



LAPORAN KEGIATAN
SEMINAR INTERNASIONAL
PASCASARJANA UIN SJECH M. DJAMIL DJAMBEK
BUKITTINGGI TAHUN 2023

PASCASARJANA UIN SJECH M. DJAMIL DJAMBEK (UIN)
BUKITTINGGI TAHUN 2023





LAPORAN



**LAPORAN PELAKSANAAN
SEMINAR INTERNASIONAL PASCASARJANA
UIN SJECH M. DJAMIL DJAMBEK SJECH M. DJAMIL DJAMBEK
BUKITTINGGI TAHUN 2023**

**BAB I
PENDAHULUAN**

A. Dasar

Peraturan yang menjadi dasar penyusunan laporan Pelaksanaan Kegiatan Seminar Internasional Pascasarjana Tahun 2023 ini adalah:

- 1 UU No 20 Tahun 2003,tentang Sisdiknas;
- 2 Undang-undang Nomor 20 tahun 2004 tentang Rencana Kerja Pemerintah;
- 3 Peraturan Pemerintah Nomor 60 Tahun 1999, tentang Pendidikan Tinggi;
- 4 Peraturan Presiden RI Nomor 85 Tahun 2022 tentang Perubahan Institut Agama Islam Negeri Bukittinggi menjadi Universitas Islam Negeri (UIN) Sjech M. Djamil Djambek Bukittinggi;
- 5 Peraturan Menteri Agama Nomor 76 tahun 2022 tentang Ortaker UIN Sjech M. Djamil Djambek Bukittinggi;
- 6 Peraturan Menteri Agama Nomor 85 tahun 2022 tentang Statuta UIN Sjech M. Djamil Djambek Bukittinggi
- 7 Keputusan Menteri Agama RI Nomor 550 Tahun 2022, tentang Pemberian Kuasa dan Pendelegasian Wewenang Pengangkatan, Pemindahan dan Pemberhentian Pegawai Negeri Sipil dilingkungan UIN Sjech M. Djamil Djambek Bukittinggi;

B. Tujuan

Tujuan laporan pelaksanaan Seminar Internasional Pascasarjana Tahun 2023 ini adalah untuk memperkaya khazanah keilmuan pada Pascasarjana. Pelaporan kegiatan ini dilaksanakan sekali dalam satu tahun pada Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi sebagai bahan bagi perumusan kebijaksanaan dan pengambilan

keputusan, perbandingan dalam pelaksanaan program kerja di masa mendatang.

Laporan ini diharapkan dapat memberikan gambaran informasi seberapa pentingnya kegiatan Seminar Internasional Pascasarjana Tahun 2023 sebagai unsur pelaksanaan akademik di Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi dilaksanakan yang dilanjutkan dengan pelaksanaan evaluasi dan pelaporan kegiatannya.

C. Ruang Lingkup

Bertitik tolak dari dasar dan tujuan penyusunan laporan ini, maka laporan Seminar Internasional Pascasarjana Tahun 2023 UIN Sjech M. Djamil Djambek Bukittinggi berisi pelaksanaan kegiatan serta evaluasi pelaksanaan Kegiatan dimaksud.

BAB II

PELAKSANAAN KEGIATAN/PROGRAM

A. Dasar Pemikiran

Seminar Internasional Pascasarjana Tahun 2023 merupakan kegiatan yang harus diikuti oleh seluruh Peserta dengan Narasumber dalam dan luar negeri yang telah ditetapkan melalui Surat Keputusan Rektor UIN Sjech M. Djamil Djambek Bukittinggi dengan Tema dan Narasumber yang telah dipilih oleh Pascasarjana melalui persetujuan Rektor UIN Sjech M. Djamil Djambek Bukittinggi. Sebagai sebuah perguruan tinggi, tentunya UIN Sjech M. Djamil Djambek Bukittinggi menginginkan terwujudnya pengayaan keilmuan menuju terciptanya Magister yang mampu bersaing dari segi keilmuan dan kemampuan. Oleh sebab itu Pascasarjana berusaha mencari Tema dan Narasumber yang mumpuni sehingga meningkatkan berkualitas keilmuan mahasiswa lulusan Pascasarjana.

Dalam pelaksanaan Seminar Internasional Pascasarjana Tahun 2023 ini ada juga hal-hal yang harus diperbaiki ke depan terkait dengan materi dan Narasumber yang harus kita seleksi lebih baik lagi. Seminar Internasional Pascasarjana Tahun 2023 kita laksanakan satu kali dalam satu tahun anggaran.

B. Peserta Seminar Internasional Pascasarjana Tahun 2023

Peserta kegiatan Seminar Internasional Pascasarjana Tahun 2023 adalah Dosen, mahasiswa, Stakeholder dari dalam dan luar daerah serta dan pengelola yang Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi.

C. Relevansi Kegiatan

Kegiatan ini relevan dengan:

1. Tujuan Pendidikan Tinggi Islam: PP No. 60 tahun 1998
2. Tujuan Renstra UIN Sjech M. Djamil Djambek Bukittinggi
3. Visi dan Misi Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi
4. Pemenuhan Kriteria 3 dan 6 Borang Akreditasi Program Studi

D. Sumber Dana

Sumber dana untuk kegiatan Seminar Internasional Pascasarjana Tahun 2023 bersumber dari Anggaran UIN Sjech M. Djamil Djambek Bukittinggi tahun 2023 sebanyak **Rp. 74.555.000,-** (*Tujuh Puluh Empat Juta Lima Ratus Lima Puluh Lima Ribu Rupiah*).

E. Mekanisme Kegiatan

Kegiatan Seminar Internasional Pascasarjana Tahun 2023 Islam yang direncanakan pada tanggal 21 Juni 2023 terealisasi pada tanggal 21 Juni 2023 yang dilaksanakan secara *online* dan *offline* di Gedung Madinah dan Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi.

F. Realisasi Anggaran

| | Seminar Internasional Pasca | | | ANGGARAN | REALISASI |
|--------|--|------------|------------|-------------------|-------------------|
| S | | | | 74,555,000 | |
| 525112 | Belanja Barang | | | 12,055,000 | 12.055.000 |
| | (KPPN.011-Bukittinggi) | | | | - |
| | Spanduk | 1.0 KEG | 175,000 | 175,000 | 175,000 |
| | Laporan | 1.0 KEG | 150,000 | 150,000 | 150,000 |
| | Snak | 150 OK | 10,000 | 1,500,000 | 1,500,000 |
| | Nasi | 10 OK | 23.000 | 230,000 | 230,000 |
| | Penerbitan Proceeding dan Pengurusan ISBN | 1.0 KEG | 10,000,000 | 10,000,000 | 10,000,000 |
| 525113 | Belanja Jasa | | | 23,100,000 | 23,100,000 |
| | (KPPN.011-Bukittinggi) | | | | 4.000.000 |
| | - Narasumber Luar Negeri [4 Orang x 4 Jam] | 16.0 OJ | 1,400,000 | 22,400,000 | 22,400,000 |
| | - Moderator | 1.0 OK | 700,000 | 700,000 | 700,000 |
| 525115 | Belanja Perjalanan Dinas paket Meeting luar kota | | | 39,400,000 | 2,987,140 |
| | (KPPN.011-Bukittinggi) | | | | |

| | | | | | |
|--|---|-----------|------------|------------|-------------------|
| | Transpor Narasumber Malaysia | 1.0 OK | 3,000,000 | 3,000,000 | 1,587,140 |
| | Transpor Narasumber (India, Australia dan Belanda) | 4.0 OK | 10,000,000 | 30,000,000 | 0 |
| | Akomodasi Narasumber | 8.0 OK | 800,000 | 6,400,000 | 1,400,000 |
| | Total Realisasi | | | | 38,142,140 |
| | Sisa | | | | 36,412,860 |

G. Penutup

Demikianlah laporan pelaksanaan ini dibuat sebagai gambaran pelaksanaan Seminar Internasional Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi Tahun 2023 .

Bukittinggi, 22 Juni 2023
 Penanggung Jawab Kegiatan
 Direktur



Prof. Dr. Silfia Hanani, M. Si
 NIP. 197004021999032006



SK DAN TOR



TERM OF REFERENCE
SEMINAR INTERNASIONAL PASCASARJANA
KERANGKA ACUAN KERJA/TERM OF REFERENCE
KELUARAN (OUTPUT) KEGIATAN TA.2023

| | |
|--|--|
| Kementerian/Lembaga | : (025)/Kementerian Agama |
| Unit Eselon I/II | (04)/Ditjen Pendidikan Islam/ (424075) UIN Sjeh M. Djamil Djambek Bukittinggi |
| Program | : Pendidikan Islam |
| Hasil | : Seminar Internasional Pascasarjana |
| Kegiatan | : 2132 Peningkatan Akses, Mutu, Relevansi dan Daya Saing Pendidikan Keagamaan Islam |
| Indikator Kinerja Kegiatan | : Peningkatan keilmuan pada Pascasarjana |
| Jenis Keluaran | : Seminar Internasional Pascasarjana |
| Volume Keluaran (Output) | : 1 |
| Satuan Ukur Keluaran (output) | : Kegiatan (Prodi) |

A. Latar Belakang

1. Dasar Hukum

- a. UU No 20 Tahun 2003, tentang Sisdiknas;
- b. Undang-undang Nomor 20 tahun 2004
- c. Peraturan Pemerintah Nomor 60 Tahun 1999
- d. Peraturan Presiden RI Nomor 85 Tahun 2022
- e. Peraturan Menteri Agama Nomor 76 tahun 2022
- f. Peraturan Menteri Agama Nomor 85 tahun 2022
- g. Keputusan Menteri Agama RI Nomor 550 Tahun 2022

2. Gambaran Umum

Pelaksanaan Seminar Internasional Pascasarjana dimaksud untuk meningkatkan Mutu Keilmuan pada Pascasarjana, Seminar Internasional Pascasarjana ini juga berdampak positif bagi Para pengguna dan stakeholder yang ada di luar UIN Sjeh M. Djamil Djambek Bukittinggi dalam penambahan ilmu baru dari narasumber yang berasal dari pakar/praktisi/profesor di bidang keilmuan yang dimilikinya yang berasal dari 4 Negara termasuk Indonesia, sehingga sangat berpengaruh juga pada peningkatan mutu Pascasarjana UIN Sjeh M. Djamil Djambek Bukittinggi di kalangan pemerhati dunia Pendidikan.

B. Penerima Manfaat

Penerima manfaat dari kegiatan ini dengan adanya kegiatan Seminar Internasional Pascasarjana ini adalah para Stakeholder dan Peminat ilmu kependidikan serta perkembangan Manajemen Pendidikan di era 4.0. sehingga diharapkan sebagai penunjang tinggi Tri Dharma Perguruan Tinggi. Dan yang tidak kalah penting manfaat langsung dari kegiatan ini adalah peningkatan keilmuan pada Pascasarjana UIN Sjech M. Djamil Djambek.

C. Strategi Pencapaian Keluaran

1. Metode Pelaksanaan

Pelaksanaan kegiatan ini dilakukan dengan membentuk kepanitiaan yang dibentuk oleh rektor untuk mengelola pelaksanaan Seminar Internasional Pascasarjana dan melakukan penelurusan/pemilihan narasumber yang terbaik.

2. Tahapan dan Waktu Pelaksanaan

Pelaksanaan kegiatan ini dilaksanakan satu kali dalam setahun dan direncanakan pada tanggal 21 Juni 2023.

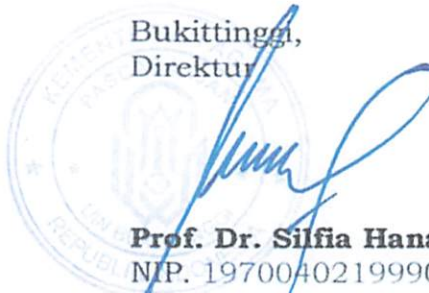
D. Kurun Waktu Pencapaian Keluaran

Kurun waktu Pencapaian keluaran mulai dari persiapan sampai pelaporan adalah Bulan Mei s/d September 2023

E. Biaya Yang Diperlukan

Biaya yang diperlukan untuk kegiatan ini untuk tahun 2023 adalah Rp. **74.555.000.-**

Bukittinggi,
Direktur

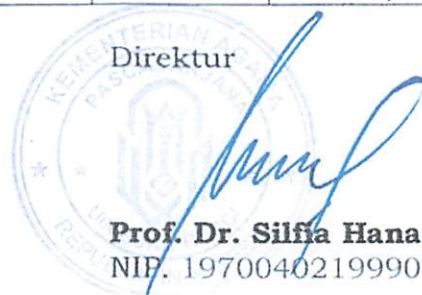


Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006

**RANCANGAN ANGGARAN BIAYA
SEMINAR INTERNASIONAL PASCASARJANA
TAHUN 2023**

| | | | | |
|----------|---|---------|------------|-------------------|
| S | Seminar Internasional Pasca | | | 74,555,000 |
| 525112 | Belanja Barang (KPPN.011-Bukittinggi) | | | 12,055,000 |
| | Spanduk | 1.0 KEG | 175,000 | 175,000 |
| | Laporan | 1.0 KEG | 150,000 | 150,000 |
| | Snak | 150 OK | 10,000 | 1,500,000 |
| | Nasi | 10 OK | 23.000 | 230,000 |
| | Penerbitan Proceeding dan Pengurusan ISBN | 1.0 KEG | 10,000,000 | 10,000,000 |
| 525113 | Belanja Jasa (KPPN.011-Bukittinggi) | | | 23,100,000 |
| | - Narasumber Luar Negeri [4 Orang x 4 Jam] | 16.0 OJ | 1,400,000 | 22,400,000 |
| | - Moderator | 1.0 OK | 700,000 | 700,000 |
| 525115 | Belanja Perjalanan Dinas paket Meeting luar kota (KPPN.011-Bukittinggi) | | | 39,400,000 |
| | Transpor Narasumber Malaysia | 1.0 OK | 3,000,000 | 3,000,000 |
| | Transpor Narasumber (India, Australia dan Belanda) | 4.0 OK | 10,000,000 | 30,000,000 |
| | Akomodasi Narasumber | 8.0 OK | 800,000 | 6,400,000 |

Direktur



Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006



KEPUTUSAN REKTOR
UIN SJECH M. DJAMIL DJAMBEK BUKITTINGGI
NOMOR : 285/Un.26/HK.00.5/05/2023
TENTANG
NARASUMBER SEMINAR INTERNASIONAL PASCASARJANA
UIN SJECH M. DJAMIL DJAMBEK BUKITTINGGI TAHUN 2023

DENGAN RAHMAT TUHAN YANG MAHA ESA
REKTOR UIN SJECH M. DJAMIL DJAMBEK BUKITTINGGI

- Menimbang : a. bahwa untuk lebih terarahnya Pelaksanaan Seminar Internasional Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi, perlu ditetapkan Narasumber acara dimaksud;
- b. bahwa nama-nama yang tersebut dalam lampiran Surat Keputusan ini, dipandang cakap dan mampu untuk diangkat sebagai Narasumber Seminar Internasional Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi ;
- Mengingat : 1. UU No 20 Tahun 2003, tentang Sisdiknas;
2. Undang-undang Nomor 20 tahun 2004 tentang Rencana Kerja Pemerintah;
3. Peraturan Pemerintah Nomor 60 Tahun 1999, tentang Pendidikan Tinggi;
4. Peraturan Presiden RI Nomor 85 Tahun 2022 tentang Perubahan Institut Agama Islam Negeri Bukittinggi menjadi Universitas Islam Negeri (UIN) Sjech M. Djamil Djambek Bukittinggi;
5. Peraturan Menteri Agama Nomor 76 tahun 2022 tentang Ortaker UIN Sjech M. Djamil Djambek Bukittinggi;
6. Peraturan Menteri Agama Nomor 85 tahun 2022 tentang Statuta UIN Sjech M. Djamil Djambek Bukittinggi;
7. Keputusan Menteri Agama RI Nomor 550 Tahun 2022, tentang Pemberian Kuasa dan Pendelegasian Wewenang Pengangkatan, Pemindehan dan Pemberhentian Pegawai Negeri Sipil dilingkungan UIN Sjech M. Djamil Djambek Bukittinggi.

MEMUTUSKAN

- Menetapkan : **NARASUMBER SEMINAR INTERNASIONAL PASCASARJANA UIN SJECH M. DJAMIL DJAMBEK BUKITTINGGI TAHUN 2023**
- KESATU : Mengangkat saudara yang namanya tercantum pada lampiran Surat Keputusan ini sebagai Narasumber Seminar Internasional Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi ;
- KEDUA : Segala biaya yang ditimbulkan akibat ditetapkannya Surat Keputusan ini dibebankan kepada Anggaran UIN Sjech M. Djamil Djambek Bukittinggi Tahun 2023 sesuai dengan ketentuan yang berlaku;
- KETIGA : Surat keputusan ini berlaku mulai tanggal ditetapkan, dengan ketentuan apabila dikemudian hari ternyata terdapat kekeliruan dalam penetapan ini akan diubah dan diperbaiki kembali sebagaimana mestinya.

Ditetapkan di Bukittinggi
Pada tanggal, 25 Mei 2023
Rektor



Tembusan : Bendahara UIN Sjech M. Djamil Djambek Bukittinggi

Daftar Lampiran Surat Keputusan Rektor UIN Sjech M. Djamil Djambek
Bukittinggi

Nomor : 285 /Un.26/HK.00.5/05/2023

Tanggal : 23 Mei 2023

Tentang : **NARASUMBER SEMINAR INTERNASIONAL PASCASARJANA
UIN SJECH M. DJAMIL DJAMBEK BUKITTINGGI TAHUN 2023**

PERSONALIA

| NO | NAMA | JABATAN | ASAL NARASUMBER |
|----|------------------------------------|------------|---|
| 1 | Mahmood Kooria, Ph. D. | Narasumber | Leiden University |
| 2 | As. Prof Aleena Sebastian. | Narasumber | National Institute of Advanced Studies (NIAS) Bangalore, India |
| 3 | As. Prof Ahmad Yunus Mohd Noor. | Narasumber | University Kebangsaan Malaysia |
| 4 | As. Prof Mehmet Ozalp | Narasumber | Centre for Islamic Studies and Civilisation Faculty of Arts and Education, Charles Sturt University. Sydney Australia |
| 5 | Dr. Edi Rosman, S.Ag. Hum. | Narasumber | UIN Sjech M. Djamil Djambek Bukittinggi |
| 6 | Dr. Darul Ilmi, M. Pd. | Narasumber | UIN Sjech M. Djamil Djambek Bukittinggi |
| 7 | Dr. Nofiardi, M. Ag. | Narasumber | UIN Sjech M. Djamil Djambek Bukittinggi |





TATA PERSURATAN





KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SJECH M. DJAMIL DJAMBEEK BUKITTINGGI
PASCASARJANA

Kampus II - Jalan Gunung Awi Kuluang Putih
Kotapaten Agam - Sumatera Barat - Telp/Fax : 08752122075
Website : <https://pascasaruinbukittinggi.ac.id/> Email : pascasaruinbukittinggi.ac.id

No. : B- 292/Un.26.5/PP.00.9/06/2023 June 13th 2023
Lamp : -
Hal : **Invitation Postgraduate International Conference of State
Islamic University Sjech M. Djamil Djambek Bukittinggi**

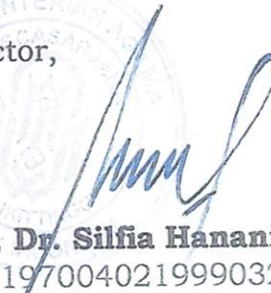
Dear Dr. Mehmet Ozalp

Assalamu'alaikum wr. Wb.

Hope you find this letter in good health, we Invite you as assistant Professor at Charles Sturt University, to be one of the key note speakers at international conference of Postgraduate of State Islamic University Sjech M. Djamil Djambek Bukittinggi which will be held:

Day/Date : Wednesday June 21, 2023.
Time : 08.30-11.00 AM (Local Time).
Venue : Zoom Meeting

Thus this letter is conveyed, thank you for your willingness.

