of Religion. Metaphysical Theology and Ethics. Lihat Sophia

Internat. Jour. for Philos. of Religion.

The International Journal for Philosophy of Religion (IJPR) provides a medium for the exposition, development, and criticism of important philosophical insights and theories relevant to religion in any of its varied forms. It also provides a forum for critical, constructive, and interpretative consideration of religion from an objective philosophical point of view.

2011, 70, Issue 1-3:

Issue 1:

In defense of naturalism. Gregory W. Dawes

Christian materialism in a scientific age. Lynne Rudder Baker

A more dangerous enemy? Philo's "confession" and Hume's soft atheism. Benjamin S. Cordry

Issue 2:

Evil and the many universes response. Jason Megill

Issue 3:

Evil, fine-tuning and the creation of the universe. Dan Dennis

International Journal for the Philosophy of Religion and Theology

Articles include Philosophy of Science and Social Science, The Philosophy of Logic and Language, Philosophy of Physics, Philosophy of Mathematics, The Rise of Modern Logic.

2013, 1(1):

Religious Ethics in Industrialization Process. Dr. Raudlotul Firdaus binti Fatah Yasin, Dr. Nurjannah Zainan Nazri, Dr. Mohd Shah Jani

The Challenge of Religion to Democracy as a Political Ideology. A. A. Akanni

2014, 2(1):

A Constructivist Search for Knowledge and Truth John-Okoria Ibhakewanlan

The Understanding of Filipino Christian on the Doctrine of the Trinity and Incarnation Dr. Mohammad Nashief S. Disomimba

Jour. of Is. Philosophy

2013, Volume 9

Jābir on Inductive Reasoning and Metaphysics. Mashhad Al-Allaf

Abū Ḥāmid al-Ghazālī on Intensional Logic, Freedom and Justice. Omar Kassem

Jour. of Sufi Studies, Brill

An international scholarly forum for research on Sufism. Taking an expansive view of the subject, the journal brings together all disciplinary perspectives. It publishes peer-reviewed articles and book reviews on the historical, cultural, social, philosophical, political, anthropological, literary, artistic and other aspects of Sufism in all times and places

2013, 2(1): **Al-Qushayrī and His Legacy**

2023, 2(2):

The Heart of Wang Daiyu's Philosophy: The Seven Subtleties of Islamic Spiritual Physiology. Kristian Petersen

Jour. of the History of Sufism (JHS) , The –mulai 2000 . Dwibhasa: Inggeris & Perancis

An annual publication which publishes scholarly articles relating to the history of Islamic mysticism and of Sufi lineages all over the Muslim world. Due to its interdisciplinary nature, articles dealing not only with history, but also with literature, philology, political science, economics, anthropology, sociology, folklore, theology, philosophy, fine arts, architecture, and ethnomusicology are encouraged.

2014, 6: Sufism and symbols

Religious Studies, An Internat. J. for the Philos. of Religion. CUP

<http://journals.cambridge.org/action/displayJournal?jid=RES>

2013, 49(1):

On grounding God's knowledge of the probable. JENNIFER JENSEN

Does God know what it's like not to know? ROB LOVERING

2013, 49(2): **Special Issue 02 (Critical Essays on J. L. Schellenberg's Philosophy of Religion)**

My stance in philosophy of religion. J. L. SCHELLENBERG^a

The conceptual focus of ultimism: an object of religious concern for the nones and somes. J. DILLER

Is sceptical religion adequate as a religion? ANDREW DOLE

Religion after atheism. TERENCE PENELHUM

2013, 49(3)-49(4): Akan datang

Religious Studies: An International Journal for the Philosophy of Religion and Theology

Tiada

Sophia. International Jour. of Philosophy and Tradition

Sophia has provided a forum for discussions in philosophy and religion, focusing on the interstices between metaphysics and theological thinking. The discussions encompass the wider ambience of the sciences ('natural' philosophy and human/social sciences), ethical and moral concerns in the public sphere, critical feminist theology and cross-cultural perspectives. *Sophia's* cross-cultural and cross-frontier approach is reflected not only in the international composition of its editorial board, but also in its consideration of analytic, continental, Asian and indigenous responses to issues and developments in the field of philosophy of religion.

2013, 52(1):

Recasting Analytic Philosophy on the Problem of Evil. Joe Mintoff

Panentheism and Classical Theism. Benedikt Paul Göcke

Divine Nature and Divine Will. Hugh J. McCann

Divine Hiddenness and Discrimination: A Philosophical Dilemma. Markus Weidler, Imran Aijaz

Open-mindedness and Religious Devotion. James S. Spiegel

Environmental Ethics and the Mahābhārata: The Case of the Burning of the Khaṇḍava Forest.

Christopher G. Framarin

52(2):

Leibniz and Luther on the Non-Cognitive Component of Faith. T. Allan Hillman

A Noneist Account of the Doctrine of Creatio ex Nihilo. Paul Douglas Kabay

Deus Loci: The Place of God and the God of Place in Philosophy and Theology. N. N. Trakakis

Freedom with a Buddhist Face. Daniel Breyer

52(3)-52(4): Akan datang

Sufi. Jour. of Mystical Philosophy & Practice

2013, 83:

Shamanic Traditions and Sufism. Azize Güvenç with Yousef Daoud

SUFISM IN WEST AFRICA by Zachary Wright

SENEGAL, SUFISM & POLITICS A Conversation with Seydou Diop Interviewed by Annie Stopford and Eugene Ulman

2013, 84:

A Body Made Holy / Science, Body and Ritual. Rebecca Sachs Norris

Sufism Journal

2010(4): tidak terbit

2011: belum terbit

World J of Islamic History – dwibahasa: Arab dan Inggris, sejak 1995
2011, 1(1): Tiada sejak 1999

World Journal of Islamic History and Civilization (WJIHC).

<http://idosi.org/wjihc/online.htm>

A refereed journal published by the International Digital Organization for Scientific Information (IDOSI). The aim of WJIHC is to promote scholarly scientific research on Islamic History and Civilization within interdisciplinary and multidisciplinary approaches. The scope of the journal covers classical to modern studies on Islam and Muslims which may include the area of history, geography, socio-politics, socio-economics, the two core sources, arts, laws, gender, thoughts, leadership and civilizational studies. Other areas may also be considered within the frame of Islamic History and Civilization.

2013, 3(1):

The Study of Islam and Islam Economic Thought in China. Ma Yuxiu and Cao Qing Feng
Contribution of Islamic Education to Sciences, Social Sciences and Literature in India. Kuldip Kaur
More than Dialogue Deep-Dialogue / Critical-Thinking / Competitive-Cooperation. Leonard Swidler
Inclusion of Islamic Factor into Topology of Modern Western Identity. Andrei Artemenko

2013, 3(2):

On Islamic Da‘wah and Sustainable Development. Benaouda Bensaid
The Impact of the Spread of Islam on the Formation and Development of the Chinese Hui Ethnic
Minority. Yuegang Wu and Qiang Cheng
Historical Narration of the Ottoman Empire: An Overview. Suleiman S. A. & Roslina Othman
The Princeton Encyclopedia of Islamic Political Thought. Tauseef Ahmad Parry

2013, 3(3)-3(4): Akan datang

Jurnal SAKTI

AJISS (American Journal of Islamic Social Sciences)

2012(1):

Contemporary Islamic revivalism: key perspectives

2012(2):

Action oriented research in education: A comparative study on a western and an islamic view

2012, 29(3):

Kiai Madura: their roles in local politic.
Sufis, politics and the Arab Spring

2012, 29 (4):

Critiquing the modern Western theory of knowledge and insight into quranic epistemology
Islamisation of economies and knowledge: a new constitutional economics perspectives

2013, 30(1):

The authority of the Sunnah according to quranic text.
The third-sector led of economic model: Scope of Islamic entrepreneurship
2013, 30(2)-30(4): Akan datang

Arabic Scs & Philos. – dwibahasa: Perancis dan Inggris

An international journal devoted to the Arabic sciences, mathematics and philosophy in the world of Islam between the eighth and eighteenth centuries, in a cross-cultural context. In 2009, the journal extended its scope to include important papers on scientific modernization from the nineteenth century in the Islamic world.

Together with original studies on the history of all these fields, *ASP* also offers work on the inter-relations between Arabic and Greek, Indian, Chinese, Latin, Byzantine, Syriac and Hebrew sciences and philosophy. Casting new light on the growth of these disciplines, as well as on the social and ideological context in which this growth took place, *ASP* is essential reading for those interested in these areas.

2013, 23(1):

early Ibādī theological arguments on atoms and accidents. Abdulrahman Al-Salimi

The goals of this article are: 1) to characterize the classical Ibādī theological literature dealing with the atomistic theory of substance and accident; 2) to review the texts of Ibādī scholars as they argued and engaged with other Islamic theological schools: pre-Bahshamiyya Mu'tazilites (Abū Hāshim al-Jubbā'ī, d. 321/933) and Ash'arites (Abū al-Ḥasan al-Ash'arī, d. 324/936), in relation to the atomistic theory of substance and accident during the 3rd/9th century; 3) to survey the wide range of opinions among the early Ibādī theologians, and to examine the specific sources and themes that may have influenced this multifarious school of thought. Likewise, it is the aim of this article to demonstrate the common features in the Ibādī approach to producing theological literature during the formation of Islamic theology, and to explore how these early theologians may have gained access to cosmological themes that predate Islam.

2013, 23(2):

Tiada yang menarik

Arab Studies Quaterly. A publication of the Association of Arab-American University

Graduates

A platform for academic research to counter anti-Arab propaganda veiled by academic jargon. Since its inception, ASQ has been a refereed academic journal that publishes articles on the Arabs, their history and social and political institutions

2014, 36 (1):

Turkey and Iran: Between Friendly Competition and Fierce Rivalry . S. Güliden Ayman

2014, 36(2):

The Arab Spring: A Quantitative Analysis. Andrey V. Korotayev, Leonid M. Issaev, Sergey Yu. Malkov and Alisa R. Shishkina

2014, 36(3)-36(4): Akan datang

Ars Orientalis

2012, 42:

Features articles based on papers presented at the Second Biennial Symposium of the Historians of Islamic Art Association. Makalah pilihan:

The Language of Objects in the Islamic World: How We Translate and Interpret It. Lisa Golombek
Between Astrology and Anatomy: Updating Qazwini's 'Aja'ib al-makhluqat in Mid-Sixteenth-Century Iran. Karin Rührdanz

Fit for the Court: Ottoman Royal Costumes and Their Tailors, from the Sixteenth to Eighteenth Century. Bahattin Yaman

On the Crossroads: Objects from the Islamic World in Habsburg Collections in the Late Sixteenth and Early Seventeenth Centuries. Barbara Carl

Bible Illustration in Tenth-Century Iberia: Reconsidering the Role of al-Andalus in the Leon Bible of 960. Krysta L. Black

Medical J. of Islamic World Acad of Sc – sejak 1988. <http://www.ias-worldwide.org/journal.html>

2012, 20(1)-20(3): tak tercapaikan

Middle-East J. Scientific Research (MEJSR)

Majalah bulanan. Berita penyelidikan di Timur tengah

Sc & Islam. Canadian Islamic Centre.

2011,9(2): Tiada

2012, 10(1):

English as an Islamic Language. Muzaffar Iqbal

Islamic Pedagogy. Seyyed Hossein Nasr

Kalām Jadīd , Islamization, and the Worldview of Islam: Applying the neo-Ghazālīan, Attasian Vision.

Adi Setia

2012, 10(2):

Imam Muhammad Ibn al-Hasan al-Shaybani on Earning a Livelihood:

Seven Excerpts from his Kitab al-Kasb. Adi Setia

Inner and Outer Nature: An Islamic Perspective on the Environmental Crisis Munjed M. Murad.

Sociology of Islam Journal (Brill).

The Journal provides an international scholarly forum for research related to the religion and culture of Islam, Muslim societies, and social issues related to Muslims in socio-political context. Decidedly rooted in the sociological perspective, *SOI* takes an expansive and global view of this broad subject matter

2013, 1(1-2):

A New Introduction Sociology of Islam: Social, Political and Economic Transformations in Muslim Societies. Gary Wood and Tugrul Keskin

The Sociology of Islam: Precedents and Perspectives. Armando Salvatore

Sociology of Islam: the Desiderata. Bryan S. Turner

Culture or Class? Why Islam is Neither the Question nor the Answer. Jeff Tan

Democracy and Islam: A Tale of Democratic Struggle in a Muslim Majority State. Mohammad M. Salehin

2014: 1(3-4) Akan datang

The Sociology of Islam and Muslim Societies Newsletter:

The major aim of this network is to study and understand the sociological aspects of Islam and Muslim Societies. In this context, the concept of Sociology of Islam has been borrowed from Dr. Ali Shariati, whereas the concept of Muslim Societies was borrowed from Ernest Gellner's argument. We believe that these two scholars represent core aspects of current changes in Islam. Both scholars rejected the Orientalist understanding of Islam and Muslims. Therefore, we take a similar approach in this network.

2012. Newsletter No. 8: Tiada penerbitannya

Jurnal Undang-Undang

Arab Law Quarterly – Brill online . dwibahasa: Perancis dan Inggeris

The leading English-language legal publication in its field, Arab Law Quarterly covers all aspects of Arab laws, both Shari'a and secular. It provides authoritative articles on the laws and legal developments throughout the twenty countries of the Arab world, notes on recent legislation and case law, guidelines on future changes, and reviews of the latest literature in the field.

2013, 27(1):

Triple Ṭalāq in One Session: An Analysis of the Opinions of Classical, Medieval, and Modern Muslim Jurists under Islamic Law. Muhammad Munir

A Critique of Intellectual Property Research. Faris K. Nesheiwat

Imposing Zakāt on Legal Entities and its Applications in Islamic Financial Institutions. Azman Mohd Noor and Muhamad Nasir Haron

2013, 27(2):

Corporate Personality from an Islamic Perspective. Anowar Zahid

Shari'ah Governance System in Islamic Financial Institutions: New Issues and Challenges. Rihab Grassa

Property (Māl) and Credit Relations in Islamic Law: An Explanation of Dayn and the Function of Legal Personality (Dhimma). Valentino Cattelan

2013, 27(3)-27(4): Akan datang

Islamic Law & Soc.

Islamic Law and Society provides a forum for research in the field of classical and modern Islamic law, in Muslim and non-Muslim countries. *Islamic Law and Society* has established itself as an invaluable resource for the subject both in the private collections of scholars and practitioners as well as in the major research libraries of the world. *Islamic Law and Society* encourages discussion on all branches of Islamic law, with a view to promoting an understanding of Islamic law, in both theory and practice, from its emergence until modern times and from juridical, historical and social-scientific perspectives. *Islamic Law and Society* offers you an easy way to stay on top of your discipline.

2013, 20(1-2):

Early Doctrines on Waqf Revisited: The Evolution of Islamic Endowment Law in the 2nd Century

AH. Norbert Oberauer

Al-Sha'rānī's Response to Legal Purism: Ahmed Fekry Ibrahim

2013, 20(3)-20(4): Akan datang

Jour. of Islamic Law and Culture

2012, 14(1-3): belum terbit

%%%%%%%%%

Jurnal Luar Pascabima yang tanpa lamannya (Ada 60-an buah judul)

Sumber utama: Islamic Studies Journals. <http://souaiaia.com/journals.aspx>

Al-Islam. (The Hague)

Aligarh Jour. of Islamic Thought, Aligarh Muslim Univ., India – history & Philosophy -- sejak 1988

Arabia: the Islamic world review

Bulletin Critique des Annales Islamologiques

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The Jour. of Developing Areas, Western illinois Univ. --sejak 1967
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Islamic Economic Bulletin --sejak 1987 (ini warkah berita sahaja)
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- 1) Science jour. US; 2) Psychological Bulletin jour. US; 3) Psychological Review jour. US;
- 4) Journal of Econometrics jour; 5) Science Education Jour. US; 6) Psychological Methods Jour. NL;
- 7) Public Opinion Quarterly J. GB; 8) Annals of the New York Academy of Sciences J. US ;
- 9) Engineering Studies Jour., US; 10) Social Science and Medicine, GB;
- 11) Social Studies of Science Jour. GB; 12) Philosophy and Phenomenological Research Jour., GB;
- 13) Philosophy and Public Affairs Jour. , GB;14) British Journal for the Philosophy of Science our.,GB; 15) Journal of Sociolinguistics Jour. GB; 16) Journal of Sex Research Jour.,GB;
- 17) Philosophy of Science Jour., US; 18) Qualitative Research Jur. GB;
- 19) European Journal for Philosophy of Science Jour., NL;
- 20) Studies in History and Philosophy of Science Part B - Studies in History and Philosophy of Modern Physics Jour., GB;
- 21) Research in Economic History Jour. US; 22) Isis, US; 23) Daedalus Jour. US;
- 24) Suhayl jour., Es; 25) Journal of East Asian Linguistics, NL; 26) Biology and Philosophy Jour., NL;
- 27) Studies in History and Philosophy of Science Part A Jour., GB;
- 28) Educational Philosophy and Theory Jour., GB;
- 29) Philosophy, Ethics, and Humanities in Medicine,GB;
- 30) Journal of Biomedical Discovery and Collaboration, GB; 31) Foundations of Science Jour. NL;
- 32) Science as Culture Jour. GB; 33) Studia Logica Jour. NL;
- 34) Kennedy Institute of Ethics Journal jour, US; 35) Journal of Interdisciplinary History jour., US;
- 36) Journal of the History of Economic Thought jour.,US; 37) Anthropologie jour.,FR;
- 38) NanoEthics jour., NL; 39) History of Education jour., GB; 40) Theory and Psychology jour., GB;
- 41) New Ideas in Psychology jour., NL; 42) Epistemologia jour., IT;
- 43) Medical Problems of Performing Artists jour., US; 44) History of Science jour., GB;
- 45) Journal of the History of Biology jour.,NL; 46) Science Studies jour., FI;
- 47) Studies in History and Philosophy of Science Part C Studies in History and Philosophy of Biological and Biomedical Sciences jor., GB; 48) Perspectives in Biology and Medicine jour. US;
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quantum aspects of life: relating evolutionary biology with theology via modern physics, Anna Ijjas
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Where the Conflict Really Lies: Science, Religion, and Naturalism by Alvin Plantinga, Jim Slagle

2013, 48(2):

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2013, 48(3)-48(4): Akan datang

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2013, 23(1):

The Self in Early Nyāya: A Minimal Conclusion. Monima Chadha

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2013, 23(3)-23(4):

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2012, 44(1):

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2013, 12(1):

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The Role of Virtue in Xunzi's 荀子 Political Philosophy. Eirik Lang Harris

2013, 12(2):

A Philosophical Translation of the Heng Xian. Erica F. Brindley, Paul R. Goldin, Esther S. Klein

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2013, 12(3)-12(4): Akan datang

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2013, 40(1):

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2013, 40(3-4):

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 Human Dignity in Classical Chinese Philosophy: The Daoist Perspective. Qianfan Zhang
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2013, 41(1):

Nirvāṇa and Tathatā in the Early Yogācāra Texts: The Bodhisattva's Adaptation of the Śrāvaka-Path.
 Yoke Meei Choong

2013, 41(2):

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What is *Bhāvanā*? A. Ollett

An Early Tibetan Commentary on Atiśa's *Satyadvayāvatāra* . J.B.Apple

2013, 41(4)-41(6): Akan datang

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2013, 91(1):

Internalists Beware—we Might all be Amoralists! G. Björnsson & R. F. Olinder

The Products of Fission, Fusion, and Teletransportation: an Occasional Identity Theorist's Perspective.

