

Ruang Lingkup Ajaran Islam Aqidah Syariah Dan Akhlak

DEVELOPMENT OF A SHARIA BASED ISLAMIC SOCIETY BETWEEN INDONESIA AND MALAYSIA Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023) Muslim Sectarianism versus the De-escalation of Sectarianism in Malaysia ISLAMIC FINANCE BANKING SYSTEM The Official Indonesian Qur'ān Translation The Divine Bureaucracy and Disenchantment of Social Life Islam Embedded Freedom of Religion, Apostasy and Islam Islam & Islamisation Towards the Development of Hadhari Society in Malaysia Gender, Muslim Laws and Reproductive Rights Hi Tech and Hi Touch in Developing Nations Memperkasa pendidikan usuluddin Sejarah perkembangan pentadbiran agama Islam Johor Ilmu dan kecemerlangan dari perspektif Islam Islam di Nusantara, khususnya di tanah Melayu Islam di Borneo Suara muhammadiyah Qarar Pesantren dan transformasi sosial Santoso, Wahyi Busyro, Azwan bin Abdullah, Nurul Ain Hazram, Puti Febrina Niko, Fairuz A'dilah Binti Rusdi, Yohan Kurniawan, Salman, Deprizon, Sriwahyuni, Mualimin Mochammad Sahid, Nik Rahim Nik Wajis, Mohamad Ismail Mohamad Yunus, Nurliyana Shahira Binti Baharli, Che Zuhaida Saari, Radhiyatul Fithri, Baidarus, Nur Fitriyana, Ajeng Safitri, Novi Andriani, Putri Jamilah & Rika Septianingsih Triono Ali Mustofa Mohd Faizal Musa Sudin Haron, President Fadhli Lukman Maznah Mohamad Farish A. Noor (Farish Ahmad Noor) Abdullah Saeed Isabelita Solamo Antonio Al-Jufri Mohd. Sahri Abd. Rahman Abdullah Ishak (Haji.) Firdaus Abdullah Hassanal Bolkih Mu'izzaddin Waddaulah (Haji, Sultan of Brunei) Hasbi Indra

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Faizal Musa Sudin Haron, President Fadhli Lukman Maznah Mohamad Farish A. Noor (Farish Ahmad Noor) Abdullah Saeed Isabelita Solamo Antonio Al-Jufri Mohd. Sahri Abd. Rahman Abdullah Ishak (Haji.) Firdaus Abdullah Hassanal Bolkih Mu'izzaddin Waddaulah (Haji, Sultan of Brunei) Hasbi Indra

Islam as a religion and way of life continues to undergo fascinating dynamics and advances in the quickly evolving age of globalization due to historical social political and cultural influences. Sharia based Islamic civilizations have developed differently in different nations as the two Muslim majority nations in Southeast Asia, Indonesia and Malaysia, have distinct experiences integrating sharia into national and social life with a focus on important topics such as the Islamic legal system, governmental regulations, the function of religious organizations, and the reaction of the populace to the application of sharia. This book seeks to shed light on the evolution of sharia based Islamic communities in Indonesia and Malaysia. One of the main topics covered in this book is how the two nations differ in how they accommodate Islamic law. Indonesia has a more pluralistic legal system whereas Malaysia has a dual legal system that specifically acknowledges Islamic law within specific parameters.

This is an open access book. We cordially invite you to submit your papers for the International Conference on Islamic and Muhammadiyah Studies (ICIMS) 2023. This conference is part of a conference program called International Summit on Science, Technology, and Humanity (ISETH) 2022, organized by Universitas Muhammadiyah Surakarta. This conference will be hosted online from Surakarta, Indonesia, on 11-12 January 2023.

In 1992, a group of academics at the National University of Malaysia (UKM) organized a seminar titled "Seminar Ahli Sunnah dan Syiah Imamiyyah" (Seminar on Ahl al-Sunnah and Imami Shi'ism) in Kuala Lumpur. It aimed to demonize Shi'a Muslims and ban Shi'ism, effectively escalating sectarianism in Muslim society. A Deobandi presenter at the seminar, by the name of Muhammad Asri Yusuf, put forth arguments about Shi'ism which later became the intellectual base for the discrimination and repression of Shi'a Muslims by Islamic authorities in Malaysia. This repression continues till the present day, and other religious leaders, particularly those with a Salafi orientation, take part in this while much attention has been given to those who have escalated sectarianism. There have also been efforts to de-escalate sectarianism. These efforts come from groups such as Persatuan Ulama Malaysia and individuals such as Abdul Hadi Awang of PAS, former Prime Minister Mahathir Mohamad, the leader of the International Movement for a Just World (IMJW), Chandra Muzaffar, as well as Malaysian academic Syed Farid Alatas. Nevertheless, the roots of sectarianism have been deeply laid since the seminar in 1992. Unsurprisingly, the sectarian campaign against Shi'a is aligned with the agenda of extremist and terrorist organizations such as ISIS. The sectarian campaign thus arguably emboldens such groups and puts Malaysia and the entire Southeast Asia at risk.

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this book studies the political and institutional project of al qur an dan terjemahnya the official translation of the qur'ān into indonesian by the indonesian government it investigates how the translation was produced and presented and how it is read as well as considering the implications of the state s involvement in such a work lukman analyses the politicisation of the qur'ān commentary through discussion of how the tafsīr mechanism functions in this version weighing up the translation s dual constraints the growing political context on the one hand and the tafsīr tradition on the other in doing so the book pays attention to three key areas the production phase the textual material and the reception of the translation by readers this book will be of value to scholars with an interest in tafsīr studies modern and southeast asian or indonesian tafsīr sub fields the study of qur'ān translations and indonesian politics and religion more broadly

this book traces the expansion of islamisation within a modern and plural state such as malaysia it elaborates on how elements of theology sacred space resources and their interactivity with secular instruments such as legislative electoral and new social technological platforms are all instrumentally employed to consolidate a divine bureaucracy the book makes the point that religious social movements and political parties are only few of the important agents of islamisation in society the other is the modern and secular state structure itself weber s legal rational bureaucracy or hegel s ethical bureaucracy predominantly characterises a modern feature of governmentality in this instance an islamic bureaucracy is advantageously situated not only within an ambit of modernity and therefore legality but divinity and therefore sacrality as well this positioning gives religious state agents more salience than any other form of bureaucracy leading to their unquestioned authority in the current contexts of societies with muslim majority rule one of the requisites of this condition is the homogenisation of islam followed by ring fencing of its constituents the latter can involve contestations with women other genders secular muslims non muslims as well as dissenting muslims with their differing truthful islams

since salman rushdie s fate was sealed by khomeini long since dead in a fatwa apostasy has acquired great prominence in islam the authors argue that the death sentence for apostasy violates the islamic freedom of religion principle

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