Director,

Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SJECH M. DJAMIL DJAMBEK BUKITTINGGI
PASCASARJANA

Kampus II - Jalan Gunung Arafah Kelang Puteh
Kabupaten Agam - Sumatera Barat - 26101 Telp. (0752) 22075
Website: <https://pascasarjana.uin-sjeddjambek.ac.id/> Email: pascasarjana@uin-sjeddjambek.ac.id

No. : B- 292/Un.26.5/PP.00.9/06/2023 June 13 2023
Lamp : -
Hal : **Invitation Postgraduate International Conference of State
Islamic University Sjech M. Djamil Djambek Bukittinggi**

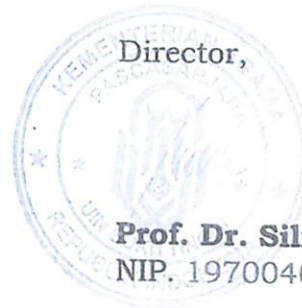
Dear Dr. Mahmood Kooria

Assalamu'alaikum wr. Wb.

Hope you find this letter in good health, we Invite you as assistant Professor at Leiden University, to be one of the key note speakers at international conference of Postgraduate of State Islamic University Sjech M. Djamil Djambek Bukittinggi which will be held:

Day/Date : Wednesday June 21, 2023.
Time : 13.00-14.00 PM (Local Time).
Venue : Zoom Meeting

Thus this letter is conveyed, thank you for your willingness.



Director,
Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SJECH M. DJAMIL DJAMBOK BUKITTINGGI
PASCASARJANA

Kampus II - Jalan Cuno Aul Kahang Putih
Kabupaten Agam - Sumatera Barat - Telpn (Tas. 0752) 22675
Website: <https://pascasarjana.uinbukittinggi.ac.id/> Email: pascasarjana@uinbukittinggi.ac.id

No. : B- 292/Un.26.5/PP.00.9/06/2023 June 13th 2023
Lamp : -
Hal : **Invitation Postgraduate International Conference of State
Islamic University Sjech M. Djamil Djambek Bukittinggi**

Dear Dr. Ahmad Yunus Mohd Noor

Assalamu'alaikum wr. Wb.

Hope you find this letter in good health, we Invite you as assistant Professor at Universitas Kebangsaan Malaysia, to be one of the key note speakers at international conference of Postgraduate of State Islamic University Sjech M. Djamil Djambek Bukittinggi which will be held:

Day/Date : Wednesday June 21, 2023.
Time : 08.30-11.00 AM (Local Time).
Venue : Madinah Buliding State Islamic University Sjech M.
Djamil Djambek Bukittinggi, Indonesia

Thus this letter is conveyed, thank you for your willingness.

Director,

Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SJECH M. DJAMIL DJAMBEK BUKITTINGGI
PASCASARJANA

Kampus II - Jalan Gunung Putri Kelapa Dua
Kabupaten Bogor - Provinsi Barat - Bogor (Jawa Barat) 16912
Website: <https://pascasarjana.uin-sjebm-bukittinggi.ac.id>

No. : B- 292/Un.26.5/PP.00.9/06/2023 , June 13th 2023
Lamp : -
Hal : **Invitation Postgraduate International Conference of State
Islamic University Sjech M. Djamil Djambek Bukittinggi**

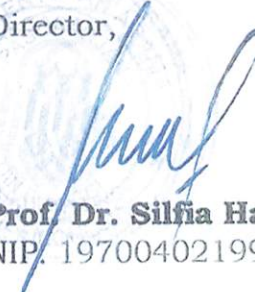
Dear Dr. Aleena Sebastian

Assalamu'alaikum wr. Wb.

Hope you find this letter in good health, we Invite you as assistant Professor at Social Science National Institute of advanced Studies (NIAS), to be one of the key note speakers at international conference of Postgraduate of State Islamic University Sjech M. Djamil Djambek Bukittinggi which will be held:

Day/Date : Wednesday June 21, 2023.
Time : 08.30-11.00 AM (Local Time).
Venue : Zoom Meeting

Thus this letter is conveyed, thank you for your willingness.

Director,


Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SJECH M. DJAMIL DJAMBEK BUKITTINGGI
PASCASARJANA

Kampus II - Jalan Gunung Aur Kubang Putih
Kabupaten Agam - Sumatera Barat - Telp/Fax: (0752) 22875
Website: <https://pasca.uinbukittinggi.ac.id> | Email: pasca@uinbukittinggi.ac.id

No. : B- 292/Un.26.5/PP.00.9/06/2023 June 13 2023
Lamp : -
Hal : **Invitation Postgraduate International Conference of State
Islamic University Sjech M. Djamil Djambek Bukittinggi**

Dear Dr. Nofiardi, M.Ag.

Assalamu'alaikum wr. Wb.

Hope you find this letter in good health, we Invite you as assistant Professor at State Islamic University Sjech M. Djamil Djambek Bukittinggi, to be one of Keynote Speaker at international conference of Postgraduate of State Islamic University Sjech M. Djamil Djambek Bukittinggi which will be held:

Day/Date : Wednesday June 21, 2023.
Time : 13.00-14.00 PM (Local Time).
Venue : Madinah Buliding

Thus this letter is conveyed, thank you for your willingness.

Director,

Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SJECH M. DJAMIL DJAMBEEK BUKITTINGGI
PASCASARJANA

Kampus II - Jalan Gunung Aur Kotaag Padang
Kabupaten Agam - Sumatera Barat - Telp: (0752) 22875
Website: <https://pasca.uinbukittinggi.ac.id> | E-mail: pasca@uinbukittinggi.ac.id

No. : B- 292/Un.26.5/PP.00.9/06/2023 June 13 2023
Lamp : -
Hal : ***Invitation Postgraduate International Conference of State Islamic University Sjech M. Djamil Djambek Bukittinggi***

Dear Dr. H. Darul Ilmi, M.Pd.

Assalamu'alaikum wr. Wb.

Hope you find this letter in good health, we Invite you as assistant Professor at State Islamic University Sjech M. Djamil Djambek Bukittinggi, to be one of Keynote Speaker at international conference of Postgraduate of State Islamic University Sjech M. Djamil Djambek Bukittinggi which will be held:

Day/Date : Wednesday June 21, 2023.
Time : 08.30-11.00 AM (Local Time).
Venue : Madinah Buliding

Thus this letter is conveyed, thank you for your willingness.

Director,

Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SJECH M. DJAMIL DJAMBEEK BUKITTINGGI
PASCASARJANA

Kampus II - Jalan Curun Aur Kubang Putih
Kabupaten Agam - Sumatera Barat - Telpox : Fax : (0752) 22875
Website : <https://pasca.uinbukittinggi.ac.id/> Email : pasca@uinbukittinggi.ac.id

No. : B- 292/Un.26.5/PP.00.9/06/2023 June 13 2023
Lamp : -
Hal : **Invitation Postgraduate International Conference of State
Islamic University Sjech M. Djamil Djambek Bukittinggi**

Dear Dr. Abdurrahman Raden Aji Haqqi

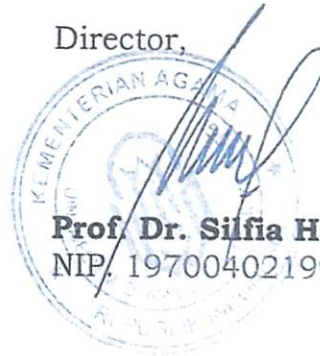
Assalamu'alaikum wr. Wb.

Hope you find this letter in good health, we Invite you as assistant Professor at Faculty of Shariah and Law Universiti Islam Sultan Sharif, to be one of Keynote Speaker at international conference of Postgraduate of State Islamic University Sjech M. Djamil Djambek Bukittinggi which will be held:

Day/Date : Wednesday June 21, 2023.
Time : 08.30-11.00 PM (Local Time).
Venue : Zoom Meeting

Thus this letter is conveyed, thank you for your willingness.

Director,



Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006

No. : B- 292/Un.26.5/PP.00.9/06/2023 June 13 2023
Lamp : -
Hal : **Invitation Postgraduate International Conference of State
Islamic University Sjech M. Djamil Djambek Bukittinggi**

Dear Dr. Mas Noraini

Assalamu'alaikum wr. Wb.

Hope you find this letter in good health, we Invite you as assistant Professor at Faculty of Shariah and Law Universiti Islam Sultan Sharif Ali, to be one of Keynote Speaker at international conference of Postgraduate of State Islamic University Sjech M. Djamil Djambek Bukittinggi which will be held:

Day/Date : Wednesday June 21, 2023.
Time : 13.00-14.00 PM (Local Time).
Venue : Zoom Meeting

Thus this letter is conveyed, thank you for your willingness.

Director,



Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SJECH M. DJAMIL DJAMBEK BUKITTINGGI
PASCASARJANA

Kampus II - Jalan Gunung Aur Kubaang Patah
Kabupaten Agam - Sumatera Barat - Jepang I Lax. (0752) 72875
Website: <https://pasca.uinbukittinggi.ac.id/> | Email: pasca@uinbukittinggi.ac.id

No. : B- 292/Un.26.5/PP.00.9/06/2023 June 13 2023
Lamp : -
Hal : **Invitation Postgraduate International Conference of State
Islamic University Sjech M. Djamil Djambek Bukittinggi**

Dear Dr. Nigus Michael Gebreyohannes

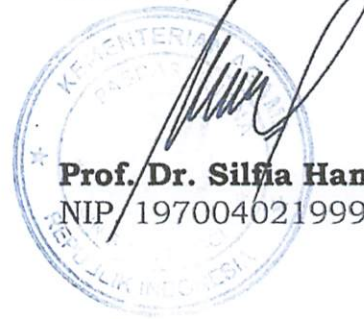
Assalamu'alaikum wr. Wb.

Hope you find this letter in good health, we Invite you as assistant Professor at Addis Ababa University, to be one of Keynote Speaker at international conference of Postgraduate of State Islamic University Sjech M. Djamil Djambek Bukittinggi which will be held:

Day/Date : Wednesday June 21, 2023.
Time : 13.00-14.00 PM (Local Time).
Venue : Zoom Meeting

Thus this letter is conveyed, thank you for your willingness.

Director,



Prof. Dr. Silfia Hanani, M. Si
NIP/197004021999032006

No. : B- 292/Un.26.5/PP.00.9/06/2023

13 Juni 2023

Lamp : -

Hal : **Undangan Seminar Internasional Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi**

Kepada Yth,

**Ibu/Bapak Ibu Dosen Pascasarjana
UIN Sjech M. Djamil Djambek Bukittinggi**

Assalamu'alaikum wr. Wb.

Dengan Hormat,

Sehubungan dengan akan dilaksanakannya Seminar Internasional Pascasarjana Universitas Islam Negeri (UIN) Sjech M. Djamil Djambek Bukittinggi Tahun 2023 dengan tema "**Islamic Law and Islamic Education on Disruption Era: Multidiciplinary Approaches**", yang dilaksanakan secara *online* dan *offline*, maka kami mengundang Bapak/Ibu Menghadiri Acara dimaksud pada:

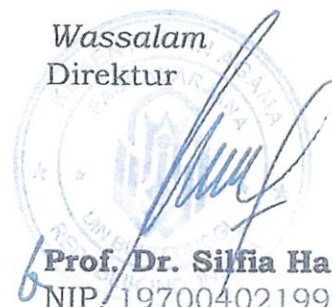
Hari/Tanggal : Rabu, 21 Juni 2023

Waktu : 08.00 WIB s/d Selesai

Tempat : Aula Gedung Madinah (FEBI)
Atau melalui Zoom Meeting:
Meeting ID: 849 0642 7274
Passcode: 432621

Demikian surat ini disampaikan, atas kesediaannya diucapkan terima kasih.

Wassalam
Direktur



Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SJECH M. DJAMIL DJAMBEEK BUKITTINGGI
PASCASARJANA

Kampus II - Jalan Gunung Araf (Kubang Putih)
Kabupaten Agam - Sumatera Barat - Telpon / Fax: (0752) 22075
Website: <https://pasca.uinbukittinggi.ac.id/> Email: pasca@uinbukittinggi.ac.id

No. : B- 292/Un.26.5/PP.00.9/06/2023 13 Juni 2023
Lamp : -
Hal : **Undangan Seminar Internasional Pascasarjana UIN Sjech M. Djamil Djambek Bukittinggi**

Kepada Yth,

**Ibu/Bapak Ibu Mahasiswa Pascasarjana
UIN Sjech M. Djamil Djambek Bukittinggi**

Assalamu'alaikum wr. Wb.

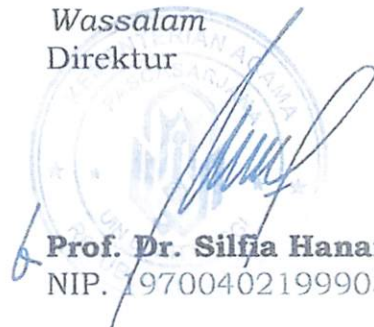
Dengan Hormat,

Sehubungan dengan akan dilaksanakannya Seminar Internasional Pascasarjana Universitas Islam Negeri (UIN) Sjech M. Djamil Djambek Bukittinggi Tahun 2023 dengan tema "**Islamic Law and Islamic Education on Disruption Era: Multidiciplinary Approaches**", yang dilaksanakan secara *online* dan *offline*, maka kami mengundang Bapak/Ibu Menghadiri Acara dimaksud pada:

Hari/Tanggal : Rabu, 21 Juni 2023
Waktu : 08.00 WIB s/d Selesai
Tempat : Aula Gedung Madinah (FEBI)
Atau melalui Zoom Meeting:
Meeting ID: 849 0642 7274
Passcode: 432621

Demikian surat ini disampaikan, atas kesediaannya diucapkan terima kasih.

Wassalam
Direktur



Prof. Dr. Silfia Hanani, M. Si
NIP. 197004021999032006

TIME SCHEDULE
 THE 5th GRADUATE INTERNATIONAL CONFERENCE
 STATE ISLAMIC UNIVERSITY SJECH M. DJAMIL DJAMBEEK BUKITTINGGI
 JUNE 21, 2023

| DAY & DATE | TIME | ACTIVITY | Venue |
|----------------------------|-------------------|--|--|
| Wednesday June 21, 2023 | 08.00-08.30 LT | Registration | 3 rd floor Madinah Building/Zoom Meeting |
| | 08.30-09.00 LT | Opening Speech: Prof. Dr. Ridha Ahida, M.Hum. (Rector of State Islamic Univesrsity Sjech M. Djamil Djambek Bukittinggi) | |
| | 09.00-11.00 LT | Keynote Speaker: 1. Assoc. Prof. Dr. Mehmet Ozalp (Charles Sturt University, Australia) 2. Assoc. Prof. Dr. Ahmad Yunus Mohd Noor (Universitas Kebangsaan Malaysia) 3. Assoc. Prof. Dr. Aleena Sebastian (National Institute of Advanced Studies, India) 4. Assoc. Prof. Dr. Abdurrahman Raden Aji Haqqi (Universiti Islam Sultan Sharif) 5. Assoc. Prof. Dr. H. Darul Ilmi, M.Pd. (Universitas Islam Negeri Bukittinggi) | |
| | 11.00-13.00 LT | ISHOMA | |
| | 13.00-14.00 LT | Keynote Speaker: 1. Assoc. Prof. Dr. Mahmood Kooria (Afiliation Leiden University, Netheland) 2. Assoc. Prof. Dr. Nofiardi, M.Ag. (State Islamic University Sjech M. Djamil Dajmabek Bukittinggi) 3. Assoc. Prof. Dr. Mas Noorani (Universiti Islam Sultan Sharif) | |
| | 14.00-17.00 LT | Pararlel Sessions | |
| | 17.00-17.30 LT | Closing Caremony | |

Director,

 Prof. Dr. Silfia Hanani



DRH PEMATERI





PROF. MADYA DR. AHMAD YUNUS BIN MOHD NOOR

PENSYARAH UNIVERSITI
PUSAT KAJIAN USULUDDIN & FALSAFAH
No.rasmi UKM : 03 8921 5555

BIOGRAFI / BIOGRAPHY

Ahmad Yunus Mohd Noor graduated from International Islamic University of Malaysia (IIUM) with a Bachelor's and Master's Degree in Islamic Revealed Knowledge & Human Sciences with Honours. He then completed his PhD in Islamic & Middle Eastern Studies from Durham University, United Kingdom. He currently works as a senior lecturer at the Research Center for Theology and Philosophy, Faculty of Islamic Studies, National University of Malaysia (UKM Bangi, Selangor). Ahmad Yunus does research in Scientific Exegesis, Quranic & Hadis Studies, Braille, Learning Disabilities, Islamic Education, Islamic Thought, Interdisciplinary research and Epistemology. His current research projects are related to Module for Braille 40 Hadith Imam Nawawi, Module for Quran Braille with Tajweed, `Science Tawhidic` and `Islamic Tourism`. He is one of the Panel of Quran-English Translation appointed by the Department of Islamic Development Malaysia (JAKIM) and appointed as an expert, verification and revision translation of Hadis in Malay as well as appointed as a Head of Panel Translator for Sahih Bukhari by Universiti Teknologi Mara (UiTM).

KELAYAKAN AKADEMIK / ACADEMIC QUALIFICATION (BIDANG PENGAJIAN),(PERINGKAT),(INSTITUSI),(TAHUN)

ISLAMIC SCIENTIFIC EXEGESIS , Doktor Falsafah , UNIVERSITY OF DURHAM, UK , 2013
QURAN (TAFSIR) , Sarjana , UIAM , 2005
QURAN DAN SUNNAH , Sarjana Muda , UIAM , 2002

KEPAKARAN / EXPERTISE

Penerbitan WOS

Azima Abd.manaf, Azlan Abas, Er Ah Choy, Roslan Abdul Hakim, Helen Mu Hung Ting, Kim Ling Geraldin Abd.aziz, Muzzneena Ahmad Mustafa, Norasmah Othman, Norlida Hanim Mohd Salleh, Suhana Saad, Suzani Isu 2. - *Akademika: Jurnal Sains Sosial Dan Kemanusiaan Asia Tenggara*. 1-217.

Azima Abd.manaf, Azlan Abas, Er Ah Choy, Roslan Abdul Hakim, Helen Mu Hung Ting, Kim Ling Geraldin Abd.aziz, Muzzneena Ahmad Mustafa, Norasmah Othman, Norlida Hanim Mohd Salleh, Suhana Saad, Suzani Isu 1. - *Akademika: Jurnal Sains Sosial Dan Kemanusiaan Asia Tenggara*. 1-208.

M. S. M. Nadzir, M. Cain, A. D. Robinson, C. Bolas, N. R. P. Harris, I. Parnikoza, E. Salimun, e. M. Mustafa, K. Morris, M. F. Khan, M. T. Latif, B. M. Wallis, (2019). Isoprene Hotspots At The Western Coast Of Antarctica. *Science*. 63-74.

Mohd. Shahrul Mohd. Nadzir, Michelle Cain, Andrew Robinson, Conor Bolas, Neil Harris, Ivan Parnikoza, E. Kemal Maulana Alhasa, Muhamad Hilal Mohd Zainudin, Maggie Ooi, Md Firoz Khan, Mohd Talib Latif (2019). Isoprene Hotspots At The Western Coast Of Antarctic Peninsula During Masec 16. - *Polar Science*. 63-74.

Ahmad Yunus Mohd Noor & Zahidah Zainal Abidin. (2018). Israiliyyat Debate According To Sheikh Husayn Al-Islamiyyat. .

Ahmad Yunus Mohd Noor, Najwa Amalina Abdul Wahab. (2018). Disclosing Islamic Values And Cultures 's. *International Journal Of Islamic Thought*. 23-32.

Ahmad Yunus Mohd Noor, Nor Azilah Abdul Wahab & Asmilyia Mohd Mokhtar. (2017). Fenomena Jerebu. *Sains Malaysiana*. 1743-1748.

Ezad Azraai Jamsari, Ibnor Azli Ibrahim, Salasiah Hanin Hamjah, Zamri Arifin, Ahmad Irdha Mokhtar, Ahmad Kamaruzaman, Fadlan Mohd Othman, Haziyah Hussin, Noor Lizza Mohamed Said, Rosmawati Mohamad Ra. The International Journal Of Islamic Studies. - *Islamiyyat: The International Journal Of Islamic Studies*. .