S. Langford & M. Ramachandran

Higher-Order One–Many Problems in Plato's *Philebus* and Recent Australian Metaphysics. S. Gibbons
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What Shall We Do with Analytic Metaphysics? A Response to McLeod and Parsons. H. Dyke & J. Maclaurin

Hodgson, David., Rationality + Consciousness = Free Will. N. Levy

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The Importance of Awareness. Neil Levy

Knowledge: Value on the Cheap. J. Adam Carter^a, Benjamin Jarvis^a & Katherine Rubin

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Truth as a Substantive Property. Douglas Edwards

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Logical Pluralism, Meaning-Variance, and Verbal Disputes. Ole Thomassen Hjortland

Epistemic Two-Dimensionalism and Arguments from Epistemic Misclassification. Edward Elliott^a,
Kelvin McQueen & Clas Weber
Epistemic Two-Dimensionalism and Empirical Presuppositions. Laura Schroeter

2013, 91(3)-91(4): Akan datang

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2012, 37:
Clarifying the Natural Law Thesis. Jonathan Crowe
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Biology & Philosophy

2013, 28(1):
Cells as *irreducible wholes*: the failure of mechanism and the possibility of an organicist *revival*. M.J.
Denton, G. Kumaramanickavel & M Legge
Three kinds of new mechanism. A. Levy
Altruism across disciplines: one word, multiple meanings. C. Clavien & M. Chapuisat

2013, 28(2):
Philosophy and the microbe: a balancing act. M.A. O'Malley
Pluralism or unity in biology: could microbes hold the secret to life? C.E. Cleland
Beyond the genome: community-level analysis of the microbial world. I. Zarraonaindia, D.P. Smith &
J.A. Gilbert
Viral information. F. Rohwer & K. Barott

2013, 28(3):
"Relevant similarity" and the causes of biological evolution: selection, fitness, and statistically
abstractive explanations. J.M. Kaplan
Statistical theories of functions and the problem of epidemic disease. D.M. Kraemer
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Leges sine moribus vanae: does language make moral thinking possible? M. Colombo
Two faces of representation: on the neuroscience of folk psychology. D.F. Hartner
Philosophical problems, cluster concepts, and the many lives of Molyneux's question. B.R. Glenney

2013, 28(4)-28(6): Akan datang

British Journal for the History of Philosophy

2013, 21(1):
Spinoza and the Cosmological Argument According to Letter 12. Mogens Lærke

Becoming a philosopher: What Heidegger learned from Dilthey, 1919–25. Robert C. Scharff
Heidegger, Wittgenstein and St Paul on the Last Judgement: On the Roots and Significance of 'The
Theoretical Attitude'. Denis McManus
Kant's Pragmatism. Tobias Henschen

2013, 21(2):

Avicenna's Conception of the Efficient Cause. Kara Richardson
The Theological Foundation of Hobbesian Physics: A Defence of Corporeal God. Geoffrey Gorham
Malebranche and Chinese Philosophy: A Reconsideration. Gregory M. Reihman
Heidegger on Kant, Time and the 'Form' of Intentionality. Sacha Golob

2013, 21(3):

Rousseau's Descartes: The Rejection of Theoretical Philosophy as First Philosophy. Peter
Westmoreland
Space, Time, and Samuel Alexander. Emily Thomas

2013, 21(4)-21(6): Akan datang

British Jour. for the History of Sc., The

2013, 46(1):

Tiada yg menarik

2013, 46(2):

Secularism and the cultures of nineteenth-century scientific naturalism. M. Rectenwald

Abstract: While historians have noted the importance of evolutionary thought for freethinking radicals from the 1840s, and others have traced the popularization of agnosticism and Darwinian evolution by later Victorian freethinkers, insufficient attention has been paid to mid-century Secularism as constitutive of the cultural and intellectual environment necessary for the promotion and relative success of scientific naturalism. I argue that Secularism was a significant source for the emerging new creed of scientific naturalism in the mid-nineteenth century. Not only did early Secularism help clear the way by fighting battles with the state and religious interlocutors, but it also served as a source for what Huxley, almost twenty years later, termed 'agnosticism'.

Life, DNA and the model. R. Bud

2013, 46(3)-46(4): Akan datang

British Journal for the Philosophy of Science, The

2013, 64(1):

Chance without Credence . J.T. Roberts
Roger White's Argument against Imprecise Credences. D. Dodd
New Axioms for Probability and Likelihood Ratio Measures . V. Crupi, N. Chater & K. Tentori

2013, 64(2):

Epistemic Trust in Science . T. Wilholt
From Necessary Chances to Biological Laws . C. Haufe
New Slant on the EPR-Bell Experiment . P.W. Evans, H.Price & K.B. Wharton
A Comparison of Three Occam's Razors for Markovian Causal Models . J. Zhang

2013, 64(3)-64(4): Akan datang

Canadian Journal of Philosophy, The

2013, 43(1):

Bolzano on conceptual and intuitive truth: the point and purpose of the distinction. M. Textor

The use of useless knowledge: Bergson against the pragmatists. B. Allen

Free will and probability. D. Frederick

Moral coherence and value pluralism. P. Marino

2013, 43(2):

On preferring God's non-existence. K. J. Kraaya & C. Dragos

Are emotions perceptions of value? J. Dokica & S. Lemaire

The modal view of essence. S. Cowling

2013, 43(3)-43(5):

Christian Bioethics

2013, 19(1):

From Birth to Death? A Personalist Approach to End-of-Life Care of Severely Ill Newborns. Chris Gastmans, Gunnar Nauelaers, Chris Vanhole & Yvonne Denier

Unreasonable Means: Proposing A New Category for Catholic End-of-Life Ethics. Daniel J. Daly

Human Embryonic Stem Cell Research: Its Importance in the Culture Wars. Bishop Thomas (Joseph)

Euthanasia and Mental Suffering: An Ethical Advice for Catholic Mental Health Services. Axel Liégeois

Memory and Justice in the Divine Liturgy: Christian Bioethics in Late Modernity. John Bekos

2013, 19(2) -19(3): Akan datang

Continental Philosophical Review

2013, 46(1):

Imagination, language, and the perceptual world: a post-analytic phenomenology. P. Crowther

The idea of will and organic evolution in Bergson's philosophy of life. W. Khandker

Me, myself and I: Sartre and Husserl on elusiveness of the self. P.-J. Renaudie

Deleuze, Nietzsche, and the overcoming of nihilism. A. Woodward

2013, 46(2): **Special Issue: The Object of Psychoanalysis: Jacques Lacan's 'object a'**

Cth:

That obscure object of psychoanalysis. D. Nobus

2013, 46(3)-46(4): Akan datang

Cosmos and History: The Jour. of Natural and Social Philosophy

2013, 9(1):

Living and Knowing: How Nature Makes Knowledge Possible. Michael Dix

Chaos beyond Order: Overcoming the Quest for Certainty and Conservation in Modern Western Sciences. Riccardo Baldissone

An Incomplete Definition of Reality. Boris DeWiel

Heidegger's Historicisation of Aristotlean Being. Susan Roberts

Speech, Writing, and Play in Gadamer and Derrida. Thorsten Botz-Bornstein

The Grand Narrative of the Age of Re-Embodiments: Beyond Modernism and Postmodernism. Arran Gare

A Greek Tragedy? A Hegelian Perspective on Greece's Sovereign Debt Crisis. Karin de Boer

2013, 9(2): Akan datang

Economics and Philosophy

2013, 29(1):

basic equality and the site of egalitarian justice. Ian Carter

rescuing justice and equality from libertarianism. Serena Olsaretti

epistemic democracy with defensible premises. Franz Dietrich and Kai Spiekermann

competition as an ambiguous discovery procedure: a reappraisal of f. a. hayek's epistemic market liberalism. Ulrich Witt

2013, 29(2): **Special Issue -- Experiments in economics and philosophy**

Cth:

moral cleansing and moral licenses: experimental evidence. Pablo Brañas-Garza et al.

experimental philosophy of economics. Michiru Nagatsu

I argue that a new empirical approach called experimental philosophy of science is a promising approach to advance the philosophy of economics. In particular, I discuss two debates in the field, the neuroeconomics controversy and the commonsensible realism debate, and suggest how experimental and survey techniques can generate data that will inform these debates. Some of the likely objections from philosophers and economists are addressed, and possible ways of operationalizing different preference concepts are illustrated.

2013, 29(3): Akan datang

Environmental Philosophy. The Journal of the International Association for Environmental Philosophy

2013, 10(1):

Graham Parkes, Zhuangzi and Nietzsche on the Human and Nature

Hwa Yol Jung, A Prolegomenon to Transversal Geophilosophy

2013, 10(2): Akan datang

European Jour. of Analytic Philosophy

2013, 9(1):

Precis – The Order of Public Reason: A Theory of Freedom and Morality in a Diverse and Bounded World. Gerald Gaus

On Theorizing about Public Reason. Gerald Gaus

2013, 9(2): Akan datang

European Jour. of Philosophy

2013, 21: **Issue Supplement S1**

After Herder: Philosophy of Language in the German Tradition – Michael N. Forster : E7–E12)

Friedrich Nietzsche: A Philosophical Biography – Julian Young: E17–E21)

2013, 21 (1):

Could a Brain in a Vat Self-Refer? Rory Madden

Perceiving External Things and the Time-Lag Argument. Sean Enda Power

Kantian Cosmopolitanism beyond 'Perpetual Peace': Commmercium, Critique, and the Cosmopolitan Problematic. Brian Milstein

2013, 21: **Issue Supplement S2**

Book Rev.

2013, 21(2):

Is Kant a Moral Constructivist or a Moral Realist? Paul Formosa

Two Unities of Consciousness . Elizabeth Schechter

The Existential Sources of Phenomenology: Heidegger on Formal Indication. Matthew I. Burch

2013, 21: **Issue Supplement S3**

Book Rev.

2013, 21(3)-21(4): Akan datang

European Journal for Philosophy of Science

2013, 3(1):

Ontic structural realism and the interpretation of quantum mechanics. Michael Esfeld

What is a complex system? James Ladyman, James Lambert...

Insolubility Theorems and EPR Argument. Guido Bacciagaluppi

The role of Bayesian philosophy within Bayesian model selection. Jan Sprenger

Modeling causal structures. Raphael Scholl, Tim Räs

2013, 3(2)-3(3): Akan datang

European Journal for Philosophy of Religion

2013, 5(1):

God's Knowledge of Other Minds. Daniel O'Brien

Agent-Causation and Paradigms for God's Knowledge. Christina Schneider

Molinism and Theological Compatibilism. Christoph Jäger

Complete Concept Molinism. Godehard Brüntrup & Ruben Schneider

Cosmic Purpose and the Question of a Personal God. Andrew Pinsent

First Causes: Divine and Human. Uwe Meixner

The Argument from Consciousness and Divine Consciousness. Thomas Schärtl

2013, 5(2):

Hylomorphism and the Resurrection. William Jaworski. William Jaworski

Acquiring Universal Values Through a Particular Tradition: A Perspective on Judaism and Modern Pluralism. Jonathan Jacobs

Responding to the Religious Reasons of Others: Resonance and Nonreductive Religious Pluralism. Hajj Muhammad Legenhausen

God and Evidence: A Cooperative Approach. Paul K. MOSER

The Real Conflict Between Science and Religion: Alvin Plantinga's Ignoratio Elenchi. Herman PHILIPSE

Two Kinds of 'Christian Philosophy'. Winfried LÖFFLER

An Analytic Theologian's Stance on the Existence of God. Benedikt Paul GÖCKE

New Puzzles about Divine Attributes. Moti MIZRAHI

Jean-Paul Sartre: Mystical Atheist or Mystical Antipathist? Kate KIRKPATRICK

2013, 5(3)-5(4): Akan datang

History and Philosophy of Logic -- dwibahasa: Jerman dan Inggris

2013, 34(1):

Distinctions, Judgment, and Reasoning in Classical Chinese Thought. Chris Fraser

Dialectic and Dialetheism. Elena Ficara

2013, 34(2):

Problems for Logical Pluralism. Owen Griffiths

2013, 34(3)-34(4): Akan datang

History and Philosophy of Life Sciences Jour.

2013, 35(1):

Epistemology and History. Soraya de Chadarevian

From Experimental Systems to Evolutionary Biology: an Impossible Journey? Michel Morange

Vision and the Representation of Africans: On Historical Encounters between Science and Art. Ineke Phaf-Rheinberger

2013, 35(2):

Exaptation, Adaptation, and Evolutionary Psychology. Armin Schulz

Immunology's Theories of Cognition. Alfred I. Tauber

2013, 35(3)-35(4): Akan datang

Internat. Jour. of Applied Philosophy

2013, 27(1):

Jane Duran, NGOs and Growth: A New Approach to Feminist Epistemology

Alberto Giubilini, Euthanasia: What Is the Genuine Problem?

V. P. J. Arponen, The Human Collective Causing of Environmental Problems and Theory of Collective Action: A Critique of Cognitivism

2013, 27(2): Akan datang

International Jour. for Philosophy of Chemistry

2013, 19(1): **special issue on Chemistry and Mathematics, 2**

Cth:

Philosophy of Mathematical Chemistry: A Personal Perspective. Subhash C. Basak

Mathematical Chemistry! Is It? And if so, What Is It? Douglas J. Klein

What Can Mathematical Chemistry Contribute to the Development of Mathematics? Haruo Hosoya

2013, 19(2): Akan datang

Jour. of Applied Philosophy

2013, 30(1):

Keeping Score for Causal Claims: Causal Contextualism applied to a Medical Case. Cei Maslen

2013, 30(2):

Reforming Marriage: A Comparative Approach. Laurie Shrage

Why 'Nonexistent People' Do Not Have Zero Wellbeing but No Wellbeing at All. Ori J. Herstein

2013, 30(3)-30(4): Akan datang

Jour. for General Philosophy of Sc. – dwibahasa: Jerman dan Inggris

2013, 44(1):

Can Science Cope with More Than One World? A Cross-Reading of Habermas, Popper, and Searle.

Lars Albinus

Defending the Indispensability Argument: Atoms, Infinity and the Continuum. Eduardo Castro

On the Impossibility of Amalgamating Evidence. Aki Lehtinen
Photographic Evidence and the Problem of Theory-Ladenness. Nicola Mößne
Fine Tuning Explained? Multiverses and Cellular Automata. F. J. S. Gil, M. Alfonseca
Against Mathematical Explanation. Mark Zelcer

2013, 44(2): Akan datang

Jour. of Med. & Philos/ Jour. of Medicine & Medical Philosophy

2013, 38(1):

Critical Appraisal of Clinical Judgment: An Essential Dimension of Clinical Ethics. Laurence B. McCullough

Race Concepts in Medicine. Michael O. Hardimon

2013, 38(2):

Introduction to a Collection of Issues within Bioethics, Philosophy of Medicine, and Philosophy of Psychiatry. Jennifer A. Bulcock

Psychiatric Judgments Across Cultural Contexts: Relativist, Clinical-Ethnographic, and Universalist-Scientific Perspectives. Mohammed Abouelleil Rashed

The Role of Moral Imagination in Patients' Decision-Making. Kjetil Rommetveit, J. L. Scully and R. Porz

Human All Too Human Reasoning: Comparing Clinical and Phenomenological Intuition. Hillel D. Braude

2013, 38(3):

Fuzzy Trace Theory and Medical Decisions by Minors: Differences in Reasoning between Adolescents and Adults. Evan A. Wilhelms and Valerie F. Reyna

Ignoring the Data and Endangering Children: Why the Mature Minor Standard for Medical Decision Making Must Be Abandoned. Mark J. Cherry

2013, 38(4)-38(6): Akan datang

Jour. of Philosophy of Education

2013, 47(1):

Can This Marriage Be Saved? The Future of 'Neuro-Education'. Francis Schrag

Neuroscience and Education: At Best a Civil Partnership: A Response to Schrag. Andrew Davis

On the Epistemology of Narrative Research in Education. Galit Caduri

Curriculum Design and Epistemic Ascent. Christopher Winch

2013, 47(2): **Special Issue: Education and the Growth of Knowledge: Perspectives from social and virtue epistemology, edited by Ben Kotzee**

Cth.:

Can Inferentialism Contribute to Social Epistemology? Jan Derry

Epistemic Virtue and the Epistemology of Education. Duncan Pritchard

Three Different Conceptions of Know-How and their Relevance to Professional and Vocational Education. Christopher Winch

The Epistemic Value of Diversity. Emily Robertson

2013, 47(3)-47(4): Akan datang

Jour. of Philosophy and History of Education (SOPHE)

2013, 63:

The Postmodern Secular University and Voluntary Student Religious Groups: What Would Mr. Jefferson Do? William. M. Gummerson
 Recent Evolution of Public Education in the US and Finland. Can the Finnish Model Work in the US? J. W. Hunt
 Teaching to Transcend: A Personal Educational Philosophy. Don Hufford
 Democracy and Citizenship Education: Fostering Clarity of Meaning through John Dewey. Sam F. Stack, Jr. & Robert A. Waterson
 John Dewey and Hannah Arendt on Totalitarianism, Education, and the Problems of Democracy. D. Snelgrove

Journal of Philosophy, Science & Law. The

2013 Mei, vol 13:

Advanced Robotics: Changing the Nature of War and Thresholds and Tolerance for Conflict - Implications for Research and Policy. Daniel Howlader and James Giordano

Paideusis: International Jour. in Philosophy of Education

2012, 21(1):

Integrating Advocacy and Environmental Education: A Response to Burns & Norris. Blair Niblett
 Dissimilarities Between Deweyan Pragmatism and Confucianism . Russell Shen

2012, 21(2): Akan datang

Philosophy of Mathematics Education Journal

2013, 27:

Is the Good a Desire or an Obligation? The Possibility of Ethics for Mathematics Education. B. Atweh
 Fractals of 'Old' and 'New' Logics: A Post/modern Proposal for Transformative Mathematics Pedagogy. B.C.Luitel & P.C.Taylor

All Human Beings as Mathematical Workers: Sociology of Mathematics as a Voice in Support of the Ethnomathematics Posture and Against Essentialism. M.Mesquita & S. Restivo.