Ezad Azraai Jamsari, Ibnor Azli Ibrahim, Salasiah Hanin Hamjah, Zamri Arifin, Ahmad Irdha Mokhtar, Ahmad Kamaruzaman, Fadlan Mohd Othman, Haziyah, Noor Lizza, Rosmawati, Zulkarnain Mohamed, Salmy Edaw. International Journal Of Islamic Studies Vol 39 No 2 2017. - *Islamiyyat: The International Journal Of Islamic Studies*. .

Qutrennada Rosli & Ahmad Yunus Mohd Noor. (2017). Pengajaran Dan Pembelajaran Hadith Di Darul Ulum. Keberkesanan, Metodologi Dan Persepsi Pelajar. - *Akademika: Journal Of Southeast Asia Social Sciences & Humanities*. .

Ezad Azraai Jamsari, Ibnor Azli Ibrahim, Salasiah Hanin Hamjah, Zamri Arifin, Ahmad Irdha Mokhtar, Ahmad Kamaruzaman, Fadlan Mohd Othman, Haziyah Hussin, Noor Lizza Mohamed Said, Rosmawati Mohamad Ra. The International Journal Of Islamic Studies Vol 38 No 1 2016. - *Islamiyyat: The International Journal Of Islamic Studies*. .

Ahmad Yunus Mohd Noor. (2016). Challenges In The Teaching And Learning Of Braille Al-quran At The Negeri Sembilan. - *Islamiyyat: The International Journal Of Islamic Studies*. .

Penerbitan SCOPUS/ERA

Nor Faridah Mat Nong, Muhamad Razak Idris, Wan Fariza Alyati Wan Zakaria, Ahmad Yunus Mohd Noor. (2022). Spirituality And Religiosity In Social Identification. - *International Journal Of Academic Research In Business*. .

Asmilyia Mohd Mokhtar, Ahmad Yunus Mohd Noor, Dahlila Putri Dahnil. (2022). Problem Solving For Learning Community. - *International Journal Of Islamic Thought*. 24-34.

Ahmad Yunus Mohd Noor, Asmilyia Mohd Mokhtar. (2021). Challenges In Research & Innovation During The Covid-19 Pandemic. - *International Journal Of Islamic Thought*. 1-10.

International Journal Of Innovation, Creativity And Change. 596-605.

Ahmad Sunawari Long, Zaizul Ab Rahman, Ahmad Yunus Mohd Noor, Mohammad Rahim Kamaluddin, Kar Applying Religiosity And Resilience In Islamic View Among Mpob Staf When Observing The Movement Co Pandemic. - *Turkish Online Journal Of Qualitative Inquiry (tojqi).* 2896-2907.

Ahmad Zaki Hasan, Zaizul Ab Rahman, Ahmad Yunus Mohd Noor, Mohammad Rahim Kamaluddin, Kamar Approaches Used On Covid 19 Patients Among Mpob Staf In Malaysia. - *Turkish Online Journal Of Qualita*

Ahmad Zaki Hasan, Zaizul Ab Rahman, Ahmad Yunus Mohd Noor, Salleh Amat, Mohammad Rahim Kamalu Relationship Between Reciting The Al-quran, Practicing Zikir And Stress Management Among Mpob Staf Du *Journal Of Qualitative Inquiry (tojqi).* 2036-2048.

Ahmad Zaki Hasan, Zaizul Ab Rahman, Ahmad Yunus Mohd Noor, Jaffary Awang, Mohammad Rahim Kam Relationship Between Extrovert And Introvert Personalities And Religious Coping Among Mpob Staf During Malaysia. - *Turkish Online Journal Of Qualitative Inquiry (tojqi).* 2025-2035.

Ahmad Zaki Hasan, Zaizul Ab Rahman, Ahmad Yunus Mohd Noor, Mohammad Rahim Kamaluddin, Balan R And Gratitude When Facing The Covid 19 Pandemic: From Islam And Positive Psychology Perspectives Amc *Qualitative Inquiry (tojqi).* 1531-1540.

Nurul Ilyana Muhd Adnan, Mohd Izhar Ariff Mohd Kashim, Wan Anisah Endut, Suraya Ismail, Hasanah Abd Ahmad Yunus Mohd Noor, Mohd Borhanuddin Zakaria. (2020). Zakat Distribution Through Micro Financin (contract). - *Journal Of Critical Reviews.* 1032-1038.

Zaizul Ab Rahman, Ahmad Yunus Mohd Noor, Mohd Izhar Arif Mohd Kashim, Ahmad Zaki Hasan, Che Zari Sham, Ahmad Fakhurrrazi Mohammed, Hafizhah Suzana Hussien. (2020). Critical Review Of Reciting Al-q Health Among Quarantined Covid-19 Patients. - *Journal Of Critical Reviews.* 1126-1135.

Zaizul Ab Rahman, Mohd Izhar Arif Mohd Kashim, Ahmad Yunus Mohd Noor, Che Zarrina Saari, Ahmad Z Faisal Asha'ari, Sayyid Buhar Musal Kassim, Norhayati Rafida A R. (2020). Critical Review Of Religion In Former Covid-19 Muslim Patients In Malaysia. - *Journal Of Critical Review.* 1145-1154.

Zaizul Ab Rahman, Ahmad Yunus Mohd Noor, Mohd Izhar Arif Mohd Kashim, Che Zarrina Saari, Ahmad Z Ridzuan, Fariza Md Sham, Ahmad Fakhurrrazi Mohammed. (2020). Critical Review Of The Relationship Be Among The Tabligh During The Fight Of Covid-19. - *Journal Of Critical Review.* 1136-1144.

Ahmad Yunus Mohd Noor, Mohd Izhar Arif Mohd Kashim, Zaizul Ab Rahman, Fadlan Mohd Othman, Asmil Of The Braille Version Of Nawawi's 40 Hadith Among People With Visual Impairment. - *Journal Of Critical*

Ahmad Yunus Mohd Noor, Ahmad Nabil Amir, Zaizul Ab Rahman, Mohd Izhar Arif Mohd Kashim, Asmilyi: Politics And Dakwah: A Reflection From Bapak Mohammad Natsir (1908-1993). - *Journal Of Critical Review*

Ahmad Yunus Mohd Noor, Mohd Izhar Arif Mohd Kashim, Zaizul Ab Rahman, Kamaruddin Salleh, Asmilyi: Among Muslims In Putrajaya: A Preliminary Observation. - *Journal Of Critical Reviews.* 1083-1090.

Ahmad Yunus Mohd Noor, Zaizul Ab Rahman, Mohd Izhar Arif Mohd Kashim, Ahmad Fakhurrrazi Mohamn Mokhtar. (2020). Interpretation Of Quranic Verse 36:36 And Human Genome Project (hgp) Data: An Analyt Concept. - *Journal Of Critical Reviews.* 1069-1082.

Ahmad Yunus Mohd Noor, Zaizul Ab Rahman, Ahmad Dahlan Salleh, Mohd Izhar Arif Mohd Kashim, Asmil And Her Methodology In Dealing With Misogyny Hadith: A Critical Review. - *Journal Of Critical Reviews.*

Dr. Mehmet Ozalp

(Charles Sturt University, Australia)

Associate Professor Mehmet Ozalp is a distinguished scholar, public intellectual, community leader, and author with over three decades of community service. He is widely recognized as one of the most prominent Muslim community leaders in Australia.

As the founder and Director of the Centre for Islamic Studies and Civilisation (CISAC) at Charles Sturt University, Mehmet has been at the forefront of pioneering Islamic Studies courses at both the undergraduate and postgraduate level since 2011. He is also the founder and Executive Director of the Islamic Sciences and Research Academy (ISRA).

Mehmet's impressive editorial contributions include serving as the editor-in-chief of the prestigious Australian Journal of Islamic Studies. He also serves on the Human Research Ethics Committee at the University of Sydney.

Mehmet's outstanding contributions have been recognized with multiple awards, including the Australian Bluestar Award in Education (2011), the Charles Sturt University Professional Excellence Award (2012), the Australian Muslim Role Model of the Year award (2012), and the Australian Muslim Lifetime Achievement Award (2018).

Since 2023, Mehmet has been leading the establishment of the Sydney Islamic Art Museum, a major and unique project in Australia.

Mehmet is also a prolific author, having published 48 publications including four books: "101 Questions You Asked About Islam," "Islam in the Modern World," "Islam between Tradition and Modernity: An Australian Perspective," and "God in Islamic Theology." His dedication and contributions to various fields have made him a highly respected and influential figure in the Australian Muslim community and beyond.

Dr. ALEENA SEBASTIAN

aleena.sebastian@nias.res.in

Phone: 08022185136

EDUCATION

Ph.D., Sociology

University of Hyderabad, India

Graduation: October 2019

MPhil, Sociology

University of Hyderabad, India

Graduation: October 2013

MA, Sociology

University of Hyderabad, India

Graduation: October 2011

BA, Sociology, Psychology & English Literature

Christ College, Bangalore, India

Graduation: March 2009

RESEARCH PROJECTS

- **Ph.D. Thesis Title:** Kinship, gender, and religion: An ethnographic study of matrilineal practices among Muslims in Malabar
Research Supervisor: Prof. Pushpesh Kumar (University of Hyderabad, India)
- **M.Phil Thesis Title:** Matrilineal practices among Muslims: A comparative analysis of Koyas of Kozhikode and Minangkabau of West Sumatra
Research Supervisor: Prof. Vinod K. Jairath (University of Hyderabad, India)

POSTDOCTORAL EXPERIENCE

DBT/Wellcome Trust India Alliance Research Project
at The Humsafar Trust, Mumbai, India

2020-2021

Project Title: Reducing Health Inequalities among Sexual Minorities in India: Generating Evidence for Action

Principal Investigator (PI): Dr. Venkatesan Chakrapani, MD, Ph.D.

OTHER WORK EXPERIENCE

Program Coordinator

2019 –2020

Shaheen Women's Resource & Welfare
Association(NGO) 3-3-540 Baqshi Bazaar, Sultan
Shahi Hyderabad, India-500065

RESEARCH AND TEACHING INTERESTS

- Social anthropology in South Asia
- Kinship and gender (with special reference to the matrilineal Muslim communities)
- Urban sociology
- Health and social policy (with special reference to the sexual and gender minority communities in India)
- Research methodology

PUBLICATIONS

- Sebastian, A. (2021). Change and continuity in the matrilineal practices among the Koyas of Kozhikode (in Malayalam), Sanghaditha, Kerala
<https://www.sanghaditha.com/kozhikode-koyamarkidayile/>
- Chakrapani, V; Newman, P; **Sebastian, A** et al. (2021). The impact of COVID-19 on economic well-being and health outcomes among transgender women in India. *Transgender Health*. X(X):1-4 doi: 10.1089/trgh.2020.0131
- Sebastian, A. (2020). State and legal reform: A study of matrilineal Mappila Muslims of Malabar. In S. Sitharaman and A. Chakrabarty (Eds.), *Religion and secularity: Reconfigurations of Islam in contemporary India* (pp. 51-80). New Delhi: Orient Blackswan Pvt Ltd. ISBN: 9789390122004.
- Sebastian, A. (2019). Book Review- Hem Borker, *Madrasas and the making of Islamic womanhood*. New Delhi: Oxford University Press, 2018, xv + 327 pp., Rs. 1195 (hardback), ISBN: 9780199484225. *Contributions to Indian Sociology (Sage)*, 53(3): 463-465.
<https://doi.org/10.1177%2F0069966719860368>
- Sebastian, A. (2018). Matrilineal Minangkabau: A critique of the universal theory of kinship and gender relations. In S. Vanka, R. Pande and B. Chillakuri (Eds.), *Gender andwork: International perspectives* (pp. 8-15). New Delhi: Rawat Publications. ISBN-10: 813160991X, ISBN-13: 978-8131609910.
- Sebastian, A. (2016). Matrilineal practices along the coasts of Malabar. *Sociological Bulletin (Sage)*, 65(1): 89-106. <https://doi.org/10.1177%2F0038022920160106>
- Sebastian, A. (2013). Matrilineal practices among Koyas of Kozhikode. *Journal of SouthAsian Studies, An Open Access International Journal*, 1(1): 66-82.
<https://esciencepress.net/journals/index.php/JSAS/article/view/113>

COURSES OFFERED

- Gender and society: Contemporary Perspectives
(One credit course offered for the doctoral scholars at NIAS Bangalore; August-December 2021)
- Urban sociology
(Two credit course offered for the doctoral scholars at NIAS Bangalore; January-April 2022)

RESEARCH PROJECTS

- Influence of minority and COVID-19 stressors on HIV risk and Access to services among MSM and Transgender Women: A longitudinal observational cohort (S3-Plus) study in Chennai'
Designation: Principal Investigator
Funded by: Indian Council of Medical Research (ICMR) and International AIDS Vaccine Initiative (IAVI)
Duration: 12 months

LECTURES DELIVERED

- Transformation of matriliney and women's negotiation in the Malabar coast of South India, Grameen Talk Series 2022-23, School of Livelihood and Development, TISS Hyderabad, 31 March 2022
- Right to Information Act, 2005: Genesis, evolution and implications for Indian democracy, Department of Political Science, University of Calicut, Kerala, 2 December 2021
- Doing ethnography in social sciences: Methods & ethics, Department of Political Science, University of Calicut, Kerala, 15 September 2021

RECENT CONFERENCE PRESENTATIONS (NATIONAL & INTERNATIONAL)

- Impact of COVID-19 on economic well-being, mental health and HIV risk among MSM: A mixed methods study in a North Indian city, accepted for oral presentation at the AIDS2022, the 24th International AIDS Conference to be held at Montreal, Canada from 29 July to 2 August 2022
- Matrilineal inheritance and Islamic reformist contestations in the Malabar coast of South India: An ethnography, virtual at the Oxford Symposium on Religious Studies, UK, 23-24 March 2021.
- Impact of COVID-19 on mental health and HIV risk among MSM in Chandigarh, at the AIDSCON-10 hybrid national conference, Chandigarh State AIDS Control Society, 5-6 March 2021
- Matriliney as *bid'a*: Islamic reformist contestations in Malabar, at the International conference on 'Customizing sharia: Matrilineal Muslims and Islamic law in the Indian Ocean', Ashoka University, New Delhi, India, 27-29 August 2019
- Strategies and negotiations: Muslim women's engagement with the transformation of matrilineal *tharavad* in Malabar, at the international conference on 'Customizing the sharia: Matrilineal Muslims and their uses of Islamic legal past', University of Exeter, UK, 27-29 September 2018

RESEARCH TRAININGS CONDUCTED

- Conducted an online training session on ‘**mental health of sexual/gender minorities during COVID-19**’ in a three-day peer counselors training program organized by The Humsafar Trust, Mumbai and Centre for Sexuality and Health Research and Policy (C-SHaRP), Chennai from 24th to 26th March 2021
- **Booster training** on topic guide for in-depth interviews
(Online training conducted for Research Associates in a DBT/Wellcome Trust India Alliance Senior Research Fellowship research project titled in Mumbai and Chennai) Date: 25 February 2021 (Project ‘S3’ at The Humsafar Trust, Mumbai)
- **Online training for Research Associates** to train the Peer Recruiters (PRs) on how to deliver the ‘offline pitch’ in survey recruitment Date: 4 September 2020 (Project ‘S3’ at The Humsafar Trust, Mumbai)
- **Qualitative research training: Conducting in-depth interviews**
(Online training conducted for Research Associates, Research Interviewers, and Peer Recruiters) Date: 21 August 2020 (Project ‘S3’ at The Humsafar Trust, Mumbai)

GRANTS AWARDED

- Scholarship by the International AIDS Society to take part in the AIDS 2022, the 24th International AIDS Conference which is to be held at Montreal, Canada from 29 July to 2 August 2022
- International travel grant for a panel presentation at University of Exeter, UK (27-29 September, 2018); funded by Humanities in the European Research Area (HERA)
- BBL Fellowship for Ph.D., awarded by University of Hyderabad, India (2016- 2017).
- Junior Research Fellowship (JRF) in Sociology, awarded by the University Grants Commission (UGC), India (2011-2016)
- BBL Fellowship for M.A., awarded by University of Hyderabad (2009-2011)

OTHER RELEVANT INFORMATION

- Qualified UGC-National Eligibility Test for lectureship (NET) in Sociology for lectureship in India, June 2011.
- Conducted a ten-day self-funded fieldwork among the Minangkabau Muslims of West Sumatra (Indonesia), April 2016
- Inclusion of my research profile in, ‘Matriarchal Islam’- a digital platform for research on matrilineal Muslims in the ‘Indian ocean littoral’. <https://matriarchalislam.com/scholar/>
- Life Member at Indian Sociological Society (Membership ID: LMI-5222)
- Scientific committee member at Gender and Sexuality conference 2022 (The International Institute of Knowledge Management, Sri Lanka); <https://genderconference.com/conference-chair-and-committee/>

20 October 2018



Mahmood Kooria

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Education

Leiden University, the Netherlands
Global and Colonial History, Institute for History
Ph.D. (2016) in Global History
Dissertation: *Cosmopolis of Law: Islamic Legal Ideas and Texts across the Eastern Mediterranean and the Indian Ocean Worlds*

Jawaharlal Nehru University, New Delhi, India
Centre for Historical Studies
M.Phil. (2012); M.A. (2011) in Ancient Indian History

University of Calicut, Kerala, India
B.A. (2009) in History

Darul Huda Islamic University, Kerala, India
Islamic Studies Programme
M.A. (2009); B.A. (2007) in Islamic Studies

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The Netherlands

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Professional Appointments

Transregional Research Scholar

Social Science Research Council (SSRC), New York (2018-2019)

Affiliated with National University of Singapore; International Institute for Asian Studies

Postdoctoral Fellow

Leiden University, the Netherlands; Dutch Institute in Morocco (NIMAR), 2016-present

Joint Research Fellow

International Institute for Asian Studies (IIAS); African Studies Centre (ASC), 2016-2017

Research Languages

in alphabetic order: Arabic (fluent in *fuṣḥa*), Bahasa Indonesia (advanced), Dutch (advanced), German (basic level), Malay (Jāwī), Malayalam (native), Persian (basic level), Tamil and Urdu.

Courses Taught

5482KIOW The Indian Ocean World: Sailors, Scholars and Slaves (full-time, 2017 and 2018)

5852VISL Introduction to Islamic Law (guest lectures, 2016-17)

Grants and Fellowships

2018-2019 Social Science Research Council, Transregional Research Scholar Fellowship

2016-2018 HERA (Humanities in the European Research Area) Postdoctoral Fellowship

2017-2019 Asia Research Institute, National University of Singapore, Postdoctoral Fellowship, declined.

2016-2017 International Institute for Asian Studies (IIAS) and African Studies Centre (ASC), Joint Research Fellowship

2013-2016 IBIES-Erasmus Mundus Fellowship for Doctoral Studies

2012-2013 Cosmopolis Fellowship, Leiden University

2011-2012 CHMK Chair Fellowship, University of Calicut

Publications

Edited Volumes/Special Issues

Malabar in the Indian Ocean: Cosmopolitanism in a Maritime Historical Region, edited with Michael Pearson (New Delhi: Oxford University Press, 2018).

Ocean of Law: Islamic Legal Crossings in the Indian Ocean, edited with Sanne Ravensbergen (Leiden: Brill, 2018, accepted).

"An Indian Ocean of Law: Spaces and Hybridity", special issue *Itinerario: International Journal on the History of European Expansion and Global Interaction*, edited with Sanne Ravensbergen, vol. 42 (2018).

Peer-Reviewed Journal Articles

- "An Ethiopian Agent with Two Indian Kings in Mecca: Islamic Legal Interactions across the Indian Ocean in the Fifteenth Century". *Journal Annales. Histoire, Sciences Sociales* (accepted), Cambridge University Press.
- "Languages of Law: Legal Cosmopolis and its Arabic and Malay Microcosms", *Journal of the Royal Asiatic Society* (accepted), Cambridge University Press.
- "Does the Pagan King Reply? Malayalam Palm-leaf Documents on the Portuguese Arrival in India" *Itinerario: International Journal on the History of European Expansion and Global Interaction* (accepted), Cambridge University Press.
- "Politics, Economy and Islam in 'Dutch Ponnāni', Malabar Coast". *Journal of the Economic and Social History of the Orient*, vol. 62, no. 1 (2019): 1-35.
- "Uses and Abuses of the Past: An Ethno-History of Islamic Legal Texts". *Oxford Journal of Law and Religion*, vol. 7, no. 2 (2018): 313-338, Oxford University Press.
- "Dutch Mogharaer, Arabic *al-Muḥarrar* and Javanese Law-Book: VOC's Experiments with Muslim Law in Java, 1747-1767". *Itinerario: International Journal on the History of European Expansion and Global Interaction* vol. 41, no. 2 (2018): 202-219, Cambridge University Press.
- "The Indian Ocean of Law: Hybridity and Space" (co-authored with Sanne Ravensbergen), *Itinerario: International Journal on the History of European Expansion and Global Interaction* vol. 41, no. 2 (2018): 164-167, Cambridge University Press.
- "Using the Past and Bridging the Gap: Premodern Islamic Legal Texts in New Media". *Law and History Review*, vol. 36, no. 4 (2018): 725-752, Cambridge University Press.
- "Texts as Objects of Value and Veneration: Islamic Law Books in the Indian Ocean Littoral". *Sociology of Islam*, vol. 6, no. 1 (2018): 60-83, Brill.
- "Early Dutch Encounters with Islamic Law: The Text and Translation of Mogharaer Code or Semarang Compendium" *Indonesia*, vol. 106 (2018): 45-87, Cornell University Press.
- "An Abode of Islam with a Hindu King: Circuitous Imagination of Kingdoms in Sixteenth Century Malabar". *Journal of Indian Ocean World Studies*, McGill University Press, vol. 1, no. 1 (2017): 89-109.
- "Two 'Cultural Translators' of Islamic Law and German East Africa". *Rechtsgeschichte: Journal of the Max Planck Institute for European Legal History*, vol. 24, no. 2 (2016): 190-214.

Chapters in Edited Volumes

- "Words of 'Ajam in the World of Arab: Translation and Translator in Early Islamic Judicial Procedure." *Justice and Leadership in Early Islamic Courts*, eds. Intisar Rabb and Abigail Balbale (Cambridge, MA: Harvard University Press, 2018): 71-90.
- "Doors and Walls of the Masjids: The Arabic Inscriptions in Premodern Malabar". In *The Social Worlds of Pre-Modern Transactions: Perspectives from Epigraphy and History*, eds. Meera Vishwanathan, Digvijay Singh and Mekhola Gomes (New Delhi: Primus Books, 2018): 146-169.

- "In Between Many Worlds of One Law: Arab, Malay and Filipino Legal Intermixtures of Shāfi'ism". In *Philippine Crossings: Entangled Voices between Oceans*, eds. Jos Gommans, Jorge Flores and Ariel Lopez (Leiden: Leiden University Press, in press).
- "An Indian Ocean *Ribāṭ*: War and Religion in Sixteenth-Century Ponnāni, Malabar Coast", *Imagining Asia: Networks, Agents, Sites*, eds. Andrea Acri, Kashshaf Ghani, Murari K Jha, Sraman Mukherjee (Singapore: ISEAS Publishing, 2019).
- "Introduction". In *Malabar in the Indian Ocean: Cosmopolitanism in a Maritime Historical Region*, eds. Mahmood Kooria and Michael Pearson (New Delhi: Oxford University Press, 2017), xv-xxvii.
- "*Khuṭbat al-jihādiyya*: An Unknown Anti-Portuguese Jihadi-treatise in Arabic". In *Malabar in the Indian Ocean: Cosmopolitanism in a Maritime Historical Region*, eds. Mahmood Kooria and Michael Pearson (New Delhi: Oxford University Press, 2017), 64-75.
- "A Malayalam War-Song on the Portuguese-Dutch Battle, 1663". In *Malabar in the Indian Ocean: Cosmopolitanism in a Maritime Historical Region*, eds. Mahmood Kooria and Michael Pearson (New Delhi: Oxford University Press, 2017), 141-171.
- "'Killed the Hajj-pilgrims and Persecuted Them': Portuguese *Estado da Índia*'s Encounters with Hajj Pilgrimage, 16th Century" in *Europe and Hajj in the Age of Empires*, ed. Umar Ryad (Leiden: Brill, 2016), 16-38.
- "*Taḥrīd ahl al-Imān*: An Indigenous Account against Early Modern Interventions in the Indian Ocean World". In *Taḥrīd ahl al-imān 'alā jihād 'abadat al-ṣulbān*, trans. K.M. Mohamed and forward. Michael N. Pearson (Calicut: Other Books, 2013), 19-48.
- "From Wāqwāq to Wāqwāq: The Formation of Islamic Law in the Indian Ocean rim, c. 615-1000 CE." In *Ocean of Law: Islamic Legal Crossings in the Indian Ocean*, eds. Mahmood Kooria and Sanne Ravensbergen (Leiden: Brill, accepted).
- "East African Savants in South Asia: Premodern Afro-Asian Intellectual Interactions". In *Africans in South Asia*, eds. Beheroze Shroff, Kenneth Robbins and Omar Ali.

Articles and Blogs (selected)

- "Transoceanic Africa-Asia connections". ". *IIAS Newsletter* 80 (2018), 42-43.
- "African Jurists in Asia: Premodern Afro-Asian Interactions". *IIAS Newsletter* 76 (2017), 16-19.
- "Towards a Book History of the Indian Ocean World". *Leiden Islam Blog*, February 2017.
- "Islamic Law in 'Periphery'". *World Legal History Blog*, 2016.
- "Four Hundred Years of a Letter: Calicut-English Relations". *Café Dissensus*, February 15, 2016.

Conference Reports

- "Ocean of Law II: Islamic Legal Crossings in the Indian Ocean World". *IIAS Newsletter*, no. 76 (2017), 22-23.
- "Ocean of Law: Intermixed Legal Systems across the Indian Ocean World", *IIAS Newsletter*, no. 73 (2016) (with Sanne Ravensbergen).

Book Reviews:

- Miklos Muranyi, *The First Compendium of Ibadi Law: The Mudawwana by Abu Ghanim, Bishr b. Ghanim al-Khurasani* (Zurich and New York: Olms Wiedmann, 2018), *Journal of the Royal Asiatic Society* (accepted).
- Alexander Bevilacqua, *The Republic of Arabic Letters: Islam and the European Enlightenment* (Cambridge, MA: Harvard University Press, 2018), *The Historian* (accepted).
- Gregory M. Simon, *Caged in on the Outside: Moral Subjectivity, Selfhood, and Islam in Minangkabau, Indonesia* (Honolulu: University of Hawai'i Press, 2014), *Journal for Southeast Asian Studies* 7, no. 2 (2018), 243-246.
- Gwyn Campbell, ed. *Early Exchange Between Africa and the Wider Indian Ocean World* (Cham, Switzerland: Palgrave MacMillan, 2016), *Bijdragen tot de Taal-, Land- en Volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia* 173, nos. 2-3 (2017): 394-397.
- Asma Sayeed, *Women and the Transmission of Religious Knowledge in Islam* (New York: Cambridge University Press, 2015), *Sociology of Islam* 4, no. 2 (2016), 307-311.
- Dina Afrianty, *Women and Sharia Law in Northern Indonesia: Local Women's NGOs and the reform of Islamic Law in Aceh* (London: Routledge, 2015) *Journal for Southeast Asian Studies* 5, no. 2 (2016), 221-226.
- Tabir Kalam, *Religious Tradition and Culture in Eighteenth Century Northern India* (New Delhi: Primus Books), *Journal of Indian History* 3 (2016).
- Edward Alpers, *The Indian Ocean in World History* (Oxford: Oxford University Press, 2013), *H-Net Reviews in the Humanities and Social Sciences*.
- Jajat Burhanudin and Kees van Dijk (eds.), *Islam in Indonesia: Contrasting Images and Interpretations* (Amsterdam: Amsterdam University Press, 2013), *NewBooks.Asia*

Interviews

- "'I Find it Very Claustrophobic to be Stuck in a Small Place': An Interview With Engseng Ho," *Itinerario: International Journal on the History of European Expansion and Global Interaction* vol. 42, no. 2 (2018): 151-163.
- "Between the Walls of Archives and Horizons of Imagination: An Interview with Amitav Ghosh," *Itinerario: International Journal on the History of European Expansion and Global Interaction* 36 (2012): 7-18.
- Chinese trans.: *The World Literature Criticism* 9 (2016), 9-16.
- Malayalam trans.: *Mathrubhumi Illustrated Weekly* 43 (2016), 23-35.
- "A Civil-War is on the Doorstep of India: Interview with Kancha Ilaiah". *Kafila.org* 01 September 2014.
- Malayalam trans.: *Mathrubhumi Illustrated Weekly* 42 (2014), 44-68.

Invited Talks/Presentations

- "Arabi-Malayalam and Arabu-Tamil Works at the British Library: A Survey of the Uncatalogued Materials and their Circulatory Networks", British Library, 26 October 2018.
- "Marumakkattayam", *Concepts from Global South*, University of Cape Town, 18 October 2018.
- "The Hajj: An Ancient Journey of a Cosmopolitan World", University of Bergen, Sept. 4, 2018.
- "(Not) Making Sense of Jihad: Contemporary Entanglements of South and Southeast Asian Muslims with Pre-Modern Jihadi Texts", University of Gottingen, 29 June 2018.
- "Afro-Asia-Arab Triangle: Indian Ocean Muslims and the 'Peripheral Histories' of Islamic Law", *Transregional Research Fellowship Workshop*, Duke University, 8-9 September 2018.
- "Etiquettes of Manuscripts: Legal Discourses on Preserving Books in Malabar", *Social Codicology: The Multiple Lives of Texts in Muslim Societies*, Dutch Institute in Morocco, 9-11 October 2018.
- "Teaching Arabs Islam: Intellectual Networks of Malabari Teachers and Meccan Students." International Conference on *Beyond Bedouin and Bania: Arabia-South Asia Relations*. National University of Singapore, 7-8 December, 2017.
- "From Damascus to Mindanao: The longue durée of Islamic texts in the Mediterranean and the Indian Ocean Worlds." Workshop on Traveling Texts and Inter-Religious Exchanges and Encounters. University of Bochum, 18 October, 2017.
- "Several Waves of Islamic Law in the Indian Ocean World around 1500 CE". Workshop on Islamicate Networks in the Early Modern Muslim World: Global and Regional Impact. Oxford University, 17 September, 2017.
- "Matrilineal Islam: An Indian Ocean Perspective on Sharia", Workshop on Sharia in Motion, University of Cambridge, 14 July 2017.
- "Debates on Matriliney: How Maternal 'Gens' Were Modernised/Islamised?", Workshop on Customs, Shari'a and National Law. Nederlands Instituut in Marokko, Rabat, 25 February 2017.
- "Matrilineal Islam: Customs as Islamic Law in the Indian Ocean World". Institute of Arab and Islamic Studies, University of Exeter, 30 March, 2017.
- "Muslims of Malabar in Medieval Mecca". Imam Bukhari Institute, Jeddah. 23 May, 2017.
- "The East African Muslim Jurists in the Malabar Coast, 13th to 15th centuries". Workshop on Beyond Muzirs: Intercultural Encounters in Maritime Malabar. Brennen College, Madayi, 22 April, 2017.
- "In Between Many Worlds of One Law: Arab, Malay and Filipino Legal Intermixtures of Shāfi'ism in the Maguindanao *Luwaran*", Third Cosmopolis Conference. National Historical Commission of the Philippines, Manila, 22 June 2016.
- "Zhenghe and the Chinese Islamic Cosmopolis of the Indian Ocean Rim", Zhenghe International Peace Foundation. Dubai, June 5, 2016.
- "In the Shāfi'ite Cosmopolis: Many Journeys of a Malabari Legal Text", Conference on Islam in Malabar: Discourse, Text, and Public Culture. Freie University, Berlin, 4 June 2016.

- "Words of 'Ajam in the World of Arab: Translation and Translator in the Early Islamic Judicial Procedures", Harvard Law School, Harvard University, 6 May 2016.
- "Introducing a Meccan Version of Law: Networks of Shāfi'ī fuqahā in the Sixteenth Century", Seoul National University Asia Center, 27 April, 2016.
- "Ocean of Law: Movement of Islamic Legal Ideas and Texts across the Maritime Worlds," Max-Planck Institute for European Legal History, Frankfurt, 4 August, 2015.
- "A Text of the Seven Worlds: Conceptualizing the Legal Cosmopolis". Leiden University Institute for History, Cosmopolis Lecture Series, 19 May 2015.
- "Against the Limits of a Dream: Ibn Battuta's Journeys in Text and Time". Stichting House of Wisdom, Leiden, 8 May 2015.
- "Networks of *Jihad* and *Kitābs*: Imagining Java from Malabar in the 19th Century", Fakultas Ilmu Budaya, Universitas Gadjah Mada Yogyakarta, 10 September, 2014.
- "Aceh in Malabar and Malabar in Aceh: Islamic Interconnections of the Indian Ocean World", International Centre for Aceh and Indian Ocean Studies, Banda Aceh, 25 August 2014.
- "Doors and Walls of the Masjids: The Transregional Landscapes of the Inscriptions in Premodern Malabar", Nehru Memorial Museum and Library, New Delhi, 5 June, 2014.

Paper Presentations

- "Jihad against Mothers." *Islamic Law and Sexuality Conference*, University of Exeter, 9-11 January 2018.
- "Using the Past and Bridging the Gap: Premodern Islamic Legal Texts in New Media". *British Association of Islamic Studies Annual Conference* University of Exeter, 9-11 April, 2018.
- "Engendering Indian Ocean and Endangering Islamic Law: Matrilineal Muslims of the Indian Ocean", International Convention on *Asia-Africa: A New Axis of Knowledge*, University of Dar es Salaam, 20-22 September 2018.
- "How to Kill a Mocking Custom: Jihad against Matriliney". *Gender and Shari'ah in Muslim Legal Theory and Practice*. University of Gottingen, 12-14 October 2017.
- "Dynastic Laws, Sultanic Qanuns and Islamic Laws in South and Southeast Asia". *A Secular Age beyond the West: Modes of Secularity in Asia*. Schloss Herrenhausen, Hanover, 15 September, 2017.
- "Afro-Asia-Arab Triangle in the Indian Ocean: Still Another View of Islamic Law", *Ocean of Law II: Islamic Legal Crossings in the Indian Ocean World*, Leiden University, 12-14 December, 2016.
- "Courts in the Archives: Cultural Translations of Islamic Law", *IBIES Workshop*, Aarhus University, 26-27 May, 2016.
- "Arabic al-Muḥarrar, Dutch Mogharaer and Javanese compendium: VOC's experiments with Muslim law" *Ocean of Law: Intermixed Legal Systems across the Indian Ocean World, 1550-1950*. Leiden University, 7-9 December 2015.
- "Adat-Law as an Indonesian Problem: Genealogies of Leiden School of Islamic Law," *NISIS Spring School: 'Islam in Indonesia'*, Leiden University, 27 August 2015.

- "From Charities to Outlaws: Malabari Goods, Ideas and People in Nineteenth-Century Jeddah", *A Sea that Links and Binds: Cooperation, Coercion and Compulsion across the Red Sea*. Zentrum Moderner Orient, Berlin, 4 June, 2015.
- "Maritime Legal Networks and Shāfi'ism beyond Borders", *Cosmopolis Workshop*, Leiden University Institute for History, 17 February, 2015.
- "The Myth of Shāfi'ī school of law: Pre-modern South and Southeast Asia's Intermixed Legal Landscape," *Sailing the waves of convergence: Cultural links and continuities across the Bay of Bengal*, KITLV, Leiden, 3 December, 2014.
- "Transmission of Islamic Legal Ideas across the Indian Ocean: Indonesian Engagements with a Malabari Text of the Sixteenth Century", *The Making of Religious Traditions in the Indonesian Archipelago: History and Heritage in Global Perspective (1600-1940)*, Universitas Gadjah Mada, 20 June, 2014
- "Two Legal Texts of Malabar with Extralocal Connections: *Ajwibat al-'ajība* and *Fatḥ al-Mu'īn*," *Second Annual Malabar Praxis Graduate Research Conference*, University of Hyderabad, 19 May, 2014.
- "Whose time is it anyway? Construing Ibn Khaldūn in the Context of Post-Modernist Conceptions of Periodization in History," *Inter-disciplinarity in History: An Old Method in New World Context*, Qatar University, Doha, 5 March, 2014.
- "Religious landscape of 'Dutch Ponnani' in the early modern Indian Ocean world," *First Annual Malabar Praxis Graduate Research Conference*, Calicut University, 13 August, 2013.
- "One who agrees with the laws of *kufir* is a *kāfir*': Reformatory Attempts of Two Hadhrami Sayyids in British Malabar," *Princeton Islamic Studies Colloquium Graduate Student Conference*, Princeton University, 12 April, 2013.
- "Intertwined *dār al-ḥarb* and *dār al-Islām*: 'Ulamā' of Aceh and Ponnani and their Political Attachments with West Asian Sultanates," The NISIS Tunisia Spring School 2013, Hammamet, 18 March, 2013.
- "Prophetic Knowledge of Ocean: *Hadiths* as Primary Sources for Studies in the Indian Ocean World," *Language, Meaning and Philosophy of Hadiths*, University of Kerala, Trivandrum, February 18, 2012.
- "Malabar and Yemen, Role of Sufi Saints: Early Modern Cultural Landscapes of the Indian Ocean World," *Contemporary Yemen and Indo-Yemen Relations*, Jawaharlal Nehru University, 30 January, 2012.
- "Early Modern Malabar in Encounters: Arabic Sources for the Indian Ocean Studies from Sixteenth Century Malabar," *Islamic Academy Conference*, Jamia Islamiyya Shantapuram, Kerala, 15 January, 2012.
- "Transitions in Religious Landscapes of Early Medieval Malabar: Regional Ruptures through Intangible Transactions of Indian Ocean World," *Indian History Congress*, Punjabi University, 13 Dec 2011.
- "Sufis through the Indian Ocean World: Cross-Cultural Interactions of Malabar with Yemen in the Early Modern Times," *Mustafa International University*, New Delhi, 12 March, 2011.
- "Occidental Reading of Mahabharata: Debates on the Origin, Growth, and the Development of the Epic," Department of Sanskrit, University of Calicut, Kerala, 10 July, 2010.
- "*Sayf al-battār* and '*Uddath al-umarā'*: Trans-formation of Mappila Identity," *Arabic Literary Practices of Kerala*, Jawaharlal Nehru University, New Delhi, 11 April, 2010.

Conferences/Events Organized

- Panel, "Gender in the Indian Ocean World", at the International Conference "Africa Asia, A new Axis of Knowledge", University of Dar es Salaam (Tanzania), 20-22 September 2018.
- Panel, "Customizing Sharia: Matriarchal Muslim Communities", at the Conference "Uses of the Sharia: Past Perfect and Present Imperfect", University of Exeter, 29 September, 2018.
- International Conference, "Ocean of Law II: Islamic Legal Crossings across the Indian Ocean World," Leiden University, 12-14 December 2016 (organised with Sanne Ravensbergen).
- International Conference, "Ocean of Law I: Intermingled Legal Landscapes of the Indian Ocean World," Leiden University, 7-9 December 2015(organised with Sanne Ravensbergen).
- Masterclass, "Religious Traditions in Southeast Asia" by Michael Laffan (Princeton University) at KITLV Leiden, 24 August 2015 (organised with Marieke Bloembergen and Sanne Ravensbergen).
- Second Annual Malabar Praxis Graduate Research Conference, University of Hyderabad, Hyderabad, 19 May, 2014.
- "Beyond Orientalism and Indology: The Tenth Anniversary of Edward Said's Passing", Leiden South Asian Studies Colloquium, 11 November, 2013.
- First Annual Malabar Praxis Graduate Research Conference, University of Calicut, Thenjippalam, 13-14 August, 2013.
- Shihab Thangal Memorial Lecture Series (Mushirul Hasan, Imtiaz Ahmad and Bruce Lawrence), Jawaharlal Nehru University, New Delhi, 2010, 2011 and 2014.