What is 'First Philosophy' in Mathematics Education? P. Ernest

Revisiting the Efficacy of Constructivism in Mathematics Education. M. Ndlovu

Thinking Analysis to the Process of Mathematical Creativity of Mathematicians. Zhang X.G.

Probabilistic Relativism: a Multivalentological Investigation of Normatively Incorrect Relative Likelihood Comparisons. E.J. Chernoff

Mathematical Truth and Mathematics Education. Fayez M..M.

A Computational Model of Lakatos-style Reasoning. A.Pease

Jour. of Theoretical and Philosophical Psychology

2013, 33(1):

Author, self, monster: Using Foucault to examine functions of creativity. Hanchett Hanson M.

Three missing dimensions in contemporary studies of identity: The unconscious, negative attributes, and society. Hoare C.

2013, 33(2):

Concepts in Aristotle and Aquinas: Implications for current theoretical approaches. Spalding T.L. & Gagné C. L.

Kierkegaard's conception of psychology. Sharpless B. A.

2013, 33(3)-33(4): Akan datang

Logos: Jour. of Catholic Thought and Culture

2013, 16(1):

Francis Poulenc, Profane and Sacred. H. Wendell Howard

"Religion and Culture" and "Faith and the Renewal of Society" in Christopher Dawson and Pope Benedict XVI. R. Jared Staudt

2013, 16(2): Tidak tercapaian

2013, 16(3)-16(4):

Medicine, Healthcare and Philosophy: A European Jour.

2013, 16(1):

Quandaries of ethics education. Bert Gordijn, Henk ten Have

Deliberation at the hub of medical education: beyond virtue ethics and codes of practice. Y. M. Barilan & M. Brusa

The French bioethics debate: norms, values and practices. Véronique Fournier & Marta Spranzi

Clinical ethics and values: how do norms evolve from practice? Marta Spranzi

2013, 16(2):

Advance medical directives: a proposed new approach and terminology from an Islamic perspective. Hamdan Al-Jahdali, Salim Baharoon...

Autonomy-based arguments against physician-assisted suicide and euthanasia: a critique. Manne Sjöstrand, Gert Helgesson & Stefan Eriksson

2013, 16(3)-16(4): Akan datang

Metaphilosophy

2013, 44(1-2):

On Progress in Philosophy. Vladimir V. Mironov

Philosophy of Mind, Past and Present. Vadim V. Vasilyev

Does Current Social Philosophy Develop Progressively? Karen Momdjan

Postmodernism: A Feminist Critique. Anna Kostikova

On Philosophy. Fedor Girenok

Philosophy of Science in the Twenty-First Century. P.D. Magnus

A Minimalist Theory of Truth. Bradley Armour-Garb

How has Philosophical Applied Ethics Progressed in the Past Fifty Years? Bonnie Steinbock

Kant's Neoplatonism: Kant and Plato on Mathematical and Philosophical Method. Nicholas Rescher

Experimental Philosophy: A Methodological Critique. Robert L. Woolfolk

Syntactical Constraints on Definitions. Dale Jacquette

Philosophical Sensitivity. Jana Mohr Lone

2013, 44(3)-44(5): Akan datang

Metascience: An international Rev. Jour. for History, Philosophy and Social Studies of Science.

2013, 22(1): Essays & books Rev

Book Symposium:

Locke's experimental philosophy. Matthew Stuart, Keith Campbell, Michael Jacovides, Peter Anstey

Book Review:

On chance. Joshua Luczak

The role of psychology in science studies. Paul Thagard

Psychoanalysis meets analytic philosophy. Brian Garvey
Psychology: a physics of the soul? C. F. Goodey

2013, 22(2)-22(3): Akan datang

Philosophia Mathematica

2013, 21(1):

Axioms in Mathematical Practice . Dirk Schlimm

Bertrand's Paradox Revisited: Why Bertrand's 'Solutions' Are All Inapplicable. Darrell P. Rowbottom

2013, 21(2): **Special Issue: Logicism Today**

Properties and the Interpretation of Second-Order Logic. Bob Hale

Zermelo and Russell's Paradox: Is There a Universal set? Gregory Landini

2013, 21(3): Akan datang

Philosophical Psychology.

<http://www.informaworld.com/smpp/title~content=t713441835~db=all>

2013, 26(1):

Is scientific theory change similar to early cognitive development? Gopnik on science and childhood.

Tim Fuller

Plausibility versus richness in mechanistic models. Raoul Gervais & Erik Weber

2013, 26(2):

Representing the impossible. Jennifer Matey

Quantifying the subjective: Psychophysics and the geometry of color. Alistair M. C. Isaac

Does consciousness entail subjectivity? The puzzle of thought insertion. Alexandre Billon

2013, 26(3):

Is moral internalism supported by folk intuitions? Caj Strandberg & Fredrik Björklund

2013, 26(4)-26(6): Akan datang

Philosophy of Science terbitan Philosophy of Science Assoc.

<http://www.journals.uchicago.edu/toc/philsci/current>; <http://journal.philsci.org/>

2013, 80(1):

Rethinking Newton's Principia. Simon Saunders

The New String Paradox. Jon Pérez Laraudogoitia

2013, 80(2):

A Confrontation of Convergent Realism. Peter Vickers

Probability, Regularity, and Cardinality. Alexander R. Pruss

Theoretical Equivalence and the Semantic View of Theories. Clark Glymour

2013, 80(3):

The Applicability of Mathematics: Beyond Mapping Accounts. Davide Rizza

Observation and Quantum Objectivity. Richard Healey

Does an Adequate Physical Theory Demand a Primitive Ontology? Alyssa Ney and Kathryn Phillips

2013, 80(4)-80(6):Akan datang

Proceedings of the American Catholic Philosophical Association.- sejak 1926.

<http://secure.pdcnet.org/acpaproc/toc>

2013, 87: **Aristotle Now and Then**

Cth:

The Nature of a Simple God. Eleonore Stump

Philosophical Education Against Contemporary Culture. Alasdair MacIntyre

The Prospect of an Aristotelian Biology. Christopher O. Blum

Albertus Magnus and the Animal Histories: A Medieval Anticipation of Recent Developments in Aristotle Studies. Michael W. Tkacz

Aristotle's Intellects: Now and Then. Jonathan Buttaci

Review of Metaphysics. <http://www.reviewofmetaphysics.org/index.php>

Format I:

2012-2013, Sept 2012-Jun 2013:

Mathematical Entities in the Divided Line. Cresswell M. J.

Spinoza on Truth, Religion, and Salvation. De Dijn H.

Elders, Leo. St. Thomas Aquinas's Commentary on Aristotle's Physics

Liikanen, Ray. Beyond Kant and Hegel

Mirus, Christopher V. Excellence As Completion in Aristotle's Physics and Metaphysics

Rioux, Jean, W. Numerical Foundations: Arithmetic As Episteme

Sim, May. Rethinking Honor with Aristotle and Confucius

Format II:

2012, 66(1):

Numerical Foundations: Arithmetic as Episteme. Jean W. Rioux

Mathematical Entities in the Divided Line. M. J. Cresswell

2012, 66(2)-66(4): Akan datang

Social Epistemology. A Journal of Knowledge, Culture and Policy

<http://www.informaworld.com/smpp/title~content=t713765921~db=all>

2013, 27(1):

Groups as Epistemic Communities: Social Forces and Affect as Antecedents to Knowledge. Miika Vähämaa

Scrutinizing Scientism from a Hermeneutic Point of View. Dimitri Ginev

Linking Science to Culture: Challenge to Psychologists. Kwang-Kuo Hwang

This article argues that constructing scientific microworlds for linking science to cultures of lifeworlds constitutes the problematic situation for not only indigenous psychologists in particular, but also psychologists in general. The problematic situation calls for a scientific revolution in psychology from the perspective of Western philosophy of science.

2013, 27(2)-27(4): Akan datang

Studies in History and Philosophy of Science

Part A. <http://www.sciencedirect.com/science/journal/00393681>

Part B. <http://www.sciencedirect.com/science/journal/13552198>

Part C: <http://www.sciencedirect.com/science/journal/13698486>

Part A: The history, philosophy and sociology of the sciences.

2013, 44(1):

Pierre Duhem and the inconsistency between instrumentalism and natural classification

Original Research Article. Sonia Maria Dion

Philosophy of mathematics: Making a fresh start. Carlo Cellucci

Was Race thinking invented in the modern West? Ron Mallon

Theory-laden experimentation. Samuel Schindler

Kant's picture of monads in the Physical Monadology. Sheldon Smith

2013, 44(2):

Kuhn vs. Popper on criticism and dogmatism in science, part II: How to strike the balance. D. P.

Rowbottom

Galileo's defense of the application of geometry to physics in the Dialogue. Douglas Bertrand

Marshall

2013, 44(3)-44(4): Akan datang

Part B: Studies In History and Philosophy of Modern Physics:

2013, 44(1): **Special Issue Section: Part and whole in physics**

Part and whole in physics: An introduction. Richard Healey, Jos Uffink

The parts and the whole: Collapse theories and systems with identical constituents. GianCarlo Ghirardi

2013, 44(2):

On two mathematical definitions of observational equivalence: Manifest isomorphism and image reconsidered. Christopher Belanger

A consistent quantum ontology. Robert B. Griffiths

For electrodynamic consistency. Lena Zuchowski

Evidence of dark matter, and the interpretive role of general relativity. Peter Kosso

Does gravity induce wavefunction collapse? An examination of Penrose's conjecture. Shan Gao

2013, 44(3):

Multiple-context event spaces and distributions: A new framework for Bell's theorems. Brandon Fogel

Emergence of complementarity and the Baconian roots of Niels Bohr's method. Slobodan Perovic

Hilbert space quantum mechanics is noncontextual. Robert B. Griffiths

Wavefunction reality, indeterminate properties and degrees of presence. Fedor Herbut

Holism and nonseparability by analogy. Aristidis Arageorgis

Entanglement and non-factorizability. James Ladyman, Øystein Linnebo, Tomasz Bigaj

New mathematics for old physics: The case of lattice fluids. Anouk Barberousse, Cyrille Imbert

The arrow of time and the nature of spacetime. George Francis Rayner Ellis

Special Issue Section: The emergence of spacetime in quantum theories of gravity

The emergence of spacetime in quantum theories of gravity. Nick Huggett, Christian Wüthrich

Emergent spacetime and empirical (in)coherence. Nick Huggett, Christian Wüthrich

A dilemma for the emergence of spacetime in canonical quantum gravity. Vincent Lam, Michael Esfeld

Emergence of space-time from topologically homogeneous causal networks. Giacomo Mauro D'Ariano, Alessandro Tosini

AdS/CFT duality and the emergence of spacetime. Dean Rickles

Emergence of spacetime in stochastic gravity. James Mattingly

The emergence of spacetime in condensed matter approaches to quantum gravity. Jonathan Bain

Effective spacetime geometry. Eleanor Knox

The primacy of geometry. Amit Hagar, Meir Hemmo

2013, 44(4): Akan datang

Part C: Studies in History and Philosophy of Biological and Biomedical Sciences

2013, 44(1): Special Issue: Forensic Cultures

Forensic culture as epistemic culture: The sociology of forensic science. Simon A. Cole

Science, truth, and forensic cultures: The exceptional legal status of DNA evidence. Michael Lynch

2013, 44(2): Special Issue: Philosophical Perspectives on Synthetic Biology

Philosophical perspectives on synthetic biology. Gabriele Gramelsberger, Tarja Knuuttila, Axel Gelfert

Two sides of the same coin? The (techno)epistemic cultures of systems and synthetic biology. Karen Kastenhofer

Synthetic biology between technoscience and thing knowledge. Axel Gelfert

When one model is not enough: Combining epistemic tools in systems biology. Sara Green

Basic science through engineering? Synthetic modeling and the idea of biology-inspired engineering. arja Knuuttila, Andrea Loettgers

Synthetic biology and its alternatives. Descartes, Kant and the idea of engineering biological machines. Werner Kogge, Michael Richter

Synthetic biology and genetic causation. Gry Oftedal, Veli-Pekka Parkkinen

Images as tools. On visual epistemic practices in the biological sciences. Nina Samuel

2013, 44(3)-44(4): Akan datang

The British Journal for the Philosophy of Science.* Lihat *British Journal for the Philosophy of Science

The British Journal for the History & Philosophy of Science.* Lihat *British Journal for the History & Philosophy of Science

The Canadian Journal of Philosophy* . Lihat *Canadian Journal of Philosophy

The European Journal of Philosophy.* Lihat *European Journal of Philosophy

The Journal of Philosophy, Science & Law,* Lihat *Journal of Philosophy, Science & Law.

Theoretical and Philosophical Psychology

2013, 1:

Author, self, monster: Using Foucault to examine functions of creativity. Hanchett Hanson, Michael
Three missing dimensions in contemporary studies of identity: The unconscious, negative attributes,
and society. Hoare, Carol

2013,2:

Concepts in Aristotle and Aquinas: Implications for current theoretical approaches. Spalding, Thomas
L.; Gagné, Christina L.

Kierkegaard's conception of psychology. Sharpless, Brian A.

2013,3: **Special issue on post/coloniality and subjectivity.** Persram, Nalini

Psychoanalysis, colonialism, racism. Frosh, Stephen

Fanonian ambivalence: On psychoanalysis and postcolonial critique. Hook, Derek; Truscott, Ross

2013,4: Akan datang

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BERITA BUKU

Buku Laris Jualan 2013: akan dilaporkan dalam Asasains akan datang

Buku laris jualan berikut pun akan dilaporkan dalam Asasains akan datang:

- 10 buah buku sains & matematik yang laris jualan 2013 di amazon.com** (sumber: amazon.com ,best sellers Minta best sellers in science & maths 2013)
- 10 buah buku laris jualan 2013 dalam bidang agama dan kerohanian/** 10 Best selling books 2013 in religion and spirituality at amazon.com (sumber: amazon.com, best sellers. Minta best sellers in religion and spirituality 2013)
- 10 buah buku sains dan kerohanian yang agrasana 2013 mengikut amazon.com/10 top science and spirituality books 2013 at amazon.com**
- 10 buah Buku Islam yang laris jualan 2013 di amazon.com**
- 10 buah buku keinsafan/*consciousness* yg laris jualan 2013 di amazon.com**
- 10 buah buku Laris jualan dlm Mistikisme/*Mysticism* 2013 di amazon.com**
- 10 buah buku laris jualan 2013 dalam bidang komputer dan teknologi di amazon.com/7 Best selling books 2013 in computers and technology at amazon.com** (sumber: amazon.com. minta best sellers in computers and technology 2013)
- 10 buah buku drp laris jualan 2013 dalam bidang politik dan sains sosial/7 Best selling books 2013 in politics and social science at amazon.com.** (sumber: amazon.com, advanced search, politics and social science, bestselling)
- 10 buah buku Laris Jualan 2013 Sains Matematik di amazon.com** (sumber: amazon.com, best sellers in mathematics/mathematical Science 2013)

Mistikisme Islam 2013: akan dilaporkan dalam Asasains akan datang

Kritikan Ilmu 2013: akan dilaporkan dalam Asasains akan datang

Falsafah dari Indonesia 2013: akan dilaporkan dalam Asasains akan datang

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Buku-buku Pilihan dalam Bahasa Inggeris terbitan Jan-Jun 2013

Falsafah sains

A Philosophy of Common Sense: The Modern Discovery of the Epistemic Foundations of Science and Belief . A. Livi (sebuah terjemahan)
Between Philosophy and Science. M.Heller drk.
Combining Science and Metaphysics: Contemporary Physics, Conceptual Revision and Common Sense . M.Morganti

Philosophy of Science Complete: A Text on Traditional Problems and Schools of Thought. E.Hung,
2nd ed.
Philosophy of Science: An Introduction for Future Knowledge Workers . A.B.Holm
Science between Europe and Asia: Historical Studies on the Transmission, Adoption and Adaptation of
Knowledge . F. GunerGun & D. Raina (Pnyut.)

Falsafah sains hayat

Clinical Psychology and the Philosophy of Science . W. O'Donohue
Genetics and Philosophy: An Introduction . Paul Griffiths & Karola Stotz
Philosophy of Epidemiology . A. Broadbent
Philosophy of Stem Cell Biology: Knowledge in Flesh and Blood. M.Fagan

Falsafah sains tabii

Physics of the World-Soul: The Relevance of Alfred North Whitehead's Philosophy of Organism to
Contemporary Scientific Cosmology . M.D. Segall
The Orders of Nature . Lawrence Cahoon.
The Thou of Nature: Religious Naturalism and Reverence for Sentient Life. Donald A. Crosby

Sains sosial dan kemanusiaan

Keagamaan

A New Model of the Universe: Principles of the Psychological Method In Its Application to Problems
of Science, Religion, and Art . P. D. Ouspensky & Reginald Merton
Religion, Science, and Democracy: A Disputational Friendship . Lisa L. Stenmark
Science, Religion & Spirituality. Sukhraj S. Dhillon
The Fact/Faith Debate; Why Science Hasn't Killed Religion . Jack Gage

Kemanusiaan

Human Rights: Concepts and Problems . Ioanna Kucuradi
Theorizing Emotions: A Brief Study of Psychological, Philosophical, and Cultural Aspects of Human
Emotions . Lukasz Andrzej Glinka
The Varieties of Religious Experience: A Study in Human Nature . William James
A Study of Human Rights: an Indian Philosophical Approach: Natural Right of the Entire Human Race
. Kanjivaram Venkatesan

Bahasa dan linguistik

Outlines of the philosophy of universal history, applied to language and religion . C.K. Josias & F. von
Bunsen
The Language of Mathematics: A Linguistic and Philosophical Investigation . Mohan Ganesalingam
What is this thing called Philosophy of Language? Gary Kemp

ekonomi, pengurusan dsbnya

Einstein, Money and Contentment: Cosmolaw: Unifying Cosmology, Economics and Faith
Richard H. Palmquist

Pendidikan

Mathematics Education and Language: Interpreting Hermeneutics and Post-Structuralism . Tony Brown
What More In/For Science Education: An Ethnomethodological Perspective . Wolff-Michael Roth
Integrating Multiculturalism into the Curriculum: From the Liberal Arts to the Sciences . Sandra Mayo
& Patricia J. Larke (Pnyut.)