Editorial Board Service

- 2018 Guest Editor, *Itinerario*, Cambridge University Press.
- 2018 Reviewer for the *Journal of the Economic and Social History of the Orient*.
- 2015-present Reviewer for Oxford University Press (South Asian History, Islamic History, Indian Ocean Studies)
- 2017-present Reviewer for Amsterdam University Press (Legal History, Southeast Asian Studies)
- 2016-present Reviewer for *Sociology of Islam* journal, Brill.
- 2013-present Editor, *Café Dissensus*, New York, USA.
- 2007-2009 Associate Editor, *Telitcham Monthly*, Kerala, India.

RESUME DR HJH MAS NOORAINI HJ MOHIDDIN

Lantikan sekarang sebagai Penolong Kanan Professor di bawah tangga gaji PT3 dari tahun 2021.

Kelulusan:

BA Syariah dari AL-AZHAR (1994), MA Fakulti Pengajian Islam, UKM (2001), Phd Kewangan Islam dari Universiti Durham, UK (2015).

Bidang Pengkhususan :

Kewangan Islam (Zakat & Wakaf).

Pengalaman bekerja & Pentadbiran:

Dari tahun 1995, pernah dilantik sebagai Ketua Fakulti Syariah, Timbalan Dekan Hal Ehwal pelajar, Dekan Fakulti Syariah dan Undang-Undang dan kini di lantik sebagai Pengarah Pusat Penyelidikan Mazhab Syafiee. Pernah memegang jawatan sebagai Dekan Hal Ehwal Pelajar, Pengarah Pusat Pengajian Lepas Ijazah dan Penolong Rektor.

Projek Kajian:

telah selesai melaksanakan sebanyak 10 projek sama ada sebagai ketua atau ahli.

- Persepsi dan Sikap Penerima Zakat Dalam Kalangan Fakir Miskin di Brunei Darussalam (**Ketua**). Dari 7 April 2020 hingga March 2021.
- Kredibiliti Wakaf Dalam Menangani Isu Pembiayaan Pengajian Tinggi: Wakaf Pendidikan Malaysia Sebagai Model. 1 Januari 2021 hingga 30 Jun 2021.
- Pengurusan Wakaf Untuk Pendidikan oleh Majlis Agama Islam Negeri (MAIN) di Malaysia: Isu dan Cabaran. Matching grant with UITM (**Ketua**). Ongoing

Pembentangan:

Sebanyak 45 kertas kerja yang dibentangkan di dalam seminar peringkat negeri dan antarabangsa. Di jemput sebagai Pembentang Kertas kerja Utama atau ahli panel Forum sebanyak 24 kali di dalam negeri dan luar negara.

- Pengupayaan Ekonomi Negara Islam: Sorotan Pengurusan Perbendaharaan Negara Pada Zaman Pemerintahan Khalimah Umar Abb Aziz. Forum Ekonomi Islam. 2 Julai 2022. (**Ahli Panel Forum**).
- Umar Abd Aziz Pencetus Kegemilangan Ekonomi Islam. Seminar Serantau Peradaban Islam 2.0. Anjuran Institut Islam Hadhari, UKM. 27- 28 Julai 2022. (**Keynote Speaker**).
- Perbandingan Undang-Undang Wakaf di Brunei Darussalam & Indonesia. Webinar series & research discourse The Current Issues of Shariah and Law in Cross-Country Perspectives. Anjuran Institut Agama Islam Negeri (AIN) Pontianak, Indonesia. 10 Oktober 2022. (**Keynote Speaker**)
- Fenomena Wakaf di Brunei Darussalam. International Webinar The Art of Islamic Social Financial Management. Kolej Universiti Islam Antarabangsa Sultan Ismail Petra (KIAS) Kelantan. 15 November 2022 (**Keynote Speaker**).

- Ulama Quraisy Memenuhi Bumi Dengan Ilmu. Seminar Antarabangsa Imam Syafii. Anjuran Majlis Mufti Kuching, Sarawak. 17-18 Mei 2023. **(Keynote Speaker)**.
- Garis Panduan Syariah Dalam Merealisasikan Agenda Kelestarian. Muzakarah Cendekiawan Syariah Nusantara 2023. Anjuran ISRA & INCEIF, Malaysia. 31 Mei – 1 Jun 2023. **(Keynote Speaker)**.

Penerbitan:

sebanyak 39 artikel yang telah diterbitkan dalam jurnal, 7 buah buku sebagai penulis utama dan juga penulis bersama dan 7 artikel dalam bab buku.

- Mampukah Zakat Mengubah Nasib Fakir Miskin di Negara Brunei Darussalam (2022). Hjh Mas Nooraini, Dr Nurol Huda & Nurzakiah.
- Model Integrasi Wakaf Institut Pengajian Tinggi di Brunei Darussalam. (2022).
- Budaya Filantropi dan Sumbangan Wakaf untuk Pendidikan Islam di Negara Brunei Darussalam. Al-Qanadir, International Journal of Islamic Studies. Vol 23 (2) 2021. 30 Ogos 2021.
- Aplikasi Kaedah Sadd Al-Dhar'I dalam Mengekang Persetubuhan Luar Nikah: Analisis Terhadap Peruntukan Undang-Undang Jenayah Syariah di Malaysia dan Brunei. Islamiyyat the International Journal of Islamic Studies. ISSN 0126-5636. Vol 43 (2021).
- Kredibiliti Wakaf Dalam Menangani Isu Pembiayaan Pengajian Tinggi. Malaysia Sebagai Model. Journal of Islamic, Sosial and Development (JISED). Vol 6(41) November 2021. 76-96.
- Meningkatkan Peranan Wakaf Kesihatan dalam Menghadapai Wabak Covid-19. Cecep Soleh Kurniawan & Hj Mas Nooraini Hj Mohiddin. AZKA Internatiopnal Journal of Zakat, & Social Finance. Vol 2 (1) 2021.
- Exploring Instrumental, Expectancy and Valence Components in Motivation for Learning Among University Students in Selected ASEAN country. Mohd Ali, Muhamad Don, Mohd Rilizam, Rosli., Mohd Shukri, Mohd Senin., Ahmad, Che Yaacob., Mas Nooraini, Mohiddin., Sukree, Langputeh., & Mohd Farhan, Ahmad. International Journal of Academic Research in Progressive Education & Development. ISSN:2226-6348. 6 May 2022.

Penglibatan Khidmat Masyarakat & Insitiasi:

Memberikan ceramah kepada masyarakat melalui agensi swasta, RTB dan juga dalam Majlis ilmu.

- Pengerusi Bersama Bengkel Wasiat, Wakaf & Hibah. Anjuran UNISSA & & Tetuan Hj Daud & Company, Peguam bela & Peguam Cara, Peguam Syarie. 22 September 2018.
- Ahli Jawatankuasa Jaminan Kualiti (Akademik) 2019/2020
- Ahli Jawatankuasa Pengurusan Waqaf UNISSA, 30 Ogos 2021.
- Ahli Jawatankuasa Ad-Hoc Focus Group Waqaf, KHEU November 2021
- Setiausaha Bersama, Persidangan Waqaf Antarabangsa, Anjran Brunei Myce Jun 2022.
- AQIF Holder- Associate Qaulification in Islamic Finance Islamic Banking and Finance of Malaysia. Jun 2022.

Konsultasi:

- Lembaga Penasihat Antarabangsa Jurnal of Indonesian Studies, Faculty of Law, Universitas Negeri Semarang. 2018.
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AN APPRAISAL



MATERI



Islamic Studies in Australia's Universities

(Mehmet Ozalp)

Abstract: Islamic studies is an in-demand discipline area in Australia, including both classical Islamic studies and contemporary Islamic studies. While the field of classical Islamic studies has evolved over the centuries alongside the needs of the societies it serves, it has, nevertheless, remained within a well-established Islamic framework. This type of knowledge is sought by many, especially Muslims. Contemporary Islamic studies also plays a critical role in understanding Islam and Muslims in the contemporary context. The higher education sector in Australia contributes to this knowledge base via the Islamic studies courses it offers. This article discusses the positioning of the higher education sector in fulfilling Islamic educational needs, especially in the presence of other non-accredited education institutions such as mosques and madrasas. Despite the presence of other educational institutions, the higher educational sector appeals to a large pool of students, as evidenced by the number of Islamic studies courses offered by fourteen Australian universities. The teaching of classical Islamic studies in the higher education sector is not without its challenges. These challenges can be overcome and have been overcome to a large degree by the Centre for Islamic Studies and Civilisation (CISAC), Charles Sturt University (CSU). CISAC was used as a case study, as it is the largest Islamic studies department offering the greatest number of classical Islamic studies focused courses with the highest number of Islamic studies students in Australia. This article, overall, demonstrates that there is an ongoing need for Islamic studies to be taught, both in a classical and contemporary capacity, in the higher education sector.

Keywords: Islamic studies; Islamic higher education; Muslim students; Islam in university; Islam in Australia; classical Islamic studies; contemporary Islamic studies; CSU; ISRA; CISAC

1. Introduction Islamic studies in the higher education sector is an evolving phenomenon in Australia. Not surprisingly, the field of Islamic studies has existed for 14 centuries in different forms since the era of Prophet Muhammad. It has evolved over the centuries based on the needs of the societies it has served. Classical Islamic studies has remained within an Islamic framework founded on the Qur'an, the Sunnah of the Prophet and analytic methods established in the formative three centuries of Islam. Contemporary Islamic studies has emerged as an additional Islamic studies area and continues to grow, where the focus is on Islam and Muslims and how they impact society, as well as their interplay with other disciplines. Over the last few decades, the demand for both classical Islamic studies and contemporary Islamic studies has increased in Australia with the increase in the Muslim population. There is also a demand amongst Muslims to learn about their religion in a systematic way while also receiving a university qualification. The growing demand for classical Islamic studies has been met in various ways. Mosques and non-accredited education institutions have predominantly taken on the responsibility of teaching classical Islamic studies, while universities have generally focused on contemporary Islamic studies. This is not absolute, as the Centre for Islamic Studies (CISAC) at Charles Sturt University (CSU) offers the largest number of courses in classical Religions 2021,

other universities in Australia also offer classical Islamic studies and, therefore, these courses are not exclusive to CISAC. First, this article discusses the definition of classical and contemporary Islamic studies. It then turns to the current and emerging needs of Islamic studies, particularly by the Muslim population in Australia. The focus then shifts to what is actually available in the Islamic studies space within the community as well as within the higher education sector and how demand has driven the development of certain Islamic studies programmes currently available. The prime interest of this article is the teaching of classical Islamic studies within the higher education sector, the challenges faced in this space and how these challenges have been addressed, especially by CISAC. The data for this article rely heavily on two main sources: The first is a published report by Rane et al. (2021). It is the most comprehensive report written on Islamic studies in Australia's higher education sector and provides valuable data on the programmes, minors/majors and courses offered by Australian universities. The data for this research were collected in 2015 and 2016, and the research was completed in 2017. The 14 Australian universities that offer some type of Islamic studies are discussed in detail. The seven universities that offer programmes, minor or majors are discussed in greater depth. The report offers information such as the number of students studying Islamic studies courses at each university; the number of courses, minors/majors and programmes offered in each university; and the breakdown of Muslim to non-Muslim students studying Islamic studies at each university¹. The second source involves data collected from alumni of CISAC, CSU (CISAC n.d.a). An online survey consisting of 40 questions was emailed to 160 CISAC graduates² from the Bachelor of Islamic Studies and Master of Islamic Studies programmes; 50 surveys were returned. The purpose of the survey was to gauge a better understanding of the demographics of the students who completed an Islamic studies programme at CISAC, their learning and teaching experience while studying, the motivating factors for them to enrol in the programmes in the first place and what they hope to do with their qualifications now that they have graduated. Since a significant amount of the data in this article come from CISAC alumni and since the CISAC courses and programmes are discussed in detail, it would be appropriate to provide some background information on CISAC from the start. CISAC is a product of a partnership between the Islamic Sciences and Research Academy (ISRA) and CSU (ISRA n.d.a). That is, ISRA and CSU signed a partnership agreement which led to the founding of CISAC in 2010. Some key aspects of the agreement between ISRA and CSU include:

2. Distinction between Classic and Contemporary Islamic Studies While it is tempting to consider Islamic studies as a monolithic discipline, it is anything but that. There are multiple ways to categorise Islamic studies into various sub-disciplines. One category system that is commonly used is classical Islamic studies and contemporary Islamic studies. Classical Islamic studies has also been referred to as the basic Islamic disciplines, the Islamic tradition and the Islamic sciences ('ulum), while they all have very similar, if not identical, meanings³. The eleventh century scholar Al-Ghazali's classification of classical Islamic studies continues to be of influence today. According to Al-Ghazali, knowledge that has been acquired from the prophets and not through other means such as reason (Bakar 1992, p. 205), is what constitutes classical Islamic studies. In the context of Islam, this would include knowledge that is transmitted by Prophet Muhammad, whether as revelation from God (Qur'an), his own words (Hadith and Sunnah) or

his life (seerah). Other disciplines that would “stem” from Prophet Muhammad would include the Arabic language, theology, Sufism/tasawwuf and jurisprudence. Methodology (usul) subjects/courses that relate to any of these areas such as Usul al-Hadith (methodology of Hadith) and Usul al-Tafsir (Methodology of Qur’anic Exegesis) would also be included. A number of scholars such as Ibn Taymiyyah have highlighted that making a distinction between knowledge that stems from the Prophet and knowledge that does not is not that straightforward, in that the human minorities.

3. **Current and Emerging Needs for Islamic Studies in Australia** Islamic studies in Australia continues to grow with a number of universities offering courses and programmes in Islamic studies. “The most well-established programs in Islamic studies, such as at the University of Melbourne, have only been offered since the latter half of the 20th century. Many other Islamic studies programs in Australia were only established in the past decade or so” (Rane et al. 2021, pp. 1–2). Most courses and programmes, however, reflect Western security concerns over Middle Eastern politics, radicalisation of Muslims and the need to understand extreme versions of Islam and extremist Muslims. This is evident by the number of courses offered on contemporary Islamic studies covering Muslim societies, communities and politics (Rane et al. 2021). A large percentage of students studying some type of Islamic Studies are non-Muslims, and this demand will most likely continue. For instance, Griffith University’s Islamic studies students are 95% non-Muslims and University of New England’s is 96% (Rane et al. 2021). However, there is also a large percentage of Muslim students studying Islamic studies in Australian universities. A total of 98% of Western Sydney University’s Islamic studies students are Muslim compared to 90% at CSU and 70% at University of Melbourne (Rane et al. 2021). Not surprisingly, some Muslims in Australia have different expectations from Islamic studies, where their preference is to study classical Islamic studies. The number of classical Islamic studies courses available through the Australian universities demonstrates this. According to Rane et al. (2021), a total of 46 classical Islamic studies courses are available in Australian universities, 30.54 of these offered by CISAC. That is, CISAC offers 66% of the classical Islamic studies courses offered in all of the Australian universities. The study of Islamic studies stems from needs. Based on CISAC alumni surveys and based on the literature, there are three areas of need for Islamic studies students from a Muslim background.
4. **Islamic Studies Currently Available in Australia** Despite the significant changes to the Muslim world, classical Islamic studies has not been abandoned and, if anything, it continues to be considered an important part of scholarship in the Muslim world, and now for Muslims living in the West, including Australia. Islamic studies in Australia has taken on various shapes and forms, being taught by a range of institutions from local mosques to universities.

5. **Conclusions** There is a growing need to provide Islamic studies programmes in Australia. This growth is spearheaded by the growing prominence of Islam and Muslims in the post-11 September world. This prominence has also highlighted the different needs of Islamic studies students. The distinction between classical and contemporary Islamic studies has become more significant as a result. Classical Islamic

studies is more identifiable and limited to core Islamic disciplines that trace their origin to classical Islamic scholarship. Contemporary Islamic studies is used to indicate all other studies of Islam and Muslims, particularly in the contemporary world. This includes cross-disciplinary studies such as the study of Islam and Muslims alongside politics, culture, society, gender, psychology, finance, etc. It is possible to ascertain that classical Islamic studies forms the core of Islamic disciplines, with contemporary Islamic studies forming a thick outer layer around the core. In the Australian context, there is a growing need for Islamic studies to fulfil specific educational and training needs, namely the need for Islamic studies experts, including imams and other religious leaders; the need for Islamic studies to complement various professional sectors such as finance, law and psychology; and the need that Muslims feel to study their religion in a systematic manner. All three of these needs require classical Islamic studies to be part of the knowledge base. While some of these needs are fulfilled by educational institutions that are not part of the higher education sector, the higher education sector is still playing a significant role in this space. Overall, the higher education sector in Australia has played an important role in educating Muslims and non-Muslims about Islam, with 14 universities offering some type of Islamic studies. The focus of each of the universities varies significantly; while some have a strong focus on contemporary Islamic studies, others have a stronger focus on classical Islamic studies. CISAC, CSU has the greatest focus on classical Islamic studies. Despite the demand for classical Islamic studies in the higher education sector, there are various challenges for universities to offer these courses, especially in the form of a programme. This may explain why there is a limited number of university programmes which have a strong classical Islamic focus. Classical Islam is a niche study area. It can also be offered by other educational institutes such as mosques and madrasas, which further thins out this niche market. Moreover, offering a classical Islam programme in the higher education sector requires a pool of lecturers who have qualifications in both classical Islamic studies and a PhD. While such lecturers exist in various Australian universities, getting a pool of such lecturers together who can teach 24 courses to make up a programme is not easy; a whole Islamic studies department is needed to teach a complete programme. This has huge financial implications. Finally, there are challenges around teaching classical Islamic studies in a secular university, especially in relation to the methodologies used in teaching such courses. CISAC has been able address all of these challenges. Not only is it the leading university centre to offer the greatest number of Islamic studies programmes, the largest number of Islamic studies courses with the highest number of Islamic studies students, but it also has the strongest classical Islam focus out of all the Australian universities. Islamic studies, including classical Islamic studies, is here to stay in Australia. This article sought to provide a better understanding of what is available in this space, especially in the higher education sector. Given that the Muslim population in Australia is increasing, teaching classical Islamic studies complemented by contemporary Islamic studies in universities is crucial to fulfil various needs.

Challenges in Research & Innovation During the Pandemic Era: Malaysians' Perspectives

Ahmad Yunus Mohd Noor¹

Abstract: The COVID-19 pandemic has ravaged many nations economically and socially. This study attempts to analyze Malaysia researchers at the tertiary level on their perspectives towards challenges in research and innovation during the Pandemic Era throughout almost two-year of the lockdown. This article undertakes an analysis of researchers based on issues and challenges as the main sources of reference by adopting the document analysis method. Therefore, this study used a qualitative method with a protocol of observation and analysis of several sources to get data and information. The outcome of this article suggests that higher institutions have to consider all aspects in supporting the continuity of research and innovation to ensure no researchers are left behind. Researchers are majorly concerned about their research competency with none to minimal exposure to laboratory settings. All stakeholders' well-being, including mental health, should be prioritized, should this mode of delivery continue in these times of uncertainty. This paper clarifies that the methods and point solutions to the challenges faced by the researcher and innovators are considered a new issue and are supposed to be handled by all parties to enhance the top quality of research and innovation in Malaysia.

Keywords: *Challenges, Research, Innovation, Pandemic, Malaysia*

INTRODUCTION

Nobody would have thought that the lockdowns are to be around for such a long time in many parts of the world. In Malaysia, this is termed the Movement Control Order (MCO). Well into the second year of the MCO, the Institutions of Higher Learning (IHLs) have adapted quite well in publishing research or even innovation. To everybody's surprise, major innovation events arranged online or in hybrid modes are getting common and accepted, these include registration of new research projects, intellectual properties, new products and even pitching and innovation competitions. Mental and health effects are one of the many effects brought about by disruptions to daily routines. By April 2020, according to UNESCO, over 90% of enrolled learners and researchers i.e. 1.5 billion people worldwide were out of education. For people with mental health needs, the closure of research education means inaccessibility to formal resources (Lee, 2020). One of the most followed SOPs, social distancing, causes social isolation in abusive homes, with abuse likely increasing during times of economic uncertainty

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and stress. Notwithstanding, there is not much evidence yet about the long-term mental health effects of a pandemic (Lee, 2020). A survey conducted involving 1182 individuals of different age groups from various educational institutes in Delhi - National Capital Region (NCR), India found numerous impacts on students and researchers i.e., time spent on online research and self-research study, a medium used for publishing, sleeping habits, daily fitness routine, and the subsequent effects on weight, social life, and mental health (Chaturvedi et al. 2021). Researchers seek help from people nearest to them to address these issues and adopt different coping mechanisms. Another survey study conducted over 62 countries involving 30,383 students and researchers found that inferior computer skills and the perceived higher workloads prevented them from appreciating their own improved performance in the new interdisciplinary research environment. Most importantly mental health issues seem to be the most significant issues haunting them such as; boredom, anxiety, and frustration (Aristovnik et al. 2020). A survey study at Changzhi medical college, China by using cluster sampling found significant unbearable psychological pressure among researchers (Cao et al. 2020).

CHALLENGES IN RESEARCH & INNOVATION

According to a study conducted by Mohamed Nazul (2020), there are several challenges faced by researchers in undergoing online research and innovations involving the ability to adapt to new challenges in technology because it involves a new normal in a digital as well as attitude change to accept a new practice and implement online research and innovation.

Among the key aspects of challenges in research and innovation during the Pandemic Era is that the researchers need to master the process of self-directed research and innovation with more strategy. The main challenge in the aspect of self-research is weaknesses in time management among academicians. The previous studies (Misra & McKean, 2000; Kearns & Gardiner, 2007) show that time management has a relationship with stress levels in circles researchers. They need to divide the time between schedules, lectures, tutorials, and research. In fact, the academic workload which is excessive at one time also can cause stress. Workload or load assessment can be defined as the amount of work that is given by the faculty or university to academic staff within a period of a certain time.

The fact is that before the pandemic era, the burden of research and innovation was more holistic where it required academicians to create research and innovations on their own, discussion within the interdisciplinary research and lecturers face to face, and perform laboratory experiments for pure sciences and direct/physical projects. Yet, during this pandemic era, the burden of research and innovation is concentrated because researchers need to use a considerable amount of time in front of a computer involves purely self-directed research, virtual discussions with other innovators and collaborators, computer simulations, and virtual seminar activities involving virtual presentation in front of computers. This no longer takes paper presentations in front of audiences, video making for presentations as well as research grants activities that require full concentration and focus. This online research and innovation also demand academics allocate a long period of time ahead of computers or laptops to do research, innovation, and publishing online almost all day. The research and innovation

challenges during the pandemic era are indeed totally different and might cause academic stress among researchers.

In this regard, stress or academic pressure is defined as an unfavorable condition of the string of demands that need to be met by researchers at once triggers anxiety and influences well-being in their area of study (Mohd Arif & Saodah, 2019). According to Le, Berenbaum, and Raghavan (2002) university researchers who are in major cities in Malaysia record high levels of alexithymia. Alexithymia can be identified among researchers through several symptoms. For example, researchers have difficulty in understanding, processing, and expressing emotions well and this can lead to other psychiatric problems.

Besides, the inability to access internet coverage is another challenge in research and innovation during the Pandemic era. The Organization for Economic Co-operation and Development (OECD) reports that access limitations to digital equipment and the Internet are identified as one of the main possible factors inhibiting research and innovation. The low coverage of internet access as provided by telecommunication services disturb researchers and academicians to access information and data collection from websites. The internet is constrained in certain areas, especially in rural areas. Some researchers do not have WIFI at home and much depends on the “hotspot” availability on their respective smartphones. In fact, a number of researchers also still use traditional cell phones due to the financial constraints of belonging a smartphone, which caused them not to get internet access for research purposes.

DISCUSSION AND SOLUTION

Adaptability is essential for researchers and academic staff as we explore a new method of conducting online research and innovation which previously used to be face-to-face lectures. In our personal experiences, obstacles are unavoidable in many different ways. UKM, being one of the research institutions in Malaysia, has the best competent and experienced academicians. Numerous training sessions are needed for them to break their defiance where they believe that the implementation of research and innovation are meant to be physically conducted. Apart from bedside research, academic staff are also occupied with teaching duties which makes it more challenging for them to adapt to the new way of research and innovation.

In our institution, there are some researchers from rural areas who are unable to afford an internet data plan or experienced limited internet connection (Kumar & Akoijam, 2017). Therefore, having the voice-over PPT slides is to improve the effectiveness of the delivery of online teaching and seminars. Moreover, not all researchers can attend the live seminar sessions or even have access to the Internet. Hence, the university needs to provide mobile data to underprivileged researchers (Lynch, 2020). Inadequate equipment and device (i.e., laptops, headphones, and webcams) are also one of the challenges that should not be taken lightly (Dhawan, 2020). Some of these researchers come from underprivileged family backgrounds which makes it difficult for them to cope with this new mode of online research and innovation. They might be left behind should they fail to own the equipment needed.

After 16 months of going through the Covid-19 pandemic, we realized that some academic staff are trying to adapt and be open to learning new sets of skills and knowledge despite the initial resistance. Moreover, the application of online research and innovation seems more convenient for both academic staff and researchers as it can be done remotely. It is also easier for administrative staff and librarians to monitor and provide swift technical assistance in online research and innovation sessions. In addition, it is cost-effective (Wilson & Shankar, 2021) as no on-site venue is needed for research workshops, hence, saving on electricity and maintenance costs.

We found that having both types of research and innovation (asynchronous and synchronous) was beneficial (Lowenthal, Borup, West, & Archambault, 2020). First, it is viewed as an efficient way of conducting research. Researchers and presenters in a conference for example can also review the voice-over PPT slides many times before and after the conferences at any time apart from the live sessions (with no concerns about the availability or instability of internet connection). In a way, this pandemic has also taught the majority of researchers about adult learning. However, some researchers in pure sciences seem to have issues applying what they have done online to clinical practice (Reese, 2015). From our personal perspective, this might happen due to a lack of clinical exposure, pandemic fatigue, or lack of self-initiative to revise after the online sessions.

At the core of this pandemic, it is crucial to make every stakeholder buy into the use of technology within a short period of time. In our institution, online training on how to use the chosen platform is extended to all academic staff and researchers. This is also to be supplemented with a guideline (either in written form, direct form as in frequently asked questions (FAQs), or short videos). However, some of the academic staff are still struggling with the technology. Therefore, continuous online training or as requested are necessary to assist those who are still struggling with the use of technology. Being one of the research institutions in Malaysia, the available working space is limited coupled with lacking or poorly working equipment. This could hinder the academic staff in preparing voice-over PPT slides on time. If there is no lockdown, the Center for Research, Innovation, and Management (CRIM) could provide the necessary working space and equipment (i.e., laptop, microphone, and camera) to aid the academic staff in recording their voice-over PPT slides.

In addition, the academic staff also can deliver their seminar presentation in the working space provided. At the same time, we are proposing more funding from the faculty management to support publications and also assessments (e.g., laptop, computer, hard disk, webcam, headphones, pen drive, and microphone). The institution management should organize more motivational talks and give support to the academicians while identifying struggling researchers. This is to help them to maintain their focus on research and reduce emotional burden. Moreover, an online platform where researchers can directly contact and keep in touch with the librarians would be helpful in gaining the sources on track.

Meanwhile, working in interdisciplinary research is something interesting and quite proud of, but it is not always easy and there are some career development issues to consider if pursuing

this approach. Below, there are some tips and observations regarding interdisciplinary research, innovation, and publishing.

1. Be prepared to read a lot more. Inevitably when the researchers start to dabble in lots of different subject areas, this means engaging with a wider range of scholarly outputs. One of the ways around this is to work with people in different subject areas who may already have extensive knowledge of alternative literature.
2. Work with authors in different subject areas that can increase researchers' work and the writing of researchers. This will make the task of research and publishing in an interdisciplinary manner a lot easier.
3. Think about ways in which researchers' interdisciplinary knowledge can increase theoretical value and contribute to a different subject area. For example, the researchers have had some success taking ideas from marketing and writing about them in geography journals, and vice versa.
4. Engage with debates within the researchers' journal and are targeting for a publication. Look through previous editions of the journal and identify work that relates to the researchers' field of studies, then make this connection for the reader of the researchers' paper.
5. Understand that different subject areas have different ways of approaching research, and adapt researchers' styles according to where researchers are trying to get work published. For example, in the author's experience marketing journals often want a substantive methodology section, with the rationale for sampling and the approach to analysis laid out in intricate detail. Conversely, some of the best science journals seem not to get overly focused on methodological detail, preferring instead to arrive more quickly at unpacking the richness of any findings.
6. From a career development point of view, working and publishing in an interdisciplinary way can attract criticism if it is not managed well. The researchers have heard people refer to those taking an interdisciplinary perspective in pejorative terms as taking a scattergun approach. To deal with this, the author would strongly recommend focusing on a central intellectual theme that links the majority of work together. Find a way of articulating this theme in a few well-chosen words, and be prepared to repeat these words with confidence in every career development review, promotion case, job application, and interview you undertake.

The author concludes that interdisciplinary research is not for everyone. Some prefer to focus on one specific research area for their whole academic career, and this is a perfectly legitimate path to pursue. But for others, there is real reward in working in an interdisciplinary way, provided it is managed properly. Learning the perspectives and theories of different discipline areas can broaden researchers' intellectual palettes when writing, opening up opportunities for

some unexpected and welcome interdisciplinary synergies to emerge. Also, as someone who has moved into academic management and leadership in the second half of their career, the author has found an interdisciplinary perspective incredibly helpful as it allows him to better understand how academic colleagues from a variety of subject areas may think and act differently.

SUGGESTION FOR THE INTERDISCIPLINARY RESEARCH

There are several tips and suggestions on how to successfully publish interdisciplinary research:

First, over the past years, publishing in teams has been observed to be a general trend within academia (Hicks and Katz 1996). In natural sciences, engineering, and social sciences, the number of authors per article in Web of Science publications has steadily increased over the last 50 years. Only in arts and humanities do 90% of the publications remain single-author monographs (Wuchty et al. 2007, Jones et al. 2008). It is due to the number of authors of a paper that seems to positively correlate with how often it is quoted (Gazni and Didegah 2011), publishing in teams appears to be the proper strategy in times when scientific achievements are primarily measured quantitatively, by the h-index among other factors. Hence, publishing in teams is not a specific phenomenon of social-ecological research or of research for sustainable development, but a general phenomenon.

Second, publishing in teams mirrors the more general trend of doing research in collaboration. According to Bozeman et al. (2013:1), “There is abundant evidence that research collaboration has become the norm in every field of scientific and technical research.” A key indicator that has been used “as a basic counting unit to measure collaborative activity” is co-authorship, again mostly because it is easy to quantify (Katz and Martin 1997:2).

Third, collaboration in teams does not necessarily have to be interdisciplinary. The author refers to interdisciplinary as “a mode of research by teams or individuals that integrates information, data, techniques, tools, perspectives, concepts, and/or theories from two or more disciplines or bodies of specialized knowledge to advance fundamental understanding or to solve problems whose solutions are beyond the scope of a single discipline or area of research practice” (NAS/NAE/IOM 2005:2).

Fourth, the interest in better understanding and practicing collaborative research in general, and inter- and transdisciplinary research in particular, is growing. Scholars of the novel field of the science of team science (Stokols et al. 2008a, Falk-Krzesinski et al. 2011) provide, for instance, an extensive review of the intrapersonal, interpersonal, organizational/institutional, physical/ environmental, technological, and socio-political factors that influence teams and provide the context for the “ecology of team science” (Stokols et al. 2008b).

CONCLUSION

Looking at the current situation, we are unsure when the pandemic will settle down. We are also curious if the implementation during the pandemic will continue when things get better. As a researcher or innovator, some activities such as; clinical or laboratory skills for pure sciences, research grants, research funding, bedside research and innovations, and procedural skills are better-conducted face-to-face. However, it would be a shame to drop the integrated technology when the pandemic is over. To sum up, the Covid-19 pandemic has left massive impacts and challenges to many educational institutions in restructuring their research and innovation system to maintain and enhance the top quality of research and innovation. Our institution has invested in a technological platform (Microsoft Teams and WebEx) which we believe has aided us in implementing an effective way of research and innovation. This is imperative in order to produce more publications in terms of high-impact journal articles, books, proceedings, etc.

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Cover Page

Beyond Monolithic Conceptualization of Muslim Societies: Matriliney and Muslim Women's Engagement with the Transformation of Kinship in the Malabar Coast of South India

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Abstract

The legal and religious reforms during the colonial period have modified the property and residential rights of the matrilineal Muslim women of Malabar (North Kerala, India). However, how these women engaged with the transformation, through strategies, negotiations and contestations, seldom received visibility in the mainstream reform scholarship of colonial Kerala. As I have argued elsewhere, while the reforms attempt to foster new forms of gender relations, based on patrilineality and conjugality, the matrilineal women created an alternative space of their own. The entry of Muslim women into colonial education and the formation of Mahila Samajams or women's organisations in the early decades of the 20th century is indicative of this. In the backdrop of the narratives of senior matrilineal Muslim women from the Malabar Coast, the paper attempts to understand, how women articulated and engaged with the transformation of the matrilineal tharavad (joint household) in the colonial period.

KEYWORDS: *Matrilineal Muslim Women, Colonial Malabar, Reform and Gender*

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KEYWORDS: *Matrilineal Muslim Women, Colonial Malabar, Reform and Gender, Strategies and Negotiations*

Introduction

The matrilineal residence pattern in the matrilineal arrangement of the coastal Muslim communities of Malabar (North Kerala, South India) allows women to enjoy residential rights over the matrilineal joint household called *tharavad*. Women do not change their residence after marriage (Koya, 2004). They receive their husbands in the bridal chamber- a conjugal space, constructed within the matrilineal household for each married woman. Here, the descent is traced in the female line and the children of male members are not entitled to inherit the ancestral properties, as they are part of their mother's *tharavad* (Puthenkalam, 1977: 199). While matrilocality is observed to be the dominant feature of social organisation, changes are observed in the economic organisation of these communities. The land is found to be a minimal resource among the coastal Muslims of South Malabar where the joint household primarily devolves as the matrilineal property. But, among the landholding matrilineal communities of North Malabar, both the ancestral household and landed properties are descended matrilineally. Dislocated from trade and merchandise through colonial intervention, these communities have now entered new occupations and are emerging as business groups and professionals (Sebastian, 2016: 91).

Challenges were posed to the matrilineal kinship practices of coastal Muslims in the colonial period through legal reform and Islamic reformism, implicating consequences for women (Kunji, 1993; Kottakkunnummal, 2014; Sebastian, 2016 & forthcoming). With the decline of trade during the colonial period, the younger male members demanded the legal revocation of matrilineality and aspired to dwell as patrilineal, nuclear familial units. Contesting matrilineality as antithetical to Islam, the religious reformists attempt to replace the existing kinship organisation by a uniform patrilineal system. The socio-religious and legal reforms not only attempted to foster new forms of familial relations in Malabar but also reflected male envisioning of family, marriage, property, and gender relations (Sebastian, forthcoming). Though women formed an important subject matter in the discourse on reform, their articulation of the gendered implications of socio-economic-religious and legal shifts on women's customary rights have not received centrality in the scholarship.

The marginality of women's narratives in the mainstream reform scholarship and studies on matrilineal Kerala Muslims does not suggest that women were passive receptors of the transformation. The narratives of senior matrilineal women from the Malabar coast reveal that contestations were posed, negotiations were sought and strategies were deployed by women in the colonial period to procure their property and residential rights. The entry of women into colonial education (by discarding the opposition of religious reformists) in the early decades of the 20th century and the formation of *Mahila Samajams* or women's organisations enabled them to create an alternative space of their own. It is also important to note that these women constituted a heterogeneous group in terms of their social positions, ideological affiliations, power relations, class positions and educational status. The diversity came to be visible more prominently in the post-colonial period with the emergence of several reformist groups, which drew women as its sympathisers in public forums.

Locating the transformation of Muslim matrilineal *tharavads* in the larger context of the socio-economic-religious and legal changes in the colonial period, the paper attempts to forefront a gender nuanced examination of women's engagement with the transformation. The matrilineal kinship arrangement of non-Muslim communities like Nayers, Ezhavas and Thiyyas also underwent modifications during this period (Gough, 1961; Arunima, 2003; Abraham, 2006). While contextual specificities can be observed in their nature of kinship practices and mode of transformation, what commonly underlies is how gender, familial and social relations of these communities have come to be reformulated (Devika, 2006 & 2007). And this commonality forefronts the examination of matrilineal changes among the non-Muslim communities an important point of discussion here.

Gender and Transformation of Matrilineality in Colonial Kerala

Refashioning of familial relations among the matrilineal communities along the lines of patrilineality and conjugality in colonial Kerala indicates the gendered nature of reforms. (Sebastian, forthcoming). At the level of the matrilineal joint household, modifications came to be observed in marital relations, property devolution and control over resource allocation. The gendered imaginations of social change were expressed in multiple ways, one of which was the younger male members affirming their independence from the traditional *tharavad* arrangement (Ibid.). It was also observed in the case of the matrilineal Nayar, Thiyya, Ezhava and Brahmin communities of Malabar and Travancore or South Kerala. One needs to see this shift in the wider context of the social change that has been taking place in the public sphere of colonial Malabar and Travancore since the last decade of the 19th century, which informed new ways of knitting familial ties along the line of morality, conjugality and caste solidarity (Menon, 1994; Jeffrey, 1994).

i. Legalisation of *Sambandham* and Refashioning of Marital Relations among the Nayers

Sambandham or marriage liaisons of Nambudiri Brahmins with the matrilineal women of Nayar *tharavads* were contested by the educated male members of Nayar communities in the colonial period on moral grounds. After the formation of Travancore Legislative Council in 1896, the educated Nayar men like Thanu Pillai attempted to introduce a bill in the legislative council which demanded for marriage reforms and partition of *tharavad* property (Saradmoni, 1999: 82-115). The major criticism in the bill centered on *Sambandham* liaisons which many young educated Nayar men perceived as an embarrassing custom that required intervention.

With the enactment of the Malabar Marriage Act of 1896, *Sambandham* was legalised (Abraham, 2017: 6). It included provisions for women and children to inherit the husband's property. The law also underlined that a divorced Hindu woman may claim maintenance rights only if she has refrained from adultery and remarriage. According to Arunima (2003: 128), the intervention of educated younger male members for legal reform especially in matters concerning family and marriage reflected their desire to extend superiority over the sexuality of women. Alluding to this view, Devika (2006: 47; 2007: 72-76) argues that the social trend in colonial Malabar seemed to favour monogamous marital unions through the creation of modern domesticity and conjugality.

ii. Legal Intervention among the Matrilineal Ezhavas of Travancore (South Kerala)

Legislative interventions modified the familial relations of the Ezhava community of Travancore as well. According to the Ezhava Regulation presented in the Travancore Legislative Council in 1923 (Saradamoni 1999: 102), it is laid out that the unmarried daughters should be maintained by their fathers and after their marriage by their husbands. Legal reformulation of matrilineal inheritance in the line of patriliney was also demanded by a section of Ezhava men who were converted to Christianity in the second decade of the 20th century in Travancore (ibid: 103). Thulaseedharan (2004: 30) points out that the report of the committee which was constituted in 1920 on Christian Succession, applicable to the administrative division of Cochin, forefront the claim of the male members of the community that the tharavad would be 'doomed' if daughters are permitted to inherit the property. As stated earlier, the transformation of the matrilineal tharavad of various communities in the 19th and 20th century needs to be understood as embedded in the socio-cultural-legal settings of colonial Malabar and Travancore. Legal reform not only brought changes in the familial relations of matrilineal communities but also played an important role in knitting communities along new identities.

iii. Knitting Caste Solidarity as a New Way of Belonging and Challenge to Matriliney

Under the new avenues created by the colonial bureaucracy and modern education, the matrilineal communities also attempted to reassert caste solidarity for economic mobility and social emancipation in the public sphere. In the context of the self-narrative writings that have been emerging in the late 19th and 20th century Kerala, Kumar (2016: 3) discusses that new forms of individual and collective belonging along caste and gender identities were expressed in the public sphere which offered new meanings in the changing socio-economic context. Transformations in the kinship organisation, economic patterns, political organisation, caste structures and marital forms need to be analysed with this shift. The entry of Thiyya elite into the urban spaces of Tellicherry coastal town in colonial North Malabar with a distinct community identity can be considered as a case in point here (Menon, 1994).