Sosiologi

Social Progress and Happiness in the Philosophy of St. Thomas Aquinas and Contemporary American Sociology. Francis Joseph De La Vega
The Origin of Values: Sociology and Philosophy of Beliefs . Raymond Boudon

sains tabii

Teori graviti quantum

Introduction to Quantum Effects in Gravity. Viatcheslav Mukhanov & Sergei Winitzki
Quantum Gravity Explained: The Quantum Model of Motion and The Energy Cycle . Martin O. Cook
Quantum Gravity, Quantum Cosmology and Lorentzian Geometries. Giampiero Esposito

teori kenisbian

Death to Einstein!: Exposing Special Relativity's Fatal Flaws. Scott Reeves
Relativity in Kor'an: Lahoot, Oregion of Islam, Special Relativity of Albert Einstein-The Relativity of Light- in Kor'an and simple Relativity. Osama Khaleil Naied
Old Physics for New: a worldview alternative to Einstein's relativity theory . Thomas E. Phipps Jr.
Special Relativity can be Disproved Experimentally: How to Disprove a Special Relativity . Vitali Sokolov & Gennadiy Sokolov
The Mystery of Gravity Unveiled: Exposing Newton's Mistake and Einstein's Real Blunder.M.O. Cook

teori atom/quantum

A Watched Kettle Never Boils . Bernard Paul Badham
New Quantum Theory: Solves The Mystery of Wave Particle Duality . Narendra Agarwal
Physics in Mind: A Quantum View of the Brain . Werner Loewenstein
Quantum Ethics: A Spinozist Interpretation of Quantum Field Theory .Sébastien Fauvel
Quantum Temporal Dynamics: A Re-Write of a Century of Quantum Theory and Physical Cosmology . William Joseph Bray
The Infinity Puzzle: Quantum Field Theory and the Hunt for an Orderly Universe . Frank Close

Teori tetali

String Theory and the Scientific Method . Richard Dawid
Strung Together: The Cultural Currency of String Theory as a Scientific Imaginary . Sean Miller

Teori topos

A First Course in Topos Quantum Theory. Cecilia Flori
Elements of Temporal Topos. Goro C. Kato

There are several approaches to quantum gravity. The most well known approach is string theory (M-theory), followed by loop quantum gravity. Temporal topos (t-topos) is an application of a modified topos over a category with a Grothendieck topology. We give explicit formulations in terms of t-topos for characteristic microcosmic phenomena such as wave-particle duality, uncertainty principle, and quantum entanglement. In order to claim that t-topos theory is leading to quantum gravity with the same mathematical model, i.e., t-topos, we need to formulate also relativistic notions as a light cone, gravitational effect by mass, black hole, and big bang. The main devises of t-topos as a unifying theory of microcosm and macrocosm are the notions of a (micro) decomposition of a presheaf and a (micro) factorization of a morphism of a t-site. Before the chapter on t-topos, we provide the necessary mathematical background from categories, sheaves, cohomologies, and D-modules, which can be useful to study the connections to twister covering cohomology, abstract differential geometry, and p-adic string theory.

The Topos of Music: Geometric Logic of Concepts, Theory, and Performance . Guerino Mazzola drk.

Teori kenisbian & mq

Tiada

penyatuan teori kenisbian & mekanik quantum

Essense of Nature . Rangel Kolessin

New Scientific Principles of Nature . Alexander Yabrov

Otto Neurath and the Unity of Science .John Symons drk. (Pnyut.)

Pursuing the Unity of Sciences . Sung-Bae Jin

Supersymmetry and Beyond: From the Higgs Boson to the New Physics . Gordon Kane

The Enigma of Gravity . Bernard Paul Badham

sains berkeagamaan/berisme

Keinsafan/Consciousness

Umum

A Physicist's View of Matter and Mind . Chandre Dharma-wardana

Book of Mind Consciousness, Behavior, Emotions . Robert E. Wilson

Brains Top Down - Is Top-Down Causation Challenging Neuroscience? Gennaro Auletta drk. (Pnyut.).

Brain Wars: The Scientific Battle Over the Existence of the Mind and the Proof that Will Change the
Way We Live Our Lives . Mario Beauregard

Discussions in the New Cosmology: Evolutionary, Creation-Centered Spirituality. Richard Scaine

Neuro: The New Brain Sciences and the Management of the Mind. Nikolas Rose, Joelle M. Abi-
Rached

On My Mind: A New Vision of Consciousness . Steve Perrin

Psychophysiology of Consciousness . Eugene Sokolov drk. (Pnyu.).

Regarding the Mind, Naturally: Naturalist Approaches to the Sciences of the Mental. Konrad T.-K.

Self and Emotional Life: Philosophy, Psychoanalysis, and Neuroscience . A. Johnston & C. Malabou

Social Cognition: From Brains to Culture . Susan Fiske & Shelley E. Taylor

The Anatomy of Art and Stimulation: A Neurophysiological Investigation of Stimulation and
Consciousness through the Evolution of Art . Yuriy Aleksandrovich Kalinnikov

Keinsafa dan Bahasa

Tiada

Keinsafa dan Sains/Consciousness and Science

Keinsafa Quantum/Quantum consciousness

A Spiritual Journey into Quantum Reality: A 21st Century Owner's Manual for Humans (Volume 1).

Michael Green MD & Bonnie Jean LC

Dawn of the Akashic Age: New Consciousness, Quantum Resonance, and the Future of the World.

Ervin Laszlo & Kingsley L. Dennis

The Shamanic Path to Quantum Consciousness: The Eight Circuits of Creative Power. Laurent
Huguelit

Sains dan agama (bukan Islam)/Science and (Non-Islamic) Religion

Informed by Science-Involved by Christ: How Science Can Update, Enrich and Empower the Christian
Faith . Klaus Nürnberger

Bertentangnnya Sains dng Agama

REALITY is enough: We don't need belief to know what's true and what's not . James Merryweather

Sains dan Ateisme/Science and Atheism

A Universe from Nothing: Why There Is Something Rather than Nothing. Lawrence M. Krauss & Richard Dawkins

Curiosity: How Science Became Interested in Everything . Philip Ball

God and the Atom . Victor J. Stenger

Godless Folly: Scientific observations that refute materialism . Robert A Gange

Sains dan Kristologi/Science and Christology

Kierkegaard's Kenotic Christology .David R. Law

Global Justice, Christology and Christian Ethics. Lisa Sowle Cahill

Sains dan Nasionalisme/Science and Nationalism

Accounting for Ethnic and Racial Diversity: The Challenge of Enumeration .P.Simon &V. Piché (Pnyut.)

Einstein and the Poet: In Search of the Cosmic Man . William Hermanns

Hormones, Heredity, and Race: Spectacular Failure in Interwar Vienna . Cheryl A. Logan

Handbook of Identity Theory and Research [2 Volume Set] . S. J. Schwartz drk (Pnyut.).

Sains Buddhais/ Buddhist Science

History of Science, Philosophy and Culture In Indian Civilization: Vol VII Part 9 Buddhism . Pande C

XQ solution: our side of maths (Volume 1). david pinto

The central postulate for XQ is that there is another side to maths, a side that is not concerned with modelling things (cf this side of maths). The processes of counting, arithmetic, algebra, calculus, recursion have correlates in the concurrent processes of consciousness (cf subjective methodology). The purpose of exploring XQ is not simply an intellectual endeavour however interesting it might be, but the intention is to offer a means of bridging west and east through the medium of mathematics, the two great traditions of western science (cf boundaries of science) and eastern meditation (cf buddhist prescription).

Sains China/Tiongkok (Chinese Science)

Sains Hindu/Hindia (Hindu/Indian Sciences)

A Historical View of the Hindu Astronomy: From the Earliest Dawn of that Science in India to the Present Time (Volume 3) . J. Bentley

Animal Husbandry in Ancient Indian Literature: Implications for Modern Animal Sciences . A.T. Kumar drk.

History of Science, Philosophy and Culture In Indian Civilization: Vol VII Part 9 Buddhism . Pande C.

Science and Philosophy in Ancient India. D. Chattopadhyay

Synopsis of Science: From the Standpoint of the Nyaya Philosophy (Volume 2). J.R. Ballantyne

The Ancient Indian Medical Science: With Special Reference to Pali Literature N.Bhardwaj

The Science Called Hinduism: The Play of the Divine in the Form of the Rishis . Vanamali

VEDA - The Supreme Science of Creation . Robert E. Wilkinson

Sains Jainisme (Jain Sciences/sciences and Jainism)

Jainism in Western garb as a solution to life's great problems . H. Warren & V.R. Gandhi

Sains Kelslaman/Islamic science/Arabic Science

Buku-buku berikut diperoleh drp “Arabic x” dan “Islamic x”

Astronomi, kosmogoni dan kosmologi Islam (Islamic astronomy, cosmogony and cosmology)

Tiada

Ekonomi, kewangan, kepemimpinan dan pengurusan & kewangan Islam (Islamic economic, finance, leadership and management)

Contemporary Issues in Islamic Finance: Principles, Progress and Prospects . A.C.Worthington (Pnyut.).

Encyclopedia Of Islamic Banking And Economics (5 Vol) . F.Ansari

First Principles of Islamic Economics . S.A.A.Maududi

Maqasid Foundations of Market Economics . S.I.T. el-Din

Risk Management for Islamic Banks . R.A.Salem

Studies In Islamic Economics . F.Ansari

What Is Wrong With Islamic Economics?: Analysing the Present State and Future Agenda . M.A.Khan

Sains am Islam/Islamic general science

Impact of Aristotelian logic on Arab-Islamic Sciences and Arts: A critical study in the light of opinions of orientalists and Arab-Muslim scholars . Salahuddin S.

Islamic Doctrines of Causality and Modern Science . O.Koca

Islamic Science And Scientists . A. Mortaza

Philosophy and Science in the Islamic World (RLE Politics of Islam) . C. A. Qadir

Sains Kesihatan, Perubatan & Sains Hayat Islam/Muslim

Darwin's Ghosts: The Secret History of Evolution . Rebecca Stott

Soon after the publication of On the Origin of Species, Charles Darwin received an unsettling letter that accused him of taking credit for a theory that had already been discovered by others. Realizing his error of omission, Darwin tried to trace all of the natural philosophers who had laid the groundwork for his theory, but he found that history had already forgotten many of them. Rebecca Stott goes in search of these ghosts, telling the epic story of the discovery of evolution and natural selection from Aristotle to the ninth-century Arab writer Al-Jahiz to Leonardo da Vinci to the brilliant naturalists of the Jardin des Plantes to Alfred Wallace and Erasmus Darwin, and finally to Charles Darwin himself.

Development of Modern Medicine In Islamic Countries. Aminul Mortaza

History Of Islamic Medicine . Aminul Mortaza

Healing and Shifa from Quran and Sunnah: Spiritual Cures for Physical and Spiritual Conditions based on Islamic Guidelines . IqraSense

Sains matematik Islam (Arabic/Islamic mathematics/mathematical sciences)

Tiada

Teknologi/Kejuruteraan Islam (Islamic Technology/Engineering)

Tiada

Sains Kristian/Nashora (Christian Science/Science and Christianity)—bukannya pengubatan Kristian

Sains am/General Sciences

Modern Science and Philosophy Destroys Christian Theology . T.A.Smith

Ciptaanisme/Teori Ciptaan (Creationism /creation theory)

GODS MANY & the Lineage of Saviors:The Most Plausible Theory of the Creation That Is.C. Landing

Lihat juga ***Reka Bentuk Pintar***

Ekologi Kristian/Nashora (Christian Ecology/Ecology and christianity)

Toward an Ecology of Transfiguration: Orthodox Christian Perspectives on Environment, Nature, and Creation . Ecumenical Patriarch Bartholomew drk.

Etika Kristian/Nasora (Christian Ethics)

Jewish and Christian ethics with a criticism on Mahomedism. Elia Benamozegh

Fizik Kristian/Christian Physics /Physics and christianity

Tiada

Kimia Kristian/Nashora

Tiada

Kosmogoni/Kosmogeni /Kosmogenesis Kristian

Tiada

Kosmologi Kristian/Nashora (Christian Cosmology/Cosmology and Christianity)

Images of Cosmology in Jewish and Byzantine Art: Gods Blueprint of Creation . S. Laderman

Matematik Kristian/Nashora (Christian Mathematics/mathematics and christianity)

Euclid and Jesus: How and why the church changed mathematics and Christianity across two religious wars . C. K. Raju

Strangely, Greek manuscripts do not mention Euclid, but speak anonymously of the “author of the Elements”. Did Euclid exist? Was the real author of the Elements a woman, Hypatia? Was she black? The mystery geometry of black Egypt aimed to arouse the soul, and prove equity, as in Plato's story of Socrates and the slave boy. Early Christians had similar beliefs about the soul, but the church changed Christian doctrine to enable its priests to rule. When pagans resisted, the church retaliated violently: it smashed their temples, burnt their libraries, cursed the early beliefs about the soul, and banned philosophy. This plunged Christendom into its Dark Age, but catalysed the Islamic Golden Age. The contrast fuelled envy, and Christian priests incited the Crusades, hoping to grab Muslim wealth—but the Crusades failed beyond Spain. To convert Muslims, who accepted reason, the church now sought mathematics, connecting it to Christian doctrine by changing both. That led to a subtle religious bias in mathematics, and to its racist history. This book is for the layperson concerned that both biases are still being thrust upon schoolchildren today.

Mistikisme dan Sains (Bukan Islam)/(non-/unIslamic) Mysticism and Science

Comparative Mysticism: An Anthology of Original Sources . Steven T. Katz (Pnyut.)

Studies in Religious Philosophy and Mysticism . Alexander Altmann

The Most Intimate Revelations about the Tao of Physics: An Exploration of the Parallels Between Modern Physics and Eastern Mysticism . Oliver Cropper

The Mystic Life: An Introduction to Practical Christian Mysticism . H. A. Curtiss & F. H. Curtiss

The Mysticism of Money . Andrew Hemingway

Understanding the Mysteries of Kabbalah: Exploring the Ancient Esoteric Heart of Jewish Mysticism: Offers concise and practical insight into the ... search for awareness and true enlightenment . Maggie Whitehouse

Niaga Kristian/Nashora (Christian Business /Business and Christianity)

Spirituality and Business: A Christian Viewpoint . Philippe de Woot

Reka Bentuk Pintar/Intelligent Design

Lihat *Ciptaanisme*

DARWIN'S DOUBT {Darwin's Doubt}: The Explosive Origin of Animal Life and the Case for Intelligent Design . S. C. Meyer

100 Common Misconceptions about Signature in the Cell: DNA and the Evidence for Intelligent Design . Joseph Harfoot

100 Things You Don't Wanna Know about Signature in the Cell: DNA and the Evidence for Intelligent Design . J.Ging
 Media Perspectives on Intelligent Design and Evolution . Mark Paxton
 Modern Concepts of Natural Science. M.D.Goldfein & A.V.Ivanov
 Natural God: Deism in the Age of Intelligent Design . B.Houston
 Productive Evolution: On Reconciling Evolution with Intelligent Design . N.Rescher

Sains Biologi, Kesehatan, penyembuhan, perubatan, sains perubatan Kristian/Nashora, etika perubatan (Christian biological scs, Health, Healing, Medicine, Medical Sc & Medical Ethics) .

Compassionate Jesus: Rethinking the Christian's Approach to Modern Medicine . C. W. Bogosh
 Healing for the Heart and the Spirit: A Christian Counselor Responds to People in Pain . Bruce Pringle

Sn Ekonomi Kristian/Nashora (Christian Economics/Christian Economic Sc.)

Tiada

Sn kepengurusan & Kepemimpinan Kristian/Nashora (Christian Management & Leadership sc.)

Tiada

Teknologi & Kejuruteraan Kristian (Christian Technology & Engineering)

Tiada

Sn Taois/Daois (Daoist/Taoist Sciences)

Tiada

Sn Yahudi/Judaic (Jewish/Judaic Scs.)

Evolution, Science and Judaism: A Jewish View . 2nd ed. Issac Joseph Brandstadter

During the twentieth century, myriads were spellbound by the theory of Evolution a religion of the vogue intellectual, which precluded the least semblance of divine design. The theory today more so than ever stands tottering on a sinking foundation. Now, with its discrediting, the door is opened to appreciate the solid and untarnished historical position of Judaism the original creation of our universe and the divine programming of all living species.

Sn Zen /Science and Zen

Zen Physics, the Science of Death, the Logic of Reincarnation. David Darling

Sn Sosial dan Agama/Social Science and Religion

Mental Culture: Classical Social Theory and the Cognitive Science of Religion . D. Xygalatas drk.

sosiologi

Experiencing Globalization: Religion in Contemporary Contexts. Derrick M. Nault drk. (Pnyut.)

The Religious and the Political: A Comparative Sociology of Religion . Bryan S. Turner

The Sociology of Religion: A Critical Agenda . Grace Davie

Ekonomi, pengurusan dan kewangan

Religion, Economics, and Politics .Walter E. Block

Psikologi dan psikiatri

An Approach To The Psychology of Religion. Cyril J. Flower

Handbook of the Psychology of Religion and Spirituality. 2nd ed. R.F. Paloutzian & C. L. Park (Pnyut.)

Psychology and the Perennial Philosophy: Studies in Comparative Religion . S. B.Sotillos (Pnyut.)

Modern psychology is at an impasse as it searches anxiously for new therapies to address the increasing occurrence of mental illness in contemporary society. In this groundbreaking anthology, leading authors

from the perennialist school, including Huston Smith, Seyyed Hossein Nasr, and Frithjof Schuon, draw on the age-old insights of the world's wisdom traditions to argue that modern psychology—behaviorism, psychoanalysis, humanistic and transpersonal psychology—overlooks the specifically spiritual factors contributing to mental health and illness.

The psychology of religion. James Henry Snowden

The Social Psychology of Religion. Michael Argyle & Benjamin Beit-Hallahmi

Sn Sosial dan Agama Malayonesia/Malayonesia Social Science and Religion Antropologi & Sosiologi

Tiada

Ekonomi, pengurusan dan kewangan

State Management of Religion in Indonesia .Myengkyo Seo

Sn Yunani/ Greek Science

Heaven and Earth in Ancient Greek Cosmology: From Thales to Heraclides Ponticus. D.L.Couprrie

History of Greek and Roman Philosophy and Science. [Hardpress](#)

Sains Palsu/Tipu (False/Fraud Science)/pseudosains (pseudoscience)

Bad Pharma: How Drug Companies Mislead Doctors and Harm Patients . B.Goldcare

Frauds, Myths, and Mysteries: Science and Pseudoscience in Archaeology . K.Feder

100 Opinions You Can Trust on Bad Astronomy: Misconceptions and Misuses Revealed, from Astrology to the Moon Landing 'Hoax' . J.Spurr

Predictive Analytics: The Power to Predict Who Will Click, Buy, Lie, or Die . E.Siegel

Reflections on the Decline of Science in England, and on Some of its Causes . C.Babbage

Science Tales: Lies, Hoaxes, and Scams . D.Cunningham

The Science of Deception: Psychology and Commerce in America . M.Pettit

The Moon Hoax: or, A Discovery that the Moon Has a Vast Population of Human Beings. R.A.Locke

The Piltdown Man Hoax: Case C. M.Russell

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Makalah Menarik

Are Buddhism and science incompatible?(GLOBAL FAITH) (The Scientific Buddha: His Short and Happy Life)(Book review) oleh Paul Knitter : An article from: *National Catholic Reporter* 2013

Islamic marketing - a challenger to the classical marketing canon? Wilson J. A.J. & Grant J. [Journal of Islamic Marketing](#), Volume 4, Number 1

Where Theory and Law Meet: Trends in establishment clause jurisprudence in the US federal courts and implications for science education. King L.E. & Southerland S. A.