The matrilineal Thiyyas who remained lower in their social and economic position to the Nayar tharavads in North Malabar underwent economic mobility with the arrival of Basel mission and convent education in Tellicherry in the colonial period (Menon, 1994: 65; Raghaviah, 1990: 55-60). Trading expeditions along the coast of Tellicherry in the colonial period also made it possible for many Thiyya *tharavads* to emerge as prosperous merchant familial groups on the coast. It enabled them to move away from the traditional occupation-toddy tapping. The cultural and religious life of the Thiyyas that was centered on the *kavus* or shrines came to be contested by the new Thiyya elite who began to form a distinct identity around temples in the coastal town of Tellicherry. According to Menon (1994: 44), the worshipping around shrines symbolised caste subordination for the Thiyya elite as these shrines were located on the lands of Nayar *tharavads* to which Thiyyas rendered a different kind of services. Hence, there has been an attempt by the Thiyya elite to replace the shrines through the construction of temples in the urban spaces of the coastal town of Tellicherry (Ibid. 67).

Construction of temples by the Thiyya elite followed a new wave of social reform within the community which stood in congruence with the ideologies of the *Sree Narayana Darma Paripalanayogam* led by the Ezhava leader Sree Narayana Guru in Travancore in 1903 (Kumar, 2016: 7). Menon (1994: 67) puts forth that the higher social and caste mobility came to be perceived by them as being achievable only through the refusal of religious and social practices around the shrines which made them inferior to the higher castes in the society.

The reassertion of caste solidarities was also visible in the case of the Nayars and Nambudiries of colonial Malabar. *Nambudiri Yogakshema Sabha* was founded by Kuthur Manakkal Jyeshtan Unni Nambuthiripad in 1908 for consolidating the Nambudiris in challenging matrilineal practices among the community (Arunima, 2003: 165; Kumar, 2016: 7). The women's entry into the public sphere in the 20th century to engage with the legal and social reforms came to be vehemently criticised by the Sabha. According to the Sabha, the entry of women into the public sphere would make a divisive attempt to break the caste solidarity (Arunima, 2003: 169). What one could also observe in this period is the substantial role played by the print culture in the advocacy of different ideologies. For example, the Nambudiri Yogakshema Sabha had a periodical titled, '*Journal of Unni Nambudiri*', which aimed to reach out to the *Nambudiri* (Brahmin) community. The partition of joint household, English education among the younger generation of the community and, reform in the clothing and lifestyle pattern of the *Nambudiris* were some of the dominant themes of the journal (Ibid. 165-171).

Attempts for legal reform of the matrilineal tharavad were also raised by the Nayars and it led to the consolidation of them through the formation of Nayar Samajam in 1906 (Kumar, 2016: 7). Nayar Samajam was converted to

Nayar Service Society in 1914 under the leadership of Mannathu Padmanabhan, by encompassing the individual interests of sub-castes within the Nayars. The principle of impartibility tied to the matrilineal *tharavad* came to be contested by the Nayar Service Society (Jeffrey, 1994: 165). Managerial power of the *Karnavar* (the eldest male member in the matrilineal line) was also challenged through legal suits during this period and the same was taken forward by the Nayar Service Society in their demand for the partition of matrilineal *tharavad*. With the enactment of the Madras *Marumakkathayam* (matriliny) Act of 1933, the jointly held property could be partitioned.

In the backdrop of the transformation of matrilineality among various communities in colonial Kerala, the paper explores the reformulation of kinship practices among the Malabar Muslims. What one could infer from the earlier discussion is that the redefinition of familial relations within the joint household of matrilineal communities was shaped through patrilineal ethos and the reconstitution of the public sphere through the ideas of conjugality.

Malabar Muslims and Transformation of Matrilineality in the Early 20th Century

Changes in the market relations and trade policies in the 20th century deteriorated the trade endeavors of the Muslim communities on the coast and it led to the downfall in the income of the ancestral *tharavad* (Sebastian, 2013 & 2016). The joint household thus failed to meet the expenses of all its members and these communities were reduced to middle-class or lower-middle-class categories (Osella and Osella, 2008: 322). Deterioration of the *tharavad* prompted the younger male members to demand partition of the joint property and to shift neolocal by acquiring the individual property. Their demands were initially contested by the *Karnavar* (the eldest male member in the matrilineal *tharavad*) as the partition would challenge the managerial power vested in the former. The *Karnavars* were accused by the junior male members for the exploitation of the *tharavad* property for the benefit of one's conjugal unit. The legal reformulation of the *tharavad* through the partition of the ancestral property and religious reformist intervention into the matrilineal arrangement, favoring patrilineal, patrilocal conjugal familial units contested the residential and property rights of women.

The Islamic reformist critique of matrilineal practices as an un-Islamic custom was contested by women in the colonial period by converting the matrilineal *tharavad* as *waqf* (religious endowment for charity) properties (Sebastian, forthcoming). This form of conversion of property not only helped women to negotiate the challenges posed by the reformist but also to secure their residential and property rights. A *waqf tharavad* is considered as the space of women until the death of the last female member and upon her death, the property is handed over for charity purposes.

Irrespective of the challenges posed by historically specific factors, the early decades of the 20th century witnessed the emergence of matrilineal Muslim women as convent educated. Women acquiring English education were more visible in Tellicherry (a coastal town in North Malabar) in comparison to Calicut (in South Malabar) and the reason can be assumed as the impact of Basel missionary activities in Tellicherry since the 19th century. The regional-specific colonial relations within Malabar can also be considered as another factor contributing to this variation. For example, the cordial relationship of the native merchants of Tellicherry with the British extended to the realm of acquiring European lifestyles and leisure patterns. The entry of their female children into colonial education must be seen in this context. The socio-political conditions in South Malabar were marked by the presence of Muslim peasantry agitations against the Hindu landlords and the British which subsequently led the South Malabar Muslim communities to stay aloof from learning both vernacular and English education (Dhanagare, 1977; Abraham, 2014). It had implications for the educational status of women in this region.

Contestation and Muslim Women's Entry into the Public Sphere in Colonial Malabar

The emergence of the Basel mission educational institutions in colonial Tellicherry in the 19th century played a prominent role in reshaping the engagement of women in the public sphere (Raghaviah, 1990: 55-60). The colonial education under the Basel Mission enabled the entry of matrilineal men into bureaucratic jobs. Their daughters emerged as convent educated withstanding the opposition from the orthodox *Ulemas* or religious leaders in the community.

"I joined a convent school managed by the Mangalore nuns in 1938 after the completion of my elementary education. As initially, I could not grasp the English language, I was given tuition at home by my father who had expertise in different languages such as Arabic, Urdu, Parsi, English, Kannada and Malayalam. He passed away before publishing an Urdu poetry which was translated by him in English.

I always ranked first in the convent school. I continued my education until I was married to my maternal uncle's son on 13th May 1943, at the age of 15. My husband and his *tharavad* have always supported my education. But I could continue my education only up to six months after my marriage. I was shy to attend classes after I became pregnant.

Since my *tharavad* was located far away from school, I used to have lunch at father's *tharavad*. Once, while on my way to his *tharavad* during the lunch break, some conservative men in a textile shop stood on my way, spat on the road, and commented, 'It seems the Moulavi's daughter wants to study!!!'. This incident was very hurtful to me and I complained to my father. Since then he instructed his *tharavad*

members to provide me lunch at my school. Lunch was brought by them by the time I finished my prayer. In the convent school, I was given space to do my prayers.

In school, I also used to play throw ball. While playing, I would remove *thattam* or the headscarf. Once a relative happened to see me without *thattam* and she complained to my grandmother. But my grandmother stood by me and did not stop me from attending school. In those days, I was sent to the school in rickshaws pulled by men. In those days, while going through the public spaces, women of aristocratic *tharavads* were expected to be in *Purdah*. So, I too had to be in *Purdah* till I reached school. Once I reached inside the convent, I would remove the *Purdah* and be in uniform.

During those days, the *Ulemas* or the religious leaders were against women's education especially colonial education. They had issued fatwas (religious verdict) against my father for sending me to convent school" (91-year-old English educated *Karnoti* or eldest female member in a matrilineal line from an economically affluent matrilineal *tharavad* in Tellicherry).

The socio-political climate in the 20th century and its impact on different aspects concerning the affairs of women is put forth in the above narrative of a senior woman who hails from an economically affluent matrilineal *tharavad* in Tellicherry. Women in Tellicherry were able to access the public spaces of wider socio-political engagement in the early decades of the 20th century in comparison to the Muslim women in Calicut. The economic organisation of the *tharavads* of Calicut which was primarily centered on trade did not emphasise the importance of education of its members. Education was limited to the realm of learning to recite the Quran. While boys went to *Othupallis* or traditional religious educational system under the Dars system, female children were taught to recite the Quran within the *tharavad* itself. As mentioned earlier, the emergence of Muslim peasant agitations in the 19th century in the rural parts of South Malabar led to the projection of English as the language of the invaders by the religious leaders. They issued fatwas against those who aligned with the British or sought colonial education. Thus, the political situations in South Malabar also played a crucial role in the educational status of the Muslim communities in South Malabar. Though religious reformists like Makthi Thangal encouraged vernacular and English education among the Muslim communities, gender parity was not ensured. Within the religious reformist discourse, educated Muslim women came to be conceptualised as dutiful wives and homemakers. However, women were not passive receptors of the reforms initiated through these religious and legal interventions. The formation of Tellicherry Mahila Samajam in the early 1930s provides a historical and ethnographic account of how women contested the androcentric reforms.

i. Tellicherry Mahila Samajam

The formation of Tellicherry Mahila Samajam in 1933 under the leadership of matrilineal Muslim women (who were mostly hailing from economically affluent and land-owning *tharavads*) in Tellicherry marked the beginning of a new phase of the socio-political engagement of women in the public sphere of colonial Malabar. They contested the processes of gendering embedded in the familial and marriage reforms put forth by legal and religious reforms. The wider courtyards of matrilineal *tharavads* were transformed into social spaces of political engagement, support systems and forums of debate by women. These wider courtyards which otherwise were only opened and accessible to men thus came to be occupied by women and their female supporters hailing from different class positions and religious communities.

"My grandmother Kunjachumma was a rich noble lady. She was the *stapaka adyaksha* (the first president) of Thalassery Mahila Samajam. The Samajam used to conduct literary classes for both men and women. Initially, people were reluctant to come to attend the classes. Hence, my grandmother and her colleagues used to visit houses and mobilise people. After Kunjachumma, I became the president. Under the leadership of *Mahila Samajam*, we facilitated the widow pension. These financial aids were distributed in the courtyard of our *tharavad*. The educated women of our *tharavad* who had expertise in English and Malayalam helped other women from different religious communities and varied economic backgrounds. Assistance was provided to fill official forms such as forms related to filing litigations in the court for property rights. We even helped women to write letters in Malayalam to their husbands who were in Malaysia and Burma for trade in those days [she smiles]. For women, *Samajam* also organised tailoring classes to make them economically independent" (91-year-old granddaughter of late Kunjachumma)

Various activities of the *Mahila Samajam* extended to non-matrilineal women hailing from different class positions. Literary classes, tailoring classes and cultural programmes organised under the leadership of *Samajam* opened avenues for women to take part in the public domain of socio-economic and political activities. The entry of women into the public sphere reflects the ways in which they contested the gendered norms imposed through reforms.

"The trade link with foreign lands and the European influence on the Tellicherry coast had its impact on the social life of men hailing from affluent matrilineal *tharavads*. They began to cultivate those values in the form of imparting education to their children including female children. Their daughters

were sent to the convent schools. Female children could wear uniforms instead of the traditional clothes. Boys cropped their hair and wore trousers. They studied in St. Joseph's school in Tellicherry. The modifications in the pattern of dressing were unacceptable to the conservative religious leaders. V. C. Kunjimayan, a reformist belonging to a merchant and landowning tharavad in Tellicherry was called a *kafir* or an unbeliever by the orthodox religious leaders for sending his daughters to study. Amina, the eldest daughter of Kunjimayan was married before the completion of her education. She later moved to Madras with her husband. She was a good tennis player as well. As a candidate for the Socialist Party, she contested in the Madras Assembly against K. Kelappan from the Communist Party in the 1950s. Though she could not win, the entry of women into the political sphere was very crucial during that period.

Ayisha, the second daughter of Kunjimayan completed her studies in Madras. After her marriage with a businessman named M. S. M. Rauf, she moved to Colombo (Sri Lanka). Later, she was elected as the Deputy Mayor in Colombo in 1952. Under her leadership, the first Muslim women's college named Zahira College was built in Colombo where she served as the Principal in the 1940s. After her engagement in the political and educational spheres in Colombo, she moved to Zambia with her family.

Haleema, the youngest daughter of Kunjimayan actively took part in the socio-political affairs of the Muslim women in Kerala, after the completion of her intermediate education. She is my mother" (Son of Haleema, 56-year-old).

Contestations offered by matrilineal Muslim women to religious and legal reforms became intense in the third decade of the 20th century through the emergence of women's organisations and newspapers (Hussain, 2012: 96). Print played as a medium of the proliferation of reformist ideas and it also came to be used by women to challenge the same reformist ideas. Women's writings in *Malayalam* (native language of Kerala) and *Arabi Malayam* (writing Malayalam language using Arabic script) in the early decades of the 20th century not only brought into the forefront the everyday life in the tharavad but it also contested how spaces were gendered and delimited to women. Malayalam magazines such as '*Muslim Vanitha*' which was brought out from Thiruvalla in South Kerala under the editorship of Haleema Beevi contested the existing social norms which denied women the access to education, employment, and political participation. The magazine received challenges from the orthodox section in the community. Later the publishing of the magazine was shifted to Perumbavoor from Thiruvalla (Hussain, 2015: 42). '*Muslim Vanitha*' was first published in 1938. In 1946, a Malayalam weekly called '*Bharatha Chandrika*' was released with Haleema Beevi as the managing editor. The prominent religious reformist leader and founder of Muslim Aikya Sanghom, Vakkom Moulavi also has served in the editorial board of '*Bharatha Chandrika*' (Ibid.).

Bridal Chamber as a Site of Contestation

The inheritance of landed properties and ancestral tharavad does not mean matriarchy or female rule. It entails dimensions of patriarchy. The reformulation of property rights through the legal and religious reforms of the 19th and 20th centuries had detrimental effects on the social position of women. However, the strategies exercised by women confronting the intervention of conjugality and patriarchal forms of gender relations within the tharavad forefronts an interesting dimension of the ways in which women contested the challenges of reform. Mammu (pseudonym), a 61-year-old male hailing from a merchant and landowning Muslim matrilineal tharavad in Tellicherry remembers how his grandmother challenged the *Karnavar* of her *tharavad* who forcefully got her into a marital relationship without her consent.

"My grandmother was married at the age of 18 to a man of 71- year-old. He died after six years of marriage. By then, she had three children: two sons and one daughter. The deceased husband was a *Karnavar* of his natal *tharavad*. My grandmother was also from an affluent landowning *tharavad*. The nephew of her deceased husband came forward to marry her after the death of her husband. This nephew already had a wife and children in another *tharavad*. Polygamous marriages were practiced during those days. However, my grandmother was not in favor of this marriage and she opined that he has come forward for this alliance because of her economic wealth. During those days, the marriage alliances were decided by the *Karnavar* and the consent of the younger members including females were not sought. Hence, she was married to the nephew of her deceased husband against her wish. Thus, he married his '*Ammayi*' (maternal uncle's wife)!. One cannot even imagine a nephew marrying his uncle's wife today.

If the existing social norms allowed the senior members to arrange a woman's marriage without her consent, she still had her space of contestation and this space of contestation to my grandmother was her *bridal chamber* [emphasis added]. The matrilineal system enabled matrilineal residence for women. They do not change the residence at the time of marriage like women in patrilineal social organisation.

Matrilineal women of Malabar received their husbands at the bridal chamber. Separate bridal chambers were allotted to married women.

After the marriage, my grandmother refused to meet her husband in her bridal chamber and initiate the conjugal relationship. The agency she could exercise within the bridal chamber could not be challenged by her *tharavad* members including the senior male members. Her prolonged disagreement on the marriage that went against her wishes culminated finally when she decided to file a divorce petition in the court.

A Muslim woman of a matrilineal *tharavad* moving to the court for a divorce petition was a rare incident in the 1920s but my grandmother showed courage. In those days, the courts had been mostly receiving litigations related to property disputes. At the court she received support from her *tharavad* members as her second husband (who is also nephew to her deceased husband) argued that her properties belonged to his *Karnavar's* (that is, her deceased husband's) *tharavad*. You can see the paradox here. The male members of her *tharavad* who forcefully married her off came in defense of her in the court, when their claim in the ancestral property came to be challenged by a male (her second husband) from outside the *tharavad*' (a 61-year-old male from an economically affluent matrilineal *tharavad* in Tellicherry).

Dimensions of conjugality and matrilineality can be observed in the *ara* or bridal chamber. The matrilineal residence of women enabled the sustenance of the practice of *ara sambradayam* or the system of bridal chamber in colonial Malabar where the married women received their husbands in their bridal chambers. These bridal chambers constituted a dimension of conjugality. The religious and legal reforms of familial relations in the matrilineal *tharavad* subsequently strengthened the dimension of conjugality over matrilineality. Restructuring of power relations in the hands of male members also implicated consequences for the everyday experiences of women within the *tharavad*. The challenge posed by the grandmother of Mammu in the mid-1920s to the power holding male members of her *tharavad* enables one to understand how women enacted as strategizing agents by transforming the sites of conjugal relations into spaces of contestations for asserting one's identity and selfhood.

Women's Writings and Socio-Political Engagement in the Third Decade of the 20th Century: An Organized Presence of Matrilineal Muslim Women in the Public Sphere

The third decade of the 20th century witnessed a much more organised engagement of matrilineal Muslim women. As discussed earlier, the formation of *Mahila Samajam* in Tellicherry was one among them. The public sphere came to be transformed into forums of debates by women hailing from matrilineal *tharavads* on issues of the educational rights and gender equality of Muslim women in colonial Kerala. It is important to examine the socio-political engagement of Haleema Beevi in this context. In a women's conference organised in Thiruvalla in 1938, Haleema Beevi argued that education was denied to women on the assumption that the inculcation of education by Muslim women is a sin. But women have contested these challenges and have come a long way as an educated and empowered section of their community. Haleema Beevi posed contestation to the claims of the orthodox section that educating women would result in the moral degradation of women. According to her, the educated women have learned to have a voice of their own; articulation of their own, and thus learning to assert themselves in the public domain (Hussain, 2012: 96)

P. G. Khadija and Maithin Beevi were the other prominent women leaders who played a crucial role in reshaping the Muslim women's initiatives in Kerala in the third decade of the twentieth century (*Ibid.*). Free education and compulsory primary education for Muslim girls, and employment for the educated women were some of the agenda put forth by the women's conference held in 1938. Thus, by contesting the religious and legal reform which marginalised the 'woman's question' to the periphery, these women's associations demanded from the state an equal position in the public domain. These various women's associations across colonial Kerala were in constant interaction with each other and constituted a larger collective to articulate women's issues. In an article written by Haleema Beevi, she points out that in the context of the women's conference organised in Thiruvalla, Haleema Beevi and others decided to form a women's organisation in Thiruvalla called Akhila Tiruvithamkur Muslim Vanitha Sanghom with several branches in Kerala. Haleema Beevi cites the existence of Tellicherry Mahila Samajam under the presidency of T. C. Kunjachumma whom she met seeking her opinion on how to organise women of South Kerala (*Ibid.* 97-98).