In this study, federal court opinions and writings of legal scholars, spanning 63 years of establishment clause jurisprudence in the US federal courts were analysed in an effort to determine dominant trends in judicial philosophy that are of significance to science educators. The study's findings suggest that the dominant legal theory underpinning the adjudication of establishment clause cases on the US Supreme Court has undergone a shift from one that emphasizes *separation* of church and state to one that favours *integration* of religion in the public sphere. This development poses significant challenges to science educators who are charged with the task of teaching in accordance with state science standards that emphasize topics that are considered controversial (e.g. evolution and global climate change) by many in the faith-based community. These findings constitute a basis for forecasting future actions in US courts regarding the role of government in establishing religious practices in the public sphere—particularly where such actions intersect with the roles of teachers in the nation's public K-12 science classrooms.

Finally, we argue that scientists and science educators must adopt an assertive stance in defining science in curricular frameworks, providing something for the courts to draw upon in future decisions.

Russian and American Cosmism: Religion, National Psyche, and Spaceflight. *Astropolitics*, Volume 11, Numbers 1-2, 1 January 2013, pp. 25-44(20); *International Journal of Science Education*, Volume 35, Number 5, 1 March 2013, pp. 773-795(23)

A product of science, religion, and national culture, cosmism is reflected in academic and popular views about our place in the universe, space exploration, and human destiny. Although linked historically to the Russians, cosmism captures many aspects of American thinking about space. The present comparison shows that prophets, prophecies, striving for perfection, utopian visions, and hopes for salvation are evident in both Russian and American thought, but that there are also differences. Geert Hofstede's cross-cultural research on national values—power distance, individualism, masculinity, and uncertainty avoidance—is useful for understanding Russian–American differences. Russian acceptance of power inequalities, collectivism, concern for group welfare, and aversion to uncertainty lead to constellations of beliefs and emotions about spaceflight that differ from those bred by American egalitarianism, individualism, obsession with personal achievement, and acceptance of uncertainty. Both Russian and American thinking include occult and paranormal phenomena, but Americans have been more reluctant to assimilate such influences within mainstream science. As a concept, American cosmism captures the occasional blurring of the lines between religion and science in discussions of humanity's place in the universe and future in space.

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Kegiatan ASASI & Institut Berjenama Islam di Malaysia Jan-Jun 2014

Kegiatan ASASI

Kumpulan sarjana muda ASASI yang layak digelar **Kumpulan Alnuurani**, ringkasnya **KuAlnuurani** (diprakarsai dan diketuai oleh Dr. Alinor) telah mengadakan siri wacana mereka bertempat di restoran pilihan mereka, “Restoran Yus” di Bandar Baru Bangi secara dwimingguan mulai 9 mlm hingga sekitar 12 mlm. seperti yang dilaporkan dalam Asasains 2013 jilid 1 dahulu. Dalam tahun 2013, kumpulan ini bergerak mengikut beberapa buah kumpulan: Kumpulan Bahasa dan Linguistik, Kumpulan Ekonomi dan Pengurusan, Kumpulan Etnosains, Kumpulan Falsafah, dan Kumpulan Fizik Teori. Kegiatan mereka ini adalah seperti berikut:

Kumpulan Ekonomi dan Pengurusan

17 Mei 2014: Perbincangan ke-3 di PSL, UKM dng pembentangnya Muhammad Harunrashid, Teori nilai buruh dan nilai semula jadi kerja menurut David Ricardo; dan Hamid Razak, konsep “al-Mal “ atau pemilikan harta (menurut Islam)

21 Jun 2014: Perbincangan ke-4 di PTSL, UKM dng pembentangnya Muhammad Harunrashid, Penilaian prinsip perdgagangan antarabangsa , ekonomi percukaian dan system upah berasaskan Arthasastera; dan Mohd Aiman, Wang d nasal-usulnya: Satu penilaian semula

Kumpulan Matematik dan Fizik ASASI

2 Januari 2014: Dr. Aoinor, Sorotan ruang-masa menurut Hegel

16 Januari 2014: Taufik, Memformalkan realisme/nyataisme dalam fizik

21 Jauari 2014: Taufik, Program pemformalan realisme/neo-realisme

22 Januari 2014: Hazazi, Geometri simlektik sebagai Bahasa indah mekanik klasik

21 Mac 2014: Syamil, Sejarah perkembangan teori haba

Kumpulan Falsafah ASASI

12 April 2014: pertemuan pertama

17 Mei 2014: Pertemuan kedua

21 Jun 2014: Pertemuan ketiga

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Kegiatan Institusi Islam di Malaysia 2014, Jan-Jun

(selain ASASI)

IAIS (sumber: Bulletin IAIS)

Jan, 28-29: International Conference on Shari'ah Objectives (Maqasid Al-Shari'ah) in Mu'amalat and Contracts. Theme: Identification – Classification – Criteria and Applications to Mu'amal

Feb, 11: Public Lecture: "Implementation of Hudud in Brunei Darussalam: Differences between Brunei Darussalam and Malaysia" by YABhg. Tun Abdul Hamid Mohamad

April, 3: Public Lecture: "Islamic Education in the Intellectual Panorama of Turkey's Higher Education: Ottoman Heritage, Recent Developments and Challenges" by Dr. Alparslan Acikgenc

April, 14: Public Lecture: "Peace Making Efforts Among ASEAN Nations" by H.E. Emeritus Professor Dr. Surin Pitsuwan

April, 29: Public Lecture: "Women and Youth in Saudi Arabia: The Current Realities" by Ms. Ni'mah Isma'il Nawwab

Mei, 15: Seminar: "Women's Leadership in Islam" by Professor Dr Mohammad Hashim Kamali, YBhg Datin Paduka Hajah Che Asmah Ibrahim and Associate Professor Dr Raihanah Haji Abdullah

Mei, 22: Public Lecture: "Constructing an Islamic Government and Rule of Law Index" by Imam Feisal Abdul Rauf

Mei, 31: Workshop on "Maqasid al-Shari'ah: Youth and Civil Society: Issues and Challenges" by Dr Jasser Auda

IKIM (sumber: Bulletin IKIM)

April 4: Promoting Waqf as a Mainstream Tool in the National Economic Policy

Jun 26: international conference on urban wellbeing and happiness 2014.

PERSATUAN PERUBATAN ISLAM MALAYSIA

Jun 6-8: Annual Scientific Conference (ASM) 2014. The Current Health Controversies: Islamic Perspective". di Palm Garden IOI Putrajaya, Malaysia .

UIAM

Feb 3-4: 3RD INTERNATIONAL SEMINAR ON INTERFAITH HARMONY & TOLERANCE AND AWARD CEREMONY 2014. Senate Hall, Level 5, Rectorry, International Islamic University Malaysia

Feb 21: FORUM ON WASATIYYAH AND ITS ROLE IN MUSLIM UNITY.Senate Hall, IIUM

Feb 25-26: 7th international WCOMLIS conference, WCOMLIS 2014: World Congress of Muslim Librarians and Information Scientists 2014

Mac 10: SEMINAR ON HOTEL ARCHITECTURE : HOSPITALITY IN ISLAMIC COMPLIANCE

April 17: Interfaith Dialogue "Teaching in Pluralistic Society without Prejudice". Min Auditorium, Kulliyyah of Engineering, IIUM

April 22: The Economic System of Islam. Ibnu Taymiyyah Conference Room, KENMS

USIM

2014, Feb 25-26: 7th international WCOMLIS conference, WCOMLIS 2014: World Congress of Muslim Librarians and Information Scientists 2014.K.L. Anjuran bersama UiTM, PNM, UIAM dan PTAR

2014, April 5: Seminar Rukhsah Ibadah & Isu Fiqh

2014, April 29: the asean endowment seminar 2014/seminar wakaf asean 2014. Enhancing the economy of the ummah through waqf and baitulmal/(memperkasa ekonomi ummah melalui wakaf dan baitulmal)

2014, Mei 20-21: International Conference on Dakwah and Islamic Management (IC DAIM 2014)

LAIN-LAIN

2014, Mac 4-5: International Conference on Arabic Studies & Islamic Civilization. K.L. anjuran ICASIC. KUIS

2014, April 14-15: The 4th Annual International Qur'anic Conference. Centre of Quranic Research (CQR), UM

2014, Mei 19: international Roundtable Conference on Islamic Leadership. Dewan Utama UTM Kuala Lumpur. PERSATUAN SAINTIS MUSLIM MALAYSIA (PERINTIS), Science Development Network Leadership Centre. Universiti Teknologi Malaysia

2014, Mei 20: KL Conference on Shariah & Legal Aspects of Islamic Finance 2014. K.L

2014, Mei 31: 4th International Conference and Exhibition on Islamic Education 2014 (ICIEd2014). K.B

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Laporan Seminar Sains KeIslaman dan Keperibumian 2014 (Jan-Jun)

Dlm Negara

PERSIDANGAN MEJA BULAT 'ISLAM DAN NEUROSAINS'

Anjuran Institut Kefahaman Islam Malaysia 20 November 2013

Sebanyak enam buah makalah yang dibentangkan di Meja Bulat yang tersebut di atas dan lebih kurang 50 -60 peserta hadir .

Pembentang pertama ialah Dr Wan Suhaimi Wan Abdullah (Profesor Madya di UTM) yang bertajuk 'Neurosains dan Hakikat Insan Dalam Islam: Penghujahan Ibn Sina, Al-Ghazali dan Al-Baghdali Tentang Kerohanian Jiwa Insan'

Penghujahan beliau banyak tertumpu kepada hakikat Insan dan sedikit perkaitannya dengan neurosains.

Pembentang yang kedua ialah Dr Mohd Zaidi Ismail (IKIM) yang bertajuk 'Nerosains dan Isu-Isu Asas Agama dan Falsafah'

Penghujahan beliau antaranya menyentuk tentang perkaitan tentang ruh , akhlak , akal dan otak dan sedikit tentang neurosains.

Di antara ulasan-ulasan yang diberikan oleh peserta adalah seperti berikut:

Profesor Jafri iaitu seorang profesor di bidang neurosains dari USM telah memberi komen seperti berikut:

Kedua-dua pembentang kertas kerja tidak membuat rujukan yang secukupnya dalam aspek neurosains bagi membolehkan mereka memberi ulasan yang lebih baik dalam hal perkaitannya dengan beberapa

aspek kerohanian yang ditonjokkan dalam makalah masing-masing. Dengan rujukan yang amat terhad, kedua-dua pembentang kertas kerja ini tidak dapat melihat peranan penyelidikan dalam neurosains dalam perspektif keilmuan yang lebih luas. Dengan itu fungsi neurosains dalam penghujahan mereka hanya tertumpu kepada perkara-perkara seperti ‘amaran’ kepada penyelidik Islam yang terlibat dalam penyelidikan dalam neurosains supaya tidak memisahkan aspek rohani dan jasmani (spiritual dan fizikal). Namun mereka tidak dapat mengaitkan aspek positif neurosains dalam konteks pembangunan intelek umat Islam. Beliau mencadangkan supaya kedua-dua pemakalah itu membuat lebih banyak rujukan dalam aspek neurosains sebelum mengaitkannya dengan aspek-aspek rohani seperti ruh, akal dan aspek-aspek falsafah yang berkaitan dengannya.

Sdr Zahari Othman (penyelidik di bidang PeFikraT=pemberfikiran peringkat tinggi (*HOT = higher-order thinking*)), memberi komen seperti berikut:

Kedua-dua pemakalah gagal mengaitkan aspek kerohanian yang ditekankan dalam makalah masing-masing dengan aspek pembangunan intelek yang boleh diadunkan dengan konsep Islam hasil dari penyelidikan yang dibuat di bidang neurosains. Mereka harus mengupas bagaimana gabungan (kombinasi) konsep Islam dari aspek rohani dapat diadunkan dengan hasil penyelidikan neurosains yang berupa sains liat (*hard science*) untuk membentuk masyarakat Islam yang mampu berfikir secara kritis, kreatif dan inovatif untuk menyelesaikan masalah-masalah yang dihadapi oleh umat Islam masa kini. Namun hujah-hujah yang diberikan oleh mereka hanya banyak tertumpu kepada aspek rohani seperti hakikat insan, ruh, akhlak dan akal; tetapi tidak pula dikaitkan bagaimana fungsi akal sebagai anugerah Allah kepada manusia dapat dipupuk melalui sistem pendidikan Islam itu sendiri untuk membentuk masyarakat Islam yang mampu membudayakan pemikiran dalam kehidupan mereka hasil penyelidikan yang dibuat atau potensi hasil penyelidikan dalam bidang neurosains. Kesimpulannya, kedua-dua pemakalah ini tidak mengupas secara seimbang aspek-aspek rohani dengan aspek-aspek kognitif dan sains fizik. Ini seakan menjadi satu trend pemikiran di kalangan ahli-ahli akademik di bidang pengajian Islam di Malaysia dan mungkin di kalangan masyarakat *OIC*. Ini juga memperlihatkan kepada kita sebabnya sistem pendidikan Islam amat usang dan statik dan tidak membolehkan umat Islam memahami Islam secara mendalam atau secara intelek untuk membolehkan umat Islam bersaing dengan masyarakat Barat. Penekanan melampau terhadap aspek-aspek falsafah yang berkait dengan aspek rohani tidak akan menghasilkan output yang optimum jika perkaitan itu tidak diseimbangkan dengan aspek kognitif di peringkat PeFikraT/*HOT*. Zahari menyarankan supaya diadakan suatu persidangan untuk membincangkan sistem pendidikan Islam di Malaysia supaya dapat dibincangkan dan dirumuskan satu penyelesaian terhadap isu tersebut kerana beliau mendapati kebanyakan penyelidikan yang dibuat oleh mereka di bidang pengajian Islam lebih banyak tertumpu pada aras rohani seperti ruh, akal dan falsafahnya. Namun terdapat satu lompong besar dari segi penyelidikan dalam aspek pemberfikiran, khususnya peFikraT/*HOT* bertunjangan konsep Islam. Mengikut kata Profesor Salam (pemenang Nobel Prize dalam bidang Fizik), terdapat lebih kurang 750 perkataan atau ayat *al-Qur’aan* yang berkait dengan pemberfikiran. Pengabaian dalam aspek pemberfikiran sebenarnya ada kaitan rapat dengan persepsi kebanyakan penyelidik Islam khususnya di bidang pengajian Islam tentang pendidikannya.

Pembentangan ke-3 ialah Profesor IR. Dr Fatimah Ibrahim (Jabatan kejuruteraan Bioperubatan, Fakulti Kejuruteraan, Universiti Malaya bertajuk ‘Neurosains dan Islam: Membentuk diri dengan lebih baik’. Beliau mengenengahkan satu ujikaji/eksperimen yang dibuat di makmalnya untuk menguji perkaitan antara kegiatan/aktiviti otak beberapa sampel pelajar yang melakukan solat dengan kesannya terhadap frekuensi otak. Secara ringkasnya, beliau mendapati gelombang otak pelajar-pelajar ini adalah dalam keadaan tenang.

Namun Profesor Yusof (UKM-Pusat Islam Hadari) tidak bersetuju dengan kajian tersebut kerana beliau berpendapat hasil itu mungkin memberi kesimpulan yang tidak tepat khususnya yang berkait dengan akidah. Hujahnya, mereka yang dalam agama lain juga mungkin merasai ketenangan apabila dalam keadaan melakukan ibadat agama masing-masing. Jawapan yang diberikan Profesor Fatimah kepada komen tersebut ialah hasil penyelidikan itu boleh menjadi satu cara berdakwah bagi golongan muda untuk melihat kepentingan solat dari segi hukum Allah dan dari segi saintifik. Ini suatu jawapan yang tidak begitu menjawab kemusykilan Prof. Yusof itu.

Zahari Othman mencadangkan supaya kajiannya dilanjutkan kepada suatu hal untuk melihat bagaimana bentuk gelombang otak pelajar dalam keadaan sedang menyelesaikan masalah matematik

kejuruteraan dengan menggunakan PeFikraT/*HOT* dan bentuk gelombang otak pelajar dalam keadaan menyelesaikan masalah dalam subjek yang sama dengan menggunakan PeFikrah=Pemberfikiran peringkat rendah (*LOT =Lower-order thinking*) dan mencari gelombang optimum yang akan membolehkan penerapan PeFikraT/*HOT* secara berkesan kepada pelajar-pelajar tersebut. Dalam aspek solat pula dicadangkan bagaimana bentuk gelombang otak pelajar yang bersolat tanpa memahami makna sepenuhnya dengan gelombang otak pelajar yang mengetahui makna dan mampu mentafsirkan ayat-ayat yang dibaca secara PeFikraT/*HOT* , iaitu seperti mampu menganalisis setiap ayat perkataan yang dibaca atau setidak-tidaknya mengukur gelombang otak pelajar yang khusyuk dalam pembacaannya.

Pembentang yang keempat ialah Dr Siti Norlina Muhamad (UTM) bertajuk 'Peranan Neurosains Terhadap Pembentukan Tingkahlaku Remaja Dari Perspektif Psikologi Islam' Sepertilah dengan kedua-dua pembentang makalah yang pertama, beliau gagal mengaitkan akal dengan pemberfikiran dan peranan neurosains dalam meningkatkan fungsi otak sebagai alat untuk berfikir masalah masyarakat khususnya masyarakat Islam. Cadangan penyelesaiannya kepada masalah belia Islam adalah hanya melalui pendekatan PemFikraH/*LOT* dan tidak menyentuh penyelesaian melalui proses pendidikan Islam yang perlu diperbetulkan seperti kepincangan pendidikan Islam yang diamalkan di rumah, di sekolah , di surau, di masjid , TV , radio dan dalam makalah-makalah yang ditulis melalui surat khabar dan media elektronik. Beliau sepatutnya menyentuh tentang beberapa aspek pendekatan pendidikan Islam seperti yang lazim diamalkan dalam pendidikan *al-Qur'aan* yang tidak membantu umat Islam memahami dan menganalisis *al-Qur'aan* dengan mendalam dan secara intelek. Kertas kerjanya juga tidak dapat dilihat bagaimana potensi kajian-kajian dalam bidang neurosains dan sains kognitif dapat menyelesaikan masalah remaja Islam.

Makalah yang kelima dibentangkan oleh Dr Khairul Nizam bin Ismail (Profesor Madya di USM) yang bertajuk 'Pengaruh Neurosains Ke atas Pendekatan Pendidikan Di Malaysia' Beliau menyentuh tentang potensi penyelidikan dalam bidang neurosains pada masa kini dan akan datang dalam proses meningkatkan lagi perspektif penyelidikan dalam bidang pendidikan. Rata-rata peserta merasakan makalah ini baik dari segi penyampaian sambil merujuk kepada penyelidikan terkini yang dibuat oleh negara-negara maju seperti Amerika Syarikat dalam bidang yang berkaitan dengan neurosains dan pendidikan. Namun beliau harus mengembangkan penyelidikannya kepada aspek PemFikraT/*HOT* kerana terdapat perkaitan rapat antara PemFikraT/*HOT* , pendidikan dan neurosains

Pembentang yang keenam ialah Sdr Haji Md Taib bin Mat (Ketua Pegawai Eksekutif/Pengetua Akademi NLP Malaysia) Beliau menerangkan tentang konsep NLP dan aplikasinya dalam pembinaan modal insan. Apa dia NLP? Apa ulasan terhadap makalahnya?

Kesimpulannya, persidangan meja bulat ini membolehkan peserta dan pemakalah saling berkongsi idea dalam tajuk-tajuk yang dibincangkan. Namun persidangan ini tidak membawa banyak makna jika sekiranya tiada rumusan dan tindakan dibuat oleh pihak penganjur untuk membawa kembali peserta dan pembentang makalah untuk membincangkan tindakan selanjutnya hasil perkongsian ilmu antara mereka. Saya rasa ini- lah antara pendekatan dalam proses pendidikan Islam yang berpotensi untuk membolehkan masyarakat Islam mendapat manfaat sepenuhnya daripada hasil wacana-wacana intelektual yang berlaku di kalangan cerdik pandai Islam. Saya berpendapat, segala bentuk persidangan yang berlaku di IKIM ini bukan saja perlu menjadi pencetus idea segar tetapi perlulah juga berperanan menterjemahkan idea-idea segar ini dalam bentuk tindakan melalui mekanisme yang tersusun. Di sinilah peranan yang perlu dimainkan oleh IKIM sebagai organisasi Islam yang terletak di barisan hadapan dalam menyebarkan kefahaman Islam kepada umatnya di Malaysia. Syor ini bertujuan supaya IKIM tidak dilihat hanya berfungsi untuk menghimpun para intelektual Islam untuk berfalsafah sesama sendiri dalam bidang masing-masing tetapi mengabaikan aspek tindakan susulan untuk menterjemahkan ilmu yang ada pada ilmuwan Islam dalam bentuk yang difahami, dihayati demi meningkatkan kualiti hidup bukan saja di segi kerohanian dan kebendaan (material) tetapi juga dari segi tahap pemberfikiran. Bilik-bilik yang ada di IKIM perlu diperguna sepenuhnya untuk mengendalikan seminar/bengkel mingguan dalam membangun pemberfikiran kritis di kalangan

kanak-kanak sekolah, ibubapa dan seluruh lapisan masyarakat. Ini difikirkan perlu kerana kepincangan yang paling ketara di kalangan masyarakat Islam hari ini adalah di segi pengabaian PemFikraT/HOT baik dari aspek pendidikan atau kehidupan harian. Kepincangan pemikiran PemFikraT/HOT ini bukan saja ketara di kalangan masyarakat biasa bahkan di kalangan kebanyakan ahli akademik Islam sendiri dan inilah punca utama sebabnya penyelesaian kepada masalah umat Islam baik dari segi ekonomi, pendidikan dan lain-lain tidak dapat diselesaikan dengan berjayanya. Malah isi jurnal-jurnal yang dihasilkan oleh para ahli akademik kita nampaknya tidak mencerminkan adanya dorongan ke arah penyelesaian kepada masalah masyarakat umat Islam.

Zahari Osman

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LUAR NEGARA

Conference Report: The Dynamics of Legal Development in Islamic Countries – Family and Succession Law.

International Conference of the Max Planck Research Group "Changes in God's Law" From 17 to 19 October 2013 the Max Planck Research Group "Changes in God's Law – An Inner-Islamic Comparison of Family and Succession Law" hosted under the leadership of [Dr. Nadjma Yassari](#) a conference at the Max Planck Institute for Comparative and International Private Law in Hamburg.

The event saw 70 scholars and practitioners from 20 countries travel to the Institute to critically examine developments observed in Islamic countries. The goal of the conference was to identify and elaborate on the significance and functions of the various actors involved in the development of law.

Following the welcoming address of [Prof. Dr. Jürgen Basedow](#), Managing Director of the MPI, the substance of the conference opened with a keynote address delivered by *Prof. Chibli Mallat*, University of Utah – Saint Joseph's University Lebanon. In his talk titled "Breaks and Continuities in Middle Eastern Law after the 2011 Revolutions", Mallat considered in particular the developments in family and constitutional law since the Arab Spring. He characterised the general reform efforts of the last century in family law as a "search for equality". This trend is, according to Mallat, now visible also in constitutional law: the provisions of the new constitutions in Egypt, Tunisia, and Yemen intensively address the equality of all citizens independent of gender or religious affiliation.

The second conference day began with a series of lectures on legal developments in selected Islamic countries (Egypt, Tunisia and Pakistan). These talks served as precursors for three parallel workshops conducted during the afternoon session that more closely examined the various actors involved in the development of law – legislators, parties and the judiciary.

Dr. Nathalie Bernard-Maugiron, Researcher at the Institut de recherche pour le développement and Co-Director of the Institut d'études de l'Islam et des sociétés du monde musulman in Paris, opened the morning session with a lecture on the interpretation of family law terms by Egyptian judges in divorce proceedings. She stressed the difference between the law as it is written and the "law in action" as created by social reality. This discrepancy is exacerbated by judicial practice as the courts of first instance generally do not adhere to higher court rulings in interpreting statutes and legal terms – an example here being the term *darar*, i.e. damage, which acts as a basis of divorce for wives.

Subsequently, *Prof. Monia Ben Jémia* of the Université de Cathage in Tunisia reported on the legal and political consequences of the Arab Spring in Tunisia. She critically observed that the positive

strides made toward greater equality of the sexes, as reflected in the earlier codification and reform of the Tunisian Personal Status Law, have been largely halted by the 2011 revolution and the resulting victory of Ennahda. As an example, one can point to the clear priority given to Islam in the most recent draft Constitution. In her view this represents a privileging of men under family law in a manner contrary to the provisions of CEDAW. In terms of solving this problem, Ben Jémia argued that a return to core Islamic beliefs is needed as well as greater democracy and freedom of expression.

The third speaker in the morning session was *Prof. Dr. Shaheen Sardar Ali* from Warwick University. Ali was recently named as one of the 100 most influential women in Pakistan and is also a recipient of the British Muslims Annual Honours achievement plaque. In her talk she made clear the close connection between Pakistani (family) law and its colonial roots. She depicted in detail the origins and sources of legal plurality in Pakistan and described how the British advanced a new form of Islamic law in India and Pakistan, the so-called “Anglo-Muhammadan Law”.

The afternoon of the second day saw the workshops on legislation, party autonomy and the judiciary take centre stage.

The first workshop, focusing on legislation, was led by *Chibli Mallat* and featured short introductory talks from *Dr. Lorenzo Ascanio*, University of Venice (The Moroccan Mudawwana of 2004), [Dr. Nadjma Yassari](#) (The New Iranian Family Protection Act of 2013) and *Nora Alim*, MPI Doctoral Candidate (Reform through Procedural Law in Egypt). First and foremost, the participants addressed the question whether the codification of law was an effective way of addressing the problems and legal concerns of society. It was concluded that while legal statutes were indeed a primary means of social design, the consequence of inadequate legislative vision – as manifested in piecemeal legislation – was typically a disconnect between legislative intention and the legal and social results actually realised. On the other hand, the main advantage of a state codification is the creation of legal clarity and legal certainty. At the same time, it was asked whether the nationalisation of law is not particularly problematic in Islamic countries, where a state formulation of the law could carry the negative consequence of both the spirit of *ijtihad* and the diversity of Islamic law being lost. The workshop participants observed, furthermore, that the call for the application of Islamic law is always sounded on a selective basis, basically only in respect of family and succession law. Thus the demand to codify Islamic law becomes also a tool through which competing political entities seek legitimisation.

The second workshop, moderated by *Shaheen Sardar Ali*, considered the degree to which parties can shape and advance the law by the exercise of private autonomy. The speakers at this workshop were *Prof. Brian Kritz*, Georgetown University (Alternative Dispute Resolution in Palestine), *Prof. Dr. Annelies Moors*, University of Amsterdam (Dower and Inheritance in Palestine), and [Lena-Maria Möller](#), University of Hamburg – MPI (Extrajudicial Divorce Agreements in the Gulf States). At the centre of the discussion was the question of which prerequisites have to be filled such that the self-regulation of conflicts by private parties corresponds to the needs of society and does not produce further discrimination. The discussion considered various problems such as the social disadvantaging of woman as illustrated by the Palestinian *sulha*. Thus it was seen that procedure framed by party autonomy can be successful only when there is a balanced power relationship between the parties. Under this prerequisite party autonomy can step in as a corrective for inadequate state rules. It was, in particular, argued that social pressure could make in some instances even the enforcement of statutory laws very difficult.

The third workshop was led by *Prof. Dr. Marie-Claire Foblets*, Director of the Max Planck Institute for Social Anthropology, and addressed the role of the judiciary in the development of the law. Lectures were held by Tunisian Judge *Salma Abida* (The Competence of Tunisian Judges in Family Law), by the Deputy Chief Justice of the Supreme Constitutional Court in Egypt, *Dr. Adel Omar Sherif* (“Practical Experiences of an Egyptian Constitutional Court Judge”) and by [Dr. Imen Gallala-Arndt](#), Postdoctoral Research Fellow at the MPI (Approach of the Courts to Interfaith Marriages). The emphasis of the discussion revolved around the impact of judges’ personal characteristics and views on their rulings. One can, as a matter of course, expect that a judge’s personal views will influence the interpretation of indefinite terms. However, the broad discretion given to judges in the Islamic world results in widely ranging decisions on matters of a similar nature: this explains the quite divergent rulings observed in Tunisia. On the other hand, the broad discretion afforded judges has allowed the judiciary to steadily contribute to the advancement and refinement of the law. This is true, above all, in countries such as Egypt, which has a strong constitutional court, or in Pakistan, whose Supreme Court has pronounced highly innovative rulings.

The findings and conclusions of the individual workshops were presented the next day in a plenary session and opened for discussion.
Publication of the papers presented at the conference is envisioned for 2015.

Sumber:
http://www.mpipriv.de/en/pub/research/research_groups/research_group_on_family_and_s/conference_report.cfm

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Conference Report, June 2013

Democracy Standards in an Islamic Context, 23 June 2013

Tripoli, Libya

This report includes a summary of discussion and papers presented at a conference co-hosted by Democracy Reporting International, the Libyan Centre for Strategic & Future Studies and the National Council for General Freedoms & Human Rights, which explored international standards of human rights and democracy in the context of Islamic and Libyan law. Themes included human rights, women's rights, court systems, and the balance of power.

Peinciannya di Internet dng meminta judul di atas

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Legitimate and Illegitimate Violence in Modern Islamic Thought

2-3 September 2013

Institute of Arab and Islamic Studies, University of Exeter

Conference Report

Posted by Robert Gleave on Tuesday, September 17, 2013

Sumber: <http://www.livitproject.net/blog/4th-livit-conference-report>

Discussions about the legitimacy of violence within the Muslim intellectual tradition are not *ONLY* about violence – more often than not these discussions reflect broader debates amongst Muslim scholars. An upsurge in traditionalism, or a movement to reform supposedly decadent practices, or an assertion of a particular doctrinal orthodoxy can all be reflected in the precise discussions around whether this or that act of violence is necessary, or obligatory, or legitimate. Our conference in Exeter reflected this, as modern discussions around violence were dominated by a number of more general interlinked themes, which are challenges to the development of Islamic thought in the modern period. Authority was a recurrent issue in papers and discussions: who can call a jihad, and who can end one – and who legitimates a violent act as lawful? Also, the ambivalence of the text was debated regularly – the variety of textual interpretations hints at the inability of texts to control how they are used – to legitimate violence, or to denounce it. The two are linked, of course. The one who has the authority to interpret effectively controls textual meaning, and hence its ability to act as a legitimating factor. The final, frequent discussion point was the link between the intellectual justification of violence and the contextual understanding of that justification. So discussions of violence in the movements of Hizbullah, HAMAS, the Muslim Brotherhood or al-Qa'ida are difficult to assess outside of their context – more importantly, what counts as violence, and whether there are modes of argumentation particular to it, has been a focus of the LIVIT project generally. It came up in the course of the conference regularly.

These are the general themes we discussed – and all the papers touched on one or more of these notions. We are grateful to Ruud Peters and to Bruce Lawrence for providing such marvellous opening lectures on the two days of the conference. Their contribution set the scene for subsequent discussions. And we are grateful also to the many speakers, some of whom had travelled some distance to participate in the workshop. This was the final LIVIT conference – and this time was held in combination with the Islamic Reformulations project – the team will be working on editing the proceedings, which will be, hopefully, in the form of a three volume set, reflecting the early, middle and modern period themes. The conference contributions have raised the central questions of violence

in Islamic thought – and many have provided details and thorough answers. There is still more work to do, but we hope that the work done to date will help make for better informed future discussions.

<http://democracy-reporting.org/publications/country-reports/libya/conference-report-june-2013.html>

PERSIDANGAN LUAR NEGARA JAN-FEB 2014

2014, Feb 12-14: CFP: III colombian conference on logic, epistemology, and philosophy of science.
Bogota, **Kolombia**

2014, Apr. 17-20: International Conference on Indigenous Knowledge Systems (IKS), in Gauteng,
Afrika Selatan.

2014, Mei 21: New Thinking in Managing Employee Performance. Toronto, Kanada

2014: Jun 28-29: 4th Limat Conference on Indigenous Initiatives for Environment and Developmet.
Ambo, **Habsyah**

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SEMINAR DSBNYA KELAK

Seminar Sains KeIslaman dan Keperibumian Julai 2014 Hingga 2015

Dalam Negara (selain daripada anjuran ASASI)

Sumber: <http://www.conferencealerts.com/malaysia.htm>

IAIS

2014, Julai, 22: RFS: “On the Discarded Image: Reflections on Reading Ibn al-’Arabi” by Dr Saiyad
Nizamuddin

2014, Okt., 1-2: International Conference Developing Synergies Between Islam and Science
& Technology For Mankind’s Benefit

IKIM

2014, Sept 4-5: Seminar Kepustakawanan Islam

2014, Sept: 9: PERBINCANGAN MEJA BULAT “MEMBINA KEMAHIRAN BERFIKIR ARAS
TINGGI DALAM PENGAJARAN DAN PEMBELAJARAN PENDIDIKAN ISLAM”

2014, Nov. 14: Science for sustainable development: Islamic Perspective

PERSATUAN PERUBATAN ISLAM MALAYSIA

Tiada

UIAM

2014, Ogos 15: REMODELLING WAQF AS A SOCIO-ECONOMIC DEVELOPMENT CATALYST
FOR UMMAH. Auditorium, Library

2014, Ogos 19-20: 2ND INTERNATIONAL CONFERENCE ON MANAGEMENT FROM
ISLAMIC PERSPECTIVE (ICMIP2 2014)

2014, Sept. 23 - 25: 5th International Conference on Islamic Jurisprudence in the 21st Century 2014 (ICIJ2014)
 2014, Sept 26-27: the International Seminar on Islamic Advertising 2014 (ISIA2014)
 2014, Okt 20-22: The 2nd International Conference on Creativity and Innovation for Sustainable Development (ICCI 2014)
 2014, Nov 15: SEMINAR ON HOT (HIGHER ORDER THINKING) FOR EFFECTIVE LEARNING. Conference Room, CAC, IIUM Gombak
 2014, Nov 17-19: Participation in the 5th International Conference on Information & Communication Technology for the Muslim World (ICT4M) 2014. Riverside Majestic Hotel Kuching, Sarawak, Malaysia
 2014, Dis 3-4: The International Health Conference IIUM (IHCI) 2014
 2014, Dis 23: PERSIDANGAN MEJA BULAT MENGENAI ISU TRANSGENDER. SENATE HALL, RECTORY BUILDING

USIM

2014, Sept 23-24: the 6th Islamic Banking, Accounting and Finance Conference (iBAF) 2014. Anjuran bersama Faculty of Economics and Muamalat (FEM), Pusat Pembiayaan Pembangunan Waqaf (PPPW), Islamic Finance and Wealth Management Institute (IFWMI), Universiti Sains Islam Malaysia (USIM) and Majlis Agama Islam Negeri Sembilan (MAINS).
2014, Okt 15-16: The International Drug Prevention and Rehabilitation Conference (Prevent 2014)
2014, Nov. 8: the 10th Islamic *Convention* of Entrepreneurship (iCEPS10).

LAIN-LAIN

2014, Julai/Ogos?, 18: 2nd world conference on islamic thought and civilization : the rise and fall of civilization. Ipoh
 2014, Julai/Ogos?, 19: 2nd international conference on management from islamic perspective. Gombak
 2014, Julai, 26: International Conference on Islamic Business, Art, Culture & Communication. Melaka
 2014, Ogos 12-13: Understanding the Islamic perspectives of sustainable development. International Centre for Education in Islamic Finance, Malaysia
 2014, Okt, 1: International Conference: Developing Synergies Between Islam and Science & Technology for Mankind's Benefit. K. Lumpur
 2014, Sept 23: 5th International Conference on Islamic Jurisprudence in the 21st Century 2014, K.L
 = World Congress on Islamic Systems 2014 (WCIS 2014) Bangi
 2014, Nov., 18: The Islamic Teaching of Science: Theoretical and Practical Perspective (SITS 2014). K.Lumpur
 2014, Dis, 8: Seminar of Islamic Quality Management (i-QAM) 2014. Putraja

 2015, Jan 9: International Conference on Green Technology (ICGT 2015) Kota Kinabalu
 2015, Jan 17: 2nd International Conference on Culture, Knowledge and Society Kuala Lumpur
 2015, Mac 9: ICASIC 2015 - international conference on arabic and islamic studies, K.L
 2015, Mac 13: The 2nd International Conference on The Qur'an & Sunnah (ICQS2' 2015): "Revelation and Science In The 21st Century", K.L
 2015, April 24: International Conference on Islamic Finance, Banking and Commerce (ICIFBC), P.Pinang.
 2015, Jun 2: 2nd International Conference on "Multidisciplinary Innovation for Sustainability & Growth" (MISG -2015) Kuala Lumpur, Malaysia
 2015, Jun 9: KL Conference on Shariah & Legal Aspects of Islamic Finance 2015 Kuala Lumpur, Malaysia
 2015, Jun 9: 2015 International Conference on Culture, Languages and Literature (ICCLL2015) Kuala Lumpur, Malaysia
 2015, Julai 8: International Conference On Ethics, Humanities and Education 2015 (ICEHE 2015) Kuching, Malaysia, Malaysia

Luar Negara

- 2014, 30 Julai-3 Ogos: Religion, Ecology, and the Environment in Africa and the African Diaspora conference. **Cape Town**
- 2014, Jul 12-14: 1st Annual *International Islamic Banking and Finance Conference*. Maputo, **Mozambique**
- 2014, Jul. 7-11: 5th International Conference on Ethnomathematics. Chidenguele. **Mozambique**
- 2014, Jul 20-24:
- (1) The International Conference On Principles Of Knowledge Representation And Reasoning. **Vienna**
 - (2) KR 2014 - 14th International Conference on Principles of Knowledge Representation and Reasoning. **Vienna**
- 2014, Ogos 19-23: The Constructionism and Creativity Conference. **Vienna**
- 2014, Ogos, 5-9: The New Thinking about Scientific Realism. Villa Via Hotel, **Cape Town**
- 2014, August 7 - 8: The ICIIES 2014: XII International Conference on Islamic Information and Education Sciences, Vancouver, **Kanada**
- 2014, Ogos 13-14: The Sri Lanka conference on Harnessing Knowledge and Harmonizing Diversities. **Colombo**
- 2014, Ogos 14: International Conference on “Southeast Asian Islam: Legacy and New Interpretation, **Jakarta**
- 2014, Ogos 25-30: The international conference on traditional mathematics. Institute of Mathematics at the Ochanomizu University, **Seoul**. The conference will cover areas like Mathematics Of The “Seki School” Especially Of Takebe Katahiro, Traditional Mathematics In East Asia, Traditional Mathematics Vs. Western Mathematics In East Asia
- 2014, Sept. 19-20: The Kant and the Unity of Consciousness – Conference. Graz, **Austria**
- 2014, Sept. 11-13: th Conference on Language and Technology 2014. **Karachi**
- 2014, Sept. 26-27: Calgary Summit of Philosophers of Science, Calgary, Alberta, **Kanada**
- 2014, Sept. 15: World conference on integration of knowledge business economy, management, cultural, societal, theological and scientific (WCIK 2014). **Bandung, Indonesia**
- 2014, Okt. 7: Second International Conference on Religious Studies, Literature and Culture. **N.York**
- 2014, Okt 12-13: 2nd International Conference on Islamic Applications in Computer Science and Technologies (IMAN 2014). Amman, **Jordan**
- 2014, Okt. 30: The Second Annual Conference of Islamic Economics & Islamic Finance, Toronto, **Kanada**
- 2014, Nov. 5: The First Sharjah International Conference on Islamic Finance: Innovative Instruments, ssues of Implementation and Future Challenges. Sharjah, **Amiriyah Arab Bersatu**
- 2014, Nov. 17: The 5th International Conference on Aceh and Indian Ocean Studies (ICAIOS). **Banda Aceh,**
- 2014, Dis 8: Oxford Symposium on Religious Studies Oxford. **UK**
- 2014, Dis. 8-9: The 2nd International Conference on Arabs' and Muslims' History of Sciences. Sharjah, **Amiriyah Arab Bersatu**
- 2014, Dis. 18-21: The 13th Islamic Countries Conference on Statistical Sciences (ICCS-13). **Bogor, Indonesia**
- 2015, Mac 8-9: 2nd International Conference on World Islamic Studies (ICWIS 2015). **Seoul, Korea Selatan**
- 2015, April 13-15: The British Association for Islamic Studies Conference. University of Edinburgh
- 2015, April 29: Islamic banking and Finance , **London**

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Inna lillahi inna ilaihi raaji‘uun -- Al-Faatehah.

Professor Mazrui, Albert Schweitzer Professor in the Humanities di Binghamton University, NY , meninggal dunia pada hari Ahad, Oktober 12, 2014. Sumbangannya kepada dunia akademik dan umt Ilam khususnya dapat dibaca dalam

https://naaims.org/uploads/Ali_Mazrui_-_Obituary.pdf

Dr. Ashgar Ali Engineer passed away on May 14, 2013. He was a prominent Indian Muslim scholar and activist, internationally known for his work on liberation theology in Islam. - See more at: <http://islamiccommentary.org/2013/05/irfan-engineer-legacy-of-dr-asghar-ali-engineer-obituary-of-an-activist-scholar/#sthash.fxTFdSDr.dpuf>

Abdelhamid Ibrahim Sabra, Professor Emeritus of the History of Arabic Science at Harvard University, passed away on December 18 in Lexington, Massachusetts. Born in 1924 in the Egyptian city of Tanta, he won a scholarship to study philosophy at the nascent Alexandria University. In 1950, the Egyptian government sent him to study at the London School of Economics, where he pursued a doctorate in Philosophy of Science under the supervision of Karl Popper. His dissertation was later published by the Cambridge University Press under the title *Theories of Light from Descartes To Newton*. Sumber: <http://www.muslimheritage.com/article/late-professor-abdelhamid-i-sabra-obituary>

It is with deep sadness and the highest condemnation that I have learned of the news of the passing and martyrdom of **Shaheed Sheikh Muhammad Sa’id Ramadan Al-Bouti** (rehmatullah alaih). Following the outbreak of the Syrian unrest back in March 2011, Bouti criticized anti-regime protesters and foreign backed militants. He urged demonstrators not to follow “calls of unknown sources that want to exploit mosques to incite seditions and chaos in Syria.” Himself from the Sunni school he was a firm advocate for peace between all the groups present in Syria and the wider Muslim world.

In a recent study of the top 500 influential Muslim scholars in the Islamic world by the Jordan-based Royal Islamic Strategic Studies Centre, al-Bouti he was ranked in 27th place.

Sumber: <http://www.lafzmedia.com/obituary-sheikh-albouti/>

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MAKALAH KHAS

Penggunaan Ganti Nama ‘Saya’ dalam Wacana Ilmu Akademik di Malaysia

Fauzi Naeim Mohamed

Universiti Kuala Lumpur-Malaysian Institute of Information Technology

Pendahuluan

Di dalam penulisan ilmu kesenian, kesusasteraan dan kemanusiaan, penggunaan ganti nama pertama (atau dalam Inggerisnya, *first person perspective*) seperti ‘saya’ amat diraikan – terutama sekali di Barat. Ada banyak sebabnya kenapa ia amat digalakkan terutamanya dalam penulisan falsafah atau kesusasteraan. Ini akan saya senaraikan di sini sebentar lagi. Isu ini saya kemukakan di sini kerana bentuk penggunaannya dalam penulisan akademik di Malaysia, tempat saya belajar dan dilahirkan, tidak begitu keadaannya dan ini menyedihkan saya. Bagaimana ini boleh berlaku? Inilah juga yang akan dibicarakan di sini.

Ranah Penggunaan “Saya”

Penggunaan diri pertama ‘saya’ boleh juga diperhatikan dalam suasana lain selain penulisan, seperti filem dan permainan komputer. Di dalam seni filem, terdapat syot filem yang dikenali sebagai *first person view* (secara kasarnya, ‘pandangan diri-pertama’ tapi kadangkala juga kedengaran buah pandangan, BP (POV, *point-of-view*) dan *third person view* (pandangan diri-ketiga). Apabila pandangan kamera berubah dan bertukar menjadi perspektif salah satu wataknya, apabila kita melihat apa yang watak lihat, itu yang kita panggil diri-pertama (*first-person*). Dalam hal ini, kita tidak dapat melihat badan watak yang kita pinjam pandangannya. Pandangan diri-ketiga berlaku apabila kamera menunjukkan badan watak. Ini biasa berlaku dalam syot di Malaysia dan di luar negara.

Penggunaan ganti nama pertama ‘saya’ juga berlaku dalam permainan komputer. Tema biasa yang kedengaran adalah dalam bahasa Inggeris *first-person perspective* atau *third-person perspective*. Permainan komputer 3D seperti Separuh-Hayat (*Half-Life*), yang penuh dengan unsur kekelakan atau elemen futuristik dan makhluk alam lain, adalah bersifat ‘pandangan-pertama’ kerana skrin komputer mewakili pandangan kita yang memainkan watak. Walhal, dalam permainan komputer fantasi *Diablo*, kita nampak tubuh badan watak (atau *avatar*) dan ini dipanggil sebagai *third person perspective* atau ‘pandangan-ketiga.’ Saya sebutkan tentang isu pertama dan ketiga ini kerana ia merupakan peng gayaan pandangan yang berlaku bukan sahaja dalam penulisan tetapi dalam media lain. Sekiranya ia berlaku, kenapa tidak ia berlaku dalam penulisan akademik? Telah terus terang kita boleh perhatikan bahawa penggunaan ‘saya’ atau ‘aku’ berlaku dalam penulisan kreatif seperti sastera, novel, cerpen, puisi, pantun dan sebagainya. Seharusnya fenomena ini juga boleh turut sama berlaku dalam penulisan akademik di Malaysia ini, yang masih lagi dahagakan penulisan ilmu kemanusiaan yang tinggi nilainya. Apakah hanya penulisan kreatif sahaja dibenarkan menggunakan kata ganti pertama? Adakah hilang martabat penulisan yang menggunakannya? Sudah pasti tidak. Saya amat faham sangat bahawa terdapat larangan serta penapisan tentang penggunaan ‘saya’ yang berlaku secara berleluasa di universiti dan institusi pendidikan di Malaysia. Tidak mengapalah kalau tidak digunakan bahasa ‘aku’ kerana ia mungkin nampak agak kasar. Tidak mengapa juga kalau tidak dipakai ‘patik’ kerana ini menimbulkan kejanggalan tentang orang yang membacanya serta isu lain seperti kejarangan penggunaannya di luar istana.

Apa yang Berlaku?

Sebenarnya, apa yang berlaku ialah para akademik ini, yang dilarang dan melarang menggunakan kata ganti-nama pertama, mempelajarinya dalam bidang sosial sains dan mungkin terutamanya dalam sains dan teknologi, dengan suatu bentuk ideologi yang menggalakkan penapisan pincang atau *bias* supaya menonjolkan kebolehpercayaan (*reliability*). Bagi mereka, menggunakan frasa ‘saya’ hanya akan menyebabkan berlakunya ilmu yang serong dan ketidakadilan kepada pengarang penulisan akademik tersebut. Kadang-kadang mereka ini tidak sedar bahawa ilmu yang mereka gunakan ini boleh jadi sudah reput dek zaman. Agaknya masa mereka belajar kedoktoran dan sarjana dahulu, inilah ilmu yang ditekankan oleh mentor mereka sehingga terbawa-bawa apabila mengajar anak murid mereka. Daripada bersifat terbuka lagi fleksibel, mereka kini jadi begitu tegar atau *rigid* sekali. Apabila kita cakap bahawa di Barat sudah biasa menggunakan bahasa ‘saya,’ mereka akan bidas balik itu ialah Barat, kita orang Malaysia ikut acuan Malaysia; ataupun: Di Barat juga melarang pakai kata ganti pertama ‘saya’! Yang peliknya, ilmu ini mereka ilhamkan daripada Barat! Gaya metodologi kajian, peraturan kualitatif atau kuantitatif ini sebenarnya datang daripada acuan Barat! Malah apabila dilihat balik, ilmu Barat sendiri berupaya menyediakan ruang untuk penggunaan ‘saya’ dalam acuan yang mereka sediakan. Ya, betul: Ada sarjana di barat yang melarangnya, tetapi ada juga yang menggalakkannya. Ini bergantung kepada subjek *apa* yang dikaji. Para sarjana Barat sendiri sedia maklum terdapat jurang dalam penyediaan sistem pendidikan. Yang seni itu ada caranya dan yang kejasmanian atau fisis itu ada pendekatannya. Tidak perlulah dipiawaikan atau *distandardisasikan* kesemuanya. Di Malaysia, kita suka *standardization*!

Kenapakah di Malaysia pembelajaran tentang kesenian dan kesusasteraan mesti melihat dan dilihat dalam ruang kanta metodologi sains semata-mata? Apakah lemahnya tradisi dan kesejarahan kesenian itu sendiri, sehingga ia terpaksa pergi meminjam pengayaan metodologi sains? Apakah dengan menggunakan kata ganti-nama ketiga seperti ‘penulis’ atau ‘pengarang’ atau ‘pengkaji’ maka dengan ini kajian yang dilakukan adalah lebih sistematis lagi terukur? Saya amat faham bahawa ini (mungkin) diperlukan dalam kajian sains, tetapi apakah gaya ini begitu hebat sampai mengesankan hingga kepada ilmu kemanusiaan seperti sejarah, catan, senibina, pendidikan agama dan sebagainya?

Saya beranggapan bahawa terdapat nilai *imperialistik* yang berlaku dalam penulisan akademik di Malaysia. Ia telah menjajah dan tanpa kita sedari, telah menjajah dengan penuh lamanya lagi mendalamnya sehingga kita sendiri tidak tersedar dengan relevansi sistem bahasa penggantian diri. Apakah semuanya perlu diukur? Pemikiran positifisme (*positivism*) yang dibawa oleh Auguste Comte 200 tahun dahulu, yakni pendekatan yang bersetuju meletakkan setiap informasi kajian *perlu* berasal daripada nilai-nilai matematik dan logik seperti telah mencengkam duniawi kesarjanaan di Malaysia. Hasilnya, nilai intuitif dan introspektif dipinggirkan. Elemen pentahkikan atau ‘penentusahan’ (*verification*) menjadi pokok utama dalam pengumpulan data. Kita kena faham bahawa metodologi sains melibatkan satu bentuk pendekatan yang menyebabkan perlunya ada objektif yang bukan sahaja boleh diukur dengan keputusan kajian tetapi *mesti* diukur. Terdapat elemen pembuktian dan kesaksian yang mesti diberikan untuk memberi ukuran yang lebih baik lagi jaya. Soalan yang terbaik ialah: Apakah boleh diukur *semuanya* di dunia ini? Apakah boleh diukur makna ‘kefahaman’? ‘Karisma’? ‘Senilukis’? ‘Keyakinan’? ‘Kepercayaan’? ‘Pandangan’? Apakah boleh dibuktikan kewujudan Tuhan? Bagaimana pula dengan nilai-nilai kemanusiaan yang kita sedia terfaham tetapi mengambil masa dan bahan yang agak merumitkan untuk membuktikannya? Apakah Tuhan boleh dibuktikan? Sekiranya saya percaya kepada Tuhan – dan memang saya percaya kepada Tuhan Allah – apakah bentuk metodologi yang saintifik yang mampu untuk mengukur pernyataan tersebut? Bagaimanakah tatacara eksperimen yang boleh dipraktikkan? Apakah ada sistem-sistem moden di dunia ini yang boleh membuktikan ‘kepercayaan’ saya atau ‘Allah’? Jawapannya tiada, tetapi semua manusia mempunyai fakulti dalam diri mereka untuk memilih untuk percaya atau tidak. Kalau ada sistem yang boleh membuktikan kewujudan Allah, sudah lama para Rasul dan Nabi-Nabi Allah dapat menunjukkan Allah kepada pengikut dan musuh mereka. Apa yang mereka mampu, ialah melalui mukjizat yang di luar logik lagi akal, ialah mempamerkan keesaan dan kebesaran Allah; menerusi tongkat Musa, menerusi persembahan Ibrahim yang hidup selamat selepas dibenam dalam api yang menjulang, melalui bah yang hebat yang melanda di zaman Nuh, dan sebagainya.

Sekiranya Tuhan dapat dibuktikan sudah lama para saintis yang mengkaji ilmu biologi, kosmologi, kejuruteraan, kimia, dapat bertemu dengan satu bentuk metodologi, sehingga dapat berhujah, nah! Ini dia Tuhan yang kita cari selama ini! Memandangkan ini terhasil daripada

eksperimen, kita boleh ulangi proses tersebut! Tetapi apakah sepanjang evolusi saintifik yang bergema sekarang ini dapat buktikan? Tiada!

Barangkali saya sudah meleret dan tersasul: Apa kaitan kajian ketuhanan dengan isu penggunaan kata-ganti pertama dalam kajian? Barangkali ada kaitannya; boleh jadi tiada kaitannya. Kalau dicerap dalam suasana keintertekstualan atau intertekstualiti, sebenarnya semuanya ada kaitan. Semuanya ada petanda yang berjangkit antara satu dengan lain, yang mempunyai hubungkaitnya dalam struktur naratif dan di sebalik teks ini, kita berupaya membaca ideologi penulis. Akan tetapi apa yang saya benar-benar maksudkan ialah permasalahan ukuran dalam objektif dan keputusan: Tidak semuanya mampu diukur walaupun kita mampu mengkaji setiap satu. Sekiranya tiada metodologi sains yang berupaya memberikan kesan yang baik terhadap pernyataan pembuktian ketuhanan (dan ilmu kemanusiaan yang subjektif), bukankah ini bermaksud metodologi bersaintifik juga mempunyai kelemahannya. Sekiranya ini berlaku, kenapakah semuanya perlu keesahan atau *validity*? Oh. Saya teringat. Untuk memastikan tiada campurtangan personal oleh individu yang bernama ‘penulis.’ Ini jugalah salah satu penyebabnya kenapa ganti-nama ketiga ‘penulis’ dan ‘pengkaji’ diraikan. Perkara sebegini, barangkali sesuai untuk melakarkan laporan eksperimen pertembungan bahan kimia A dan mineral B dalam makmal, namun, apabila digarapkan dengan permasalahan seperti “Apakah bentuk pengalaman yang dijiwai oleh para jururawat yang bekerja di waktu malam di Institut Jantung Negara (IJN),” kerangka awal tadi tidak dapat menembusi intipati *refleksi* yang amat perlu dalam membicarakan isu pengalaman jururawat ini.

Kesan melarang penggunaan ‘saya’ atau ‘I’ dalam penulisan yang seawalnya adalah untuk menjadikan penulisan lebih objektif (kononnya penulis tidak layak bersuara dan perlu duduk di samping; biarkan data berkata!) boleh mengakibatkan penyekatan kepada wibawa atau autoriti penulis. Ini sebenarnya boleh dilihat sebagai cengkaman politik di alam akademik yang kononnya mahukan bersifat objektif. Apakah benar-benar keobjektifan tercapai; atau cuma memastikan penulisan ‘kelihatan-objektif?’ Kesannya larangan bahasa ‘saya’ menyebabkan terdapat tekanan kepada penggunanya. Larangan itu memencilkan mereka yang mahu menulis menggunakan kata ganti-nama diri pertama. Malah, larangan itu mencuri peluang daripada mereka yang mungkin berminat untuk menggunakannya. Lebih teruk lagi, doktrin itu akan (dan telah) melahirkan generasi demi generasi yang akan meneruskan perjuangan ‘kebenaran’ ini. Saya mengagak kurang daripada 0.01% disertasi pelajar sarjana dan kedoktoran di seluruh Malaysia yang menggunakan ganti-nama pertama ‘saya.’ Ini sebenarnya hipotesis saya, dan belum lagi terukur. Para pembaca yang berminat dengan pernyataan ini (untuk menyangkal atau tidak) digalakkan dengan segera untuk membuat kajian perihal penggunaan kata ganti diri pertama di universiti Malaysia. Silakan! Topik ini amat menarik dan terbuka untuk semua. Saya tidak terkejut jika kajian dibuat, mungkin angka ini lebih kecil lagi! Boleh jadi peminat pandangan diri-ketiga (*third-person perspective*) tidak sabar-sabar untuk menyerang penulisan ini untuk menundukkan melalui kekuatan angka besar pengguna kata ganti nama ketiga. Dialu-alukan! Satu petikan lagi radikal oleh Gesa Kirsch, seorang sarjana feminis, amat elok direnung dan difikirkan:

...omitting the authorial I is a rhetorical strategy that can be (and has been) used to turn opinions into truth, to silence women and other marginalized groups, and to trivialize their concerns.... [T]he uses of an authorial I (or lack thereof) have social, moral, and political consequences for which authors bear responsibility (1994: 382).

...meninggalkan kepengarangan ‘saya’ ialah strategi retorik yang boleh (dan telah) digunakan untuk menukar pendapat kepada kebenaran, untuk mendiamkan wanita dan kumpulan terpinggir yang lain, dan untuk meremehkan kepentingan mereka... penggunaan wibawa ‘saya’ (atau ketiadaannya) mempunyai kesan sosial, moral, dan politik yang penulis bertanggungjawab. [terjemahan saya].

Lihat bagaimana peminggiran bahasa ‘saya’ dipetik dalam suasana ideologi di atas; kewujudannya (atau tidak) memberi kesan yang lebih besar sehingga menjerumuskan tanggungjawab penulis sebagai ilmuwan masyarakat. Di sini kita boleh merasai bahawa menggunakan kata ganti-nama ketiga bukanlah bererti ia adalah lebih neutral; ia juga turut memainkan peranan dalam memberi kuasa kepada penulisnya untuk meminggirkan dan lantas merendahkan pendapat yang berbeza dengannya.

Kepentingan menggunakan “saya”

Di sini saya coretkan beberapa perkara penting yang dapat mengesankan penulisan apabila menggunakan ‘saya.’

1. Teks akan nampak lagi personal lagi rapat dengan penulis. Ini amat berguna dalam penulisan seperti kes kajian terutama apabila penulis tersebut terlibat secara langsung dalam kajian yang dilakukannya.
2. Menggunakan ‘saya’ meyebabkan kemunculan penulis lebih tegas lagi tertonjol dalam teks. Barangkali, ini yang positifisme cuba elakkan dalam kajian sains dan teknologi, tetapi ‘saya’ amat berguna dalam wacana ilmu falsafah atau perundangan. Ayat seperti “Hujah saya seperti berikut...” lebih menampakkan wibawa penulis daripada ayat “Hujah penulis seperti berikut...” Dengan cara ini, kita seperti berucap secara langsung dengan khalayak/audien.
3. Apabila menceritakan tentang pengalaman pengkaji, bahasa ‘saya’ memberikan dampak/impak yang jujur dan selalunya kelihatan terlindung dalam seliput bahasa ‘penulis.’ Pembaca akan tersedia maklum bahawa yang menulis itu mempunyai sakhsyah/personaliti dan bukannya suara yang hilang dek kejamaan pihak ketiga. Ini memperkasakan bahawa penulisan itu ‘saya’ yang punya bukannya pihak ketiga.
4. Kadang-kala, kata ganti-nama pertama ‘saya’ memberikan kesan kepada *kedudukan* penulis dalam warkah berkenaan. Gaya itu menguatkan lagi hujah dalam penulisan dan menjernihkan perspektif penulis tersebut.

Dalam wacana falsafah, terdapat penekanan penggunaan bahasa ‘saya’ yang amat berleluasa. Sila lihat penerbitan jurnal atau buku falsafah yang diterbitkan terutamanya daripada Barat. Sila jengokkan nukilan daripada pemikir tersohor seperti Pierre Bourdieu, Søren Kierkegaard, Michel Foucault, Martin Heidegger, Maurice Merleau-Ponty, Hans- Georg Gadamer, Ludwig Wittgenstein, Richard Rorty dan banyak lagi. Mereka begitu ramah menggunakan perkataan ‘saya.’ Sila lihat juga terbitan tesis dan disertasi pelajar di Barat. Tiada masalah pun bagi para pelajar yang ingin menggunakan ‘saya’ terutama dalam subjek ilmu kemanusiaan. Dalam nota yang bertajuk ‘*On writing philosophical essays: Some guidelines*’ oleh Richard G. Graziano (2006), beliau menyebut:

“...it is not only permissible to use the first-person pronoun ‘I’ (or plural ‘we’) in your paper; in some cases, it is essential. Philosophical essays often involve the giving and defending of arguments for positions and claims that you take there to be good reason(s) to accept or not accept.”

...bukan sahaja ia dibenarkan untuk menggunakan ganti-nama ‘saya’ (atau ganti-nama jamak ‘kami’) di dalam artikel anda; dalam sesetengah kes, ia amat penting. Esei-esei falsafah selalunya melibatkan memberi dan mempertahankan hujah untuk posisi dan dakwaan yang anda bawa atas sebab yang betul untuk menerima atau tidak terima [terjemahan saya].

Kita boleh lihat banyaknya penggunaan yang sepadan dengan ‘saya’ dalam karya Wittgenstein seperti *Philosophische Untersuchungen* (Inggeris rasmi: *Philosophical Investigation*, 1953); ini karya ilmu yang amat berpengaruh yang mencambahkan beribu-ribu naskhah ilmu lain di serata dunia. Sekiranya *Philosophische Untersuchungen* ialah buku moden, cuba kita perhatikan pula buku yang lebih lama lagi yang tidak kurang pengaruhnya seperti *Meditations on First Philosophy* (Latin asal: *Meditationes de prima philosophia*, 1641) oleh René Descartes (1596-1650), pemikir dan ahli matematik Perancis. Cuba perhatikan betapa melambaknya perkataan ganti-nama pertama ‘saya’ di hampir setiap muka surat! Ini pemikir yang sama yang terkenal dengan pernyataan wujudiah “*Cogito ergo sum*” (Melayu: “Aku fikir, maka aku ada”). Kalau mahu lebih lama lagi, mari kita toleh ke zaman Yunani/Greek klasik, karya Aristoteles/Aristotle (384 SM – 322 SM) yang bertajuk *Metaphysics* (atau dalam bahasa Yunani/Greek asalnya, transliterasi Ruminya, *Ta meta ta fusika*). Sila lihat, sebagai contoh yang teramat kecil, dalam *Metaphysics*, Buku 1, halaman 991b 10-20, di tempat beliau guna

‘λέγω’ (rumi: legō), yang membawa makna ‘saya maksudkan’ atau ‘saya pilih.’ Aristoteles, yang juga dikenali sebagai (*al-mu'allim al-awwal*,’ atau ‘Guru Pertama’) oleh sarjana Islam seperti Al-Farabi, tidak segan menggunakan ‘saya’ apabila perlu, terutama apabila terasa *harusnya* penegasan seorang penulis dalam pernyataan. *Metaphysics* Aristoteles ialah buku ilmu ontologi terkenal yang mempunyai usia yang melebihi 2000 tahun dahulu. Daripada sini sahaja kita dapat perhatikan bahawa penggunaan ‘saya’ dalam teks sememangnya mempunyai sejarah yang panjang lagi besar tradisinya.

Penggunaan sistem metodologi akademik sudah jadi macam satu fenomena yang menyekat ‘siapa’ yang mengutara metodologi berkenaan. Sebab itulah adanya pergerakan intelektual seperti *critical theory* (teori kritis), *poststructuralism* (pasca-strukturalisme) dan *postmodernism* (pasca-modernisme) yang mahu merayakan bukan sahaja ‘siapa-itu-penulis’ tetapi juga ‘siapa-itu-pembaca’ dalam teks. Tidak kira siapa penulis tersebut, melalui pembacaan dan analisis kritis, dapat dicium baunya kelas dan ideologi penulis. Malah, dalam esei *The Death of the Author* (1968) oleh pemikir Perancis bernama Roland Barthes, beliau mahu meraikan pula Sang Pembaca; golongan yang bagi beliau penyebab utama kenapa teks menjadi begitu aktif dalam memberikan makna yang pelbagai. Sudah pasti kebergantungan kepelbagaian makna teks merujuk sejauh mana pengkayaan sejarah pembacaan kita dan budaya sekeliling kita.

Dalam ilmu falsafah, terdapat cabang ilmu yang bergelar *fenomenologi*. Ini satu bidang ilmu yang mengkaji struktur kesedaran dan kefahaman yang dialami daripada sudut perspektif orang-pertama. Ia mengkaji isu kehasratan kita kepada objek yang kita alami, dan bagaimana ia terzahir dalam pengamatan kita. Ini satu kajian yang *amat* mementingkan pengalaman pengkaji. Justeru, penggunaan ‘saya’ di sini adalah jauh lagi penting daripada bahasa ‘penulis’ kerana fenomenologi menitikberatkan ‘siapa’ yang bercakap. Menggunakan kata ganti-nama ketiga ‘penulis’ akan menekankan pengkaji daripada lebih rapat dengan objek yang dicerapkannya. Fenomenologi ini satu cabang ilmu falsafah *kontinental* (yang bermula di Eropah), terutamanya di Jerman dan kemudiannya di Perancis. Ilmu falsafah kontinental ini, yang bermula lebih kurang kurun 19 hingga 20, sebenarnya ialah satu pergerakan yang bergerak melawan arus dengan falsafah *analitika* (yang banyak berasal daripada negara berbahasa Inggeris seperti England, Amerika, Kanada dan Australia). Walaupun kedua-dua pergerakan intelektual ini berbeza dari segi asas perdebatannya, masing-masing seia sekata menggalakkan penggunaan ganti-nama pertama. Tidak jadi masalah. Yang masalahnya cumalah subjek, cara dan gaya mengumpulkan dan menghujahkan masalah. Secara amnya, falsafah kontinental ini amat mencurigai nilai-nilai *saintisme*; satu bentuk pandangan yang menghujahkan bahawasanya hanyalah pendekatan sains kesemulajadian *sahaja* paling terjitu dalam memahami fenomena.

Sangkalan Tradisi Format Rujukan

Kadang-kala, kalau ditanya kenapa bahasa ‘saya’ tidak dibenarkan, para sarjana tertentu ini menjawab bukan perihal mereka mahu bagi atau tidak, tetapi format rujukan tidak membenarkannya. Apakah benar ini berlaku? Mari kita lihat ke dalam format kajian, yakni sistem rujukan akademik. Mari kita perhatikan sejenak sistem APA (*American Psychological Association*) yang biasa dan agak popular dipakai oleh para akademik di institusi tinggi Malaysia apabila mereka menulis kajian mereka. Dalam situs *Purdue Online Writing Lab*, dalam segmen *APA Stylistics: Basics*, ini yang diberitahu:

When writing in APA Style, you can use the first person point of view when discussing your research steps (“I studied ...”) and when referring to yourself and your co-authors (“We examined the literature ...”).

(Dipetik terus daripada <http://owl.english.purdue.edu/owl/resource/560/15/>)

Apabila menulis di dalam gaya *APA*, anda boleh menggunakan ganti-nama pertama apabila membincangkan langkah kajian anda (“Saya mengkaji ...”) dan apabila merujuk kepada diri anda dan penulis-bersama (“Kami mendapati kesusasteraan ...”).

[Dipetik daripada <http://owl.english.purdue.edu/owl/resource/560/15/>. Terjemahan oleh saya].

Ini jelas menunjukkan kepada para penulis akademik bahawa tiada apa masalahnya menggunakan ganti-nama pertama 'saya' atau 'I.' Format *APA* amat menggalakkan suara aktif (*active voice*). Sayajangkakan bukanlah semua jabatan di semua universiti di Malaysia tidak membenarkan penggunaan 'saya'; sebagai contoh, di jabatan kajian Inggeris di beberapa universiti, *pasti* ada beberapa pensyarah dan profesor yang tiada masalah dan bersifat terbuka dalam membenarkan para pelajar di bawah mereka menggunakan 'I.' Barangkali mereka ini telah terdedah dengan isu-isu teori kritis, Marxisme, feminisme, pasca-kolonialisme, dan bacaan mereka lantas rapat dengan perkembangan keserjanaan terkini yang berlaku di Barat. Saya juga yakin ada juga ahli akademik di jabatan dan pusat lain yang mempunyai pemikiran yang serupa yang amat terbuka dalam suasana sebegini. Namun, mereka ini, saya perhatikan secara sekilas, amat segelintir.

Adakah *benar* para saintis tidak digalakkan menggunakan suara aktif (*active voice*) di dalam penulisan jurnal akademik? Di dalam jurnal terbitan *Nature*, antara terbitan saintifik yang tersohor sekali di UK dengan 3 juta pembaca dalam talian (*online*), penggunaan suara aktif amat digalakkan. Mari kita petik daripada laman situsnya:

Nature journals prefer authors to write in the active voice ("we performed the experiment...") as experience has shown that readers find concepts and results to be conveyed more clearly if written directly.

(http://www.nature.com/authors/author_resources/how_write.html)

Jurnal *Nature* lebih gemar penulis untuk menulis di dalam suara aktif ("kami melaksanakan eksperimen...") kerana pengalaman menunjukkan bahawa pembaca mendapati konsep dan keputusan disampaikan dengan lebih jelas sekiranya ditulis secara langsung.

[Dipetik daripada http://www.nature.com/authors/author_resources/how_write.html.

Terjemahan oleh saya].

Jurnal-jurnal *Nature* mempunyai keasanaan (*ranking*) yang tinggi dengan pemarkahan faktor indeks (diukur dalam Thomson *ISI*) sebanyak 42.351 pada tahun 2013. Nombor-nombor *citation* sebegini sememangnya amat memberahikan para saintis dan teknologis. Sekiranya jurnal sebegini tiada masalah dengan suara aktif, kenapa pula suara aktif masih dikongkong di universiti di Malaysia? Dalam bidang penulisan falsafah dan sastera Barat kita sedia maklum tiada masalah dalam penyebutan 'saya' atau 'I.' Bagaimana pula kajian falsafah dan sastera di Malaysia? Kenapa tidak diraikan *jiwa* ganti-nama 'saya'? Kita boleh perhatikan juga cadangan penggunaan ganti-nama pertama oleh pusat penulisan *University of North Carolina at Chapel Hill*, America dalam nota bertajuk "*Should I use 'I'?*" supaya para pembaca dapat membaca halaman tersebut dengan lebih mudah lagi tepat:

Although there are certainly some instructors who think that these rules should be followed (so it is a good idea to ask directly), many instructors in all kinds of fields are finding reason to depart from these rules. Avoiding "I" can lead to awkwardness and vagueness, whereas using it in your writing can improve style and clarity. Using personal experience, when relevant, can add concreteness and even authority to writing that might otherwise be vague and impersonal.

(Sumber: <http://writingcenter.unc.edu/handouts/should-i-use-i/>).

Walaupun pastinya terdapat beberapa pengajar yang memikirkan peraturan sebegini sepatutnya diikuti (ia adalah lebih baik untuk bertanya terus), ramai pengajar di dalam pelbagai bidang mencari sebab untuk lari daripada peraturan ini. Mengelakkan 'saya' boleh membawa kepada kejanggalan dan kesamaran, manakala menggunakannya di dalam penulisan anda akan meningkatkan gaya dan kejelasan. Menggunakan pengalaman peribadi, apabila berkaitan, akan menambahkan kekuatan dan malah wibawa terhadap penulisan yang mungkin samar dan tidak mesra [Sumber: <http://writingcenter.unc.edu/handouts/should-i-use-i/>. Terjemahan saya].

Pandangan Pinggiran

Pernah saya bincangkan isu kata ganti-nama pertama ini dengan Dr. Shaharir Mohamad Zain (Felo Penyelidik Kanan Universiti Malaya, juga bekas Profesor Matematik di Universiti Kebangsaan Malaysia). Saya hujahkan tentang pentingnya penggunaan kata ganti-nama pertama ‘saya’ ini dengan beliau walaupun beliau agak keberatan dengan penggunaannya. Walaupun sedemikian, jawapan beliau tentang isu ini agak menarik dan wajar diputarakan di sini. Katanya, isunya bukanlah pasal konvensyen akademik biasa atau ilusi ketelusan kajian tetapi penggunaan bahasa ‘saya’ baginya nampak lagi... gah, seperti membesarkan diri. Beliau memilih ganti-nama pertama jamak eksklusif, ‘kami,’ bagi mewakili ‘penulis’ kerana ganti nama ini dianggapnya lebih lembut – merendahkan diri – dan sesuai dengan jiwa pembaca bahasa Melayu di Malaysia dan Indonesia. Elok juga ada alternatif sebegini. Saya tiada masalah dengan ‘kami’ walaupun nampaknya menjadikan jamak (*plural*) kepada penulis tunggal. Mungkin beliau menjawab, bahasa Melayu tidak begitu patuh dengan kejamakan dan ketunggalan, lebih-lebih lagi apabila dibandingkan dengan kesopanan dan budi pekerti. Ada betulnya sekira dilihat dalam konteks *kesopanan*, namun sebegini, saya kira perkataan ‘saya’ juga boleh bersifat sopan; ia bergantung kepada tempat perkataan itu berada dalam pernyataan atau perenggan di mana ia berada.

Kalau dibiasakan penggunaannya dalam penulisan akademik, saya yakin perkataan ‘saya’ menjadi biasa dan tidak akan menimbulkan polemik kejanggalan atau kesopanan itu. Antara ahli akademik lain yang saya kenal pasti meraikan kata ganti nama ‘kami’ termasuklah Dr. Mohammad Alinor bin Abdul Kadir (Akademi Kajian Ketamadunan) dan Dr. Ruzaiqa Omar Basaree (Felo Penyelidik Pusat Budaya UM). Barangkali ada lagi ahli akademik lain yang menggunakan ‘kami’ bagi mewakili perseorangan, namun saya jangkakan bilangan ini masih lagi kecil.

Bukanlah saya mahukan setiap perenggan dalam penerbitan di Malaysia penuh dengan penggunaan kata ganti-nama pertama ‘saya,’ tetapi cukuplah dengan pengiktirafan bahawa tiada masalah dalam penggunaan ‘saya’ terutamanya dalam penerbitan jurnal akademik, laporan atau disertasi di Malaysia sama ada di dalam IPTA atau IPTS. Kadang-kala, apabila terlalu banyak sangat ‘saya’ boleh merosakkan pula kepada pernyataan pengkaji. Penggunaannya kena berpada-pada. Sama macam makan – ia memberikan tenaga namun jikalau terlebih nanti padah pula kepada kesihatan diri. Daripada dirisaukan sangat tentang penggunaan ‘saya,’ bukannya lebih baik lagi enak dilihat subjek di mana perkataan ‘saya’ ini timbul? Saya amat yakin bahawa lokasinya dalam perenggan dan tajuk biasanya tidak menimbulkan masalah; sebab masalah yang selalu timbul, yang banyak memeningkan pensyarah atau akademiawan, ialah *pengutaraan kandungan keseluruhan* makalah atau buku tersebut. Bab ini, saya kira, masalah universal!

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