Though Tellicherry witnessed an organised engagement of Muslim women in the socio-political and educational sphere in the 1930s, similar initiatives by women were visible in the Calicut region only by the 1970s (Parappil, 2012: 384). M. M. Social and Information Centre which was operating under the chairmanship C. P. Kunju Muhammad played a crucial role in the formation of Calicut Mahila Sabha on 26th December 1972. P. M. Shiyali Koya served as the convener of M. M. Social and Information Centre during this time and the centre functioned under the management of Madrasathul Muhammadiyah High School. Fathima Aboobacker became the first president of Mahila Sabha in Calicut while Khadija Khadar became its first secretary (*Ibid.*). The Mahila Sabha centered its activities on the issues related to the everyday life experiences of Muslim women in Calicut. This

organisation was also able to reach out to Muslim women from lower economic class positions. Under the leadership of Calicut Mahila Sabha, Quran teaching classes, tailoring classes, typewriting coaching classes, financial aid for the marriages of economically poor Muslim women and education, and other community services were conducted (Ibid.). In the context of the educational services of Calicut Mahila Sabha, Parappil explains that the Sabha believed that it is important to work for the educational upliftment of female children belonging to economically lower-class positions. Hence, the Calicut Girl's High School was adopted by the Mahila Sabha into its fold of financial aid. The female students of this school were given clothes and study materials for free by the Mahila Samajam (Ibid. 384-385).

The emergence of various Muslim women's associations and magazines in colonial Malabar transformed the public sphere into the sites of contestation between religious legal reforms, and the assertion of matrilineal women for selfhood and identity of their own. However, the contributions of these women into the socio-cultural and political spheres of colonial Malabar are not well documented. The challenges posed by many matrilineal women by transforming their bridal chambers into sites of contestations of patriarchy are yet to be explored. What the above narratives and historical analysis set forth is that women are not passive victims of structural change but can actively negotiate and determine the direction and pace of changes which go against their interest.

Colonial Kerala has witnessed women's entry into the social reform prior to the visibility of matrilineal Muslim women in the public sphere in the early decade of 20th century. These reformist movements were initiated by Christian converted women of Hindu lower castes like Channar in the mid-19th century. Kumar (2016: 4-5) analyses how the clothing patterns, food habits and hairstyles functioned as identity markers in terms of caste relations in colonial Kerala and the ways it came to be contested by the patrilineal Channar women of Travancore.

The caste practices which forbid the lower caste women from wearing blouses and *melmundu* or shawls to cover their breasts came to be challenged by Channar women. These apparels were considered as the caste markers of upper caste Hindu women. The conversion into Christianity was not just an adherence to a new faith but for Channar men and women, it was a path towards social emancipation from the caste related practices which encompassed all spheres of their everyday life including dressing pattern. Kumar argues that the conversion to Christianity allowed Channar women to cover their breasts wearing white jackets. This was enabled by the royal proclamation of 1829 (Ibid. 4). The reformation in the attire of women invited the wrath of the upper caste Hindu men which led to the Channar rebellion of 1858 (Ibid.5). While the Channar women could wear blouses and *melmundu* even after the rebellion, the royal proclamation which was passed a year later the rebellion indicated that Channar women cannot completely imitate the upper caste attires. The continuity of caste practices even after the conversion and the partiality of the ruling class towards the interests of the upper castes are evident in this case. It opens an important dimension of the ways in which gender, sexuality and caste interact, and reinforce each other (also see Nair, 1996: 157-186).

The transformation of the public sphere into sites of contestation between the male narrative of family, sexuality and gender roles, and women's position on it reflects the dimensions of power relations the public sphere came to entail in terms of gender, caste and class relations. Reformulation of the public sphere along the gendered hierarchies of power relations discounted the contributions of women which challenged the existing patriarchal social norms.

Devika contends that the women's magazines like the *Keraleeya Sugunabodhini* which were published in the late 19th century received much public visibility as it did not challenge the existing social order. Through its publications, the magazine attempted to disseminate the idea to its women readers that one should refrain from the political engagement and critique of religion (Devika, 2002: 3). While magazines like the *Keraleeya Sugunabodhini* received attention, the *Streeramajams* or women's associations which contested the hegemonic formulation of the public sphere that neglected women's equal participation in the socio-political and cultural sphere came to be pushed to the margins. Unlike *Keraleeya Sugunabodhini*, these women's associations contested the reformist assumption that education for women is to transform themselves as good wives and mothers. According to Devika, in *Chittoor Balika Sahitya Samajam*, the women's activist Tachchattu Devaki Amma challenged the redefinition of the social roles of women through education by the male reformers as follows,

"It seems that giving the same sort of education to men and women is not appropriate...woman's duty lies in being Man's helpmate in the struggle for life, in easing his toil by her Womanliness. She must achieve victory through compassionate words and deeds. Not through competition" (cited in Devika, 2002: 7).

It is also important to highlight that these matrilineal Muslim women of colonial Malabar did not constitute a homogeneous category. They were diverse in terms of their class positions, land relations, colonial history, and

social position. How women engaged in the public sphere were reshaped by their different ideological positions. This diversity came to be visible much more prominent in the public domain in the context of the emergence of several religious reformist groups in the 1940s and post-colonial period, and the integration of women into the socio-political activities of these reformist groups.

Concluding Remarks

The domestic and public dichotomy set forth by socio-religious and legal reforms came to be surpassed by the women of matrilineal Muslim *tharavads* in the third decade of the 20th century through the formation of various associations for women. This marked the initiation of a wider socio-political engagement of matrilineal women in the public sphere by redefining space, gender relations and social roles and, the contestation of the nature of reform which discounted women's perspective on family, marriage, inheritance and property rights. These women's associations extended its activities by also bringing non-Muslim women belonging to different social class strata into its fold by organizing different kinds of activities which provided them with economic security, educational empowerment, and support systems.

The engagement of women with the socio-economic religious and legal reforms needs to be understood by conceptualising matrilineal Muslim women of Malabar as a heterogeneous category comprising of different class positions and embedded in the regional specificities of colonial relations, land relations and political economy. This divergence seemed prominent in the early years of the post-colonial period with the mushrooming of various reformist groups and the subsequent allegiance of matrilineal *tharavads* towards different reformist trends. In certain cases, the same household had members having allegiance towards different reformist groups. The formation of women's wing by these reformist organisations played a crucial role in drawing many Muslim women of matrilineal *tharavads* into the reformist trends which also refashioned the public sphere along the reformist ideologies by discarding customary practices like matrilocality (which were perceived by reformists as *bid'a* or un-Islamic innovation). These reformist organisations extended their activities to the socio-cultural and political realm where women were also active stakeholders.

Today, the matrilineal women of Malabar hold divergent views on kinship practices, conjugality, female education, marriageable age of women, *purdah* and the political participation of women. This heterogeneity observed in views of Muslim women must be analysed with a sense of historicity and, the context-specific transformation of the public sphere in colonial and post-colonial Malabar.

The ethnographic journey on the Malabar coast is a journey of exploration through its diversities. Malabar Muslims are embedded in the socio-cultural and political history of Malabar as diverse communities who have played significant role in different spheres at various junctures. In the context of the process of othering and essentialist political reformulations that the Muslim communities experience in South Asia and elsewhere in contemporary times, an exploration of the everyday practices of matrilineal Muslims of Malabar becomes relevant and put forth the possibility to challenge the essentialist claims. Like any other religious communities, matrilineal Malabar Muslims are also shaped by contextual specificities.

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When Men Get No Share

Matrilineal Muslims and Their Laws of Succession

Mahmood Kooria

Abstract In matrilineal societies, women had more status, power and property than men. Most scholars of Islam, whether internal or external to Islam, believed that matrilineal cultures were against the ethos of the religion, which is patrilineal, patrilocal and patriarchal. But, millions of Muslims across the Indian Ocean littoral have been following the matrilineal system for several centuries. It was also one of the most convenient ways to engage in Indian Ocean trade: men could voyage as traders, sailors and itinerants, while women stayed on land with the property and controlled households and wider social spheres. This economic and social stability gave women an upper hand in economic and personal choices, and within marriages, they could and did move about freely. The matrilineal system not only connected maritime Muslims, but also raised serious questions about the Islamic jurisprudential tradition that evolved in the Middle East through its peculiar practices of ownership of property, kinship and marital norms. From the late eighteenth century onwards, there have been significant internal and external criticisms made against the system. These especially targeted inheritance-related customs where men did not get any share in the property. With a special focus on debates on inheritance laws, this article explores the *transregional* and *transtemporal* ways in which matrilineal followers defended the system within Islamic legal epistemologies and maritime social systems.

Keywords: matrilineality, Islamic law, inheritance, Indian Ocean, transregionality, transtemporality.

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Introduction

Historically, several Muslim communities have followed a social system in which women had an advantage over men in lineage-, succession and property-related matters, as well as in residential patterns and many other related cultural and economic areas. These matrilineal Muslims were present in South and Southeast Asia and Eastern Africa, from Minangkabau in Indonesia to Negeri Sembilan in Malaysia, the Coromandel and Malabar coasts and Lakshadweep Islands in India to Ampara, Batticaloa and the Trincomalee districts in Sri Lanka to the Cabo Delgado and Nampula provinces in Mozambique, and across the Comoros and various parts of Kenya, Somalia and Tanzania. Each of these communities had its own idiosyncrasies in sustaining its matrilineal culture, but two striking factors stand out across the borders: Islam and the Indian Ocean. All these communities lived by the ocean and followed Islam and its Sunni-Sufi traditions, especially the Shāfi‘ī school of law. And because of their compliance with and claims to these legal and mystical traditions, many debates took place in the communities *against* and *in favor* of the matrilineal system and contributed to its sustenance across centuries. Simultaneously, oceanic features catalyzed its survival externally through social, economic and political inputs. At certain nodal points, the oceanic and religious elements intersected through the circulation of ideas, texts and people against and in favor of the system. And since mobility has been central to the very survival of matrilineal, new forms of circulatory ideas and texts added fuel to ongoing debates in the nineteenth and twentieth centuries when the system came under vicious attack from different sources, including colonial administrators, policymakers, community members and leaders, and Islamic and European jurists and academics. In this article, I will explore some of such debates with a special focus on Islamic laws in relation to succession. In addition, I will highlight the role of gender in legal exchanges across the Indian Ocean world with an emphasis on women’s voices among matrilineal Muslims. The latter is very important because of the long existing negligence of the voices of women from these communities. Complementing archival materials with ethnographic fieldwork helps to break through the deafening silence.

Inheritance is one of the most contentious debates among and surrounding matrilineal Muslims, for it arguably goes directly against the commandments of the Qur’ān. The Qur’ān is not a book of law and its verses with direct legal rulings is less than one-tenth,

yet it does have detailed verses on the division of inheritance with fixed shares ($\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{3}$, $\frac{1}{8}$, $\frac{2}{3}$ and $\frac{1}{16}$).¹ Consequently, diverse Muslim sects such as the Sunnīs, Shī‘īs and Ibādīs, and the major Sunnī juridical schools of Ḥanafīs, Shāfi‘īs, Mālikīs and Ḥanbalīs do not disagree much with each another on the larger aspects of inheritance. These sects and schools have systematically complemented the rulings of the Qur’ān with extensions and distinctions. Within Islamic law, a separate (sub)discipline has long emerged called the *‘ilm al-farā’iḍ* (science of inheritance). All this leaves the followers of the religion without much room for doubt and debate on succession laws.

However, the matrilineal Muslim communities stand in sharp contrast, primarily because they do not follow the patrilineal and patriarchal framework in which the Qur’ān was interpreted. As Joseph Schacht writes, the Qur’ān *did* modify the preexisting inheritance system considerably in details, “the main point being the improvement in the treatment of women [...] as well as with regard to the laws of family life generally”.² Even so, women did not get equal treatment with men and they were often destined to inherit only half of what their male counterparts received. For example, among siblings, sisters inherited only half of what their brothers did, or in other words, a man inherited double of a woman’s share. The matrilineal communities controverted this practice on the basis of their principles, and ruled that men would receive almost no share in an inheritance.

This direct contradiction with the text in the Qur’ān, as well as with the directives of all the Islamic juridical sects and schools, motivated many scholars in the last century to claim that the matrilineal system was against Islamic law. A colonial-academic concept developed in the early twentieth century into which people invested much effort, especially in the colonial Netherlands after the so-called “discovery of the *adat* law” (*De ontdekking van adatrecht*), as the founder of this stream would name his magnum opus.³ Through decades-long investment of energy and resources, they produced more than 40 volumes on the topic under the title *adatrechtbundes*, which primarily focused on the Dutch East Indies (present-day Indonesia, the largest Muslim country in the world). Its leading proponents Cornelis van Vollenhoven and Christiaan Snouck

¹ For example, see Qur’ān, 2: 180; 4: 11-20, 33 and 176.

² Schacht, “Mīrāth,” *The Encyclopaedia of Islam*, 7: 107.

³ van Vollenhoven, *De ontdekking*.

Hurgronje emphasized on how customary practices among Muslims (such as the inheritance system of the Minangkabau community in West Sumatra) contradicted Islamic law.⁴

This has been repeated time and again by many scholars in the following decades, well up to the twenty-first century, not only in law and area studies, but also in anthropology, sociology, history and even Islamic studies. Many local, regional and national legal and academic institutions in South and Southeast Asia have also internalized these concepts in their own ways. In postcolonial Indonesia, for example, this led to an institutionalized juxtaposition of three forms and the sources of laws: *Adat* (local customs), *Syariah* (Islamic laws) and the state. Separate judicial institutions were established in different parts of the country to administer cases depending on their customary, Islamic, secular or criminal nature, even though their establishment and execution varied from place to place, depending on regional politics and culture. The basic institutional assumption was rooted in legal colonial conjuncture that local customs mainly contradicted Islamic law, which was marginal in the everyday lives of people. However, the communities had long claimed that their practices were very much part and parcel of Islam and the perceived contradictions between local customs and Islamic teachings were not necessarily contradictions.

In the following, I will delve into internal debates within the communities against and in favor of the assumption that the matrilineal inheritance system is part of Islamic law. In the first part, I take up a few *fatwas* (broadly defined “legal opinions”) against the proposition. In the next part, I will take up another set of *fatwas* in support of this concept. A *fatwa* is the legal opinion of an expert in Islamic law in answer to questions from a person on a particular legal issue. A *fatwa* normally relates to a demand (*istiftā*), questioner (*mustaftī*), jurist (*mufī*), process (*futyā* or *iftā*), and the final answer (*fatwa*). *Fatwas* have a long history in the Islamic textual corpus and have been a strong source of legal interpretations for more than a millennium. Many scholars have analyzed their history and impact on Muslim traditions.⁵ While some recent studies have explored the contemporary functions of a *fatwa* as a powerful institution in the

⁴ van Vollenhoven, *De Indonesiër*; Hurgronje, *The Achehnese*, 9-16; Watson, “Islamic Family Law,” 76.

⁵ Masud, Peters, and Powers, eds., *Islamic Legal Interpretation*; Powers, “Fatwas as Sources”; Kaptein, “Meccan Fatwās”.

Islamic world, some studies have focused on its course in the Indian Ocean littoral.⁶ In the oceanic context, *fatwas* are part of the growing body of scholarship on Islamic legal exchanges, networks and processes between different stakeholders from Arabia, Asia, Africa and lately Europe.⁷ Focusing on diverse aspects such as textual traditions, court records, property disputes and colonial debates, this scholarship has demonstrated how Muslims of different (class, racial, national and educational) backgrounds viewed and used Islamic law in their everyday lives. This provides insights into the vast intellectual and legal traditions of Muslims from African to Asian shores and the hinterlands, yet Islamic legal historiography of the Indian Ocean has not yet fully addressed the question of gender or the role of women, giving the impression that Islamic law in Indian Ocean regions was exclusively patriarchal.

To foreground gender in Islamic legal exchanges in the Indian Ocean world and turn to the neglected histories of women's voices in diverse spheres, I will take up *fatwas* in their broad sense without necessarily having a single *mustafī* or the demand of *istiftā'*. As the practices and formats of question-answers have changed with other developments in the society, certain contexts and institutions act as the *demand* and the *questioner* which enable the *process* and the *outcome* of the fatwas. These juridical opinions come from or relate to West Sumatra in Indonesia, the Lakshadweep Islands in India, Mecca in Saudi Arabia, Negeri Sembilan in Malaysia, Ngazija in the Comoros, and Ilha de Moçambique in Mozambique. Although geographically distant, these places are connected to one another through historical, maritime, and cultural shared networks in the Indian Ocean world as well as through religious, juridical, textual, and societal notions of Islamic law and matriliney. Such convergences are evident in the fatwas, some of which emerge from the conventional processes of fatwas and are later published as books or pamphlets, while others are recent clarifications on debated issues in the form of articles or answers in interviews. My combination of archival and ethnographic approaches foregrounds the continuum between the *historical* and the *contemporary*. The contemporary voices collected from the multiple ethnographic sites

⁶ Some of the seminal studies are by Larsen, *How Muftis Think*; Agrama, *Questioning Secularism*; Skovgaard-Petersen, *Global Mufti*; idem, *Defining Islam*. In the Indian Ocean context, see Ghazal, "Omani Fatwas and Zanzibari Cosmopolitanism"; Bruckmayr, "Islamic Legal Crossings".

⁷ Kooria, *Islamic Law in Circulation*; Kooria and Ravensbergen, *Islamic Law in the Indian Ocean World*; Yahaya, *Fluid Jurisdictions*; Bishara, *A Sea of Debt*; Hussin, *Politics of Islamic Law*; Azra, *Origins of Islamic Reformism in Southeast Asia*.

help me highlight the neglected or unheard voices in the archives. For various reasons, we do not have much material from archival sources written by women from the matrilineal Muslim communities about the contested issues, whereas several women jurists in the present articulate their arguments about the system. Their articulations give us an idea of what their predecessors may have said about the system in the past yet did not succeed in entering the walls of archives.

Matrilineal Muslim communities are studied by several anthropologists, particularly those who focus on questions of matriliney and Islam, but not much on Islamic law as such.⁸ In this article, I will contribute two dimensions to this literature: (a) to put these communities together and analyze them with a comparative and connected perspective, and (b) to focus on juridical opinions, particularly in support of the system, without passing judgement that the custom is against Islam or Islamic law. This would complicate the predominant narratives in existing scholarship on these communities, which are isolated and marginal without significant parallels elsewhere in the Islamic world; that the system contradicts Islamic law and cannot be justified in its terms. Taking examples from debates within the community with similar voices from Southeast Asia to Southeast Africa, I will demonstrate that the picture is far more nuanced than what existing scholarship has illustrated so far. In the next two sections, I will bring in juridical opinions both against and in favor of the system. In the last part, I will address some conceptual and methodological concerns in studying such discourses and circularities transregionally and transtemporally.

Against the system

There have been several *fatwas* issued against the matrilineal practice of dividing properties with no (considerable) share for men. Here, I talk about four *fatwas* that challenge the idea of proscribing inheritance for men in the matrilineal context. Because they all belong to different genres, a brief note on their contexts would be useful. The first and the oldest among the four texts is written by Shaykh Aḥmad Khaṭīb al-Minanagkabawī (1860-1916), a Sumatran scholar who was educated in Mecca and

⁸ For example, see Benda-Beckmann and Benda-Beckmann, *Political and Legal Transformations*; McGilvray, *Crucible of Conflict*; Hadler, *Muslims and Matriarchs*; Vijayakumar, *Traditional Futures*; Benda-Beckmann, *Property in Social Continuity*; Dube, *Matriliney and Islam*; Forbes, *Studies in Indian Ocean Islam*; Alpers, "Expansion of Islam in East Africa"; Bonate, "Islam and Matriliney"; Bonate, "Matriliney, Islam and Gender"; Huda, "Contesting Sharia".

taught there for several decades until his death. As a scholar of the Shāfi'ī school of law in Mecca with a Minangkabau lineage, it is intriguing to know that he authored many texts against the matrilineal system. Here I will refer to a part of his book, titled *al-Dā'ī al-masmū' fī al-radd 'alā man yuwarrith al-akhawāt wa awlād al-akhwāt ma'a wujūd al-uṣūl wa al-furū'* (The heeded preacher in refutation of those who assign inheritance to sisters and their children on the bases of theories and applications [or in spite of the presence of parents and children]), which addresses several questions relating to matrilineal customs among the Minangkabau people. Aḥmad Khaṭīb's colleague in Mecca, Sayyid bin Bakr Muḥammad Shaṭṭā (d. 1893), wrote the second text under my focus: *al-Qawl al-mubrim fī anna man 'al-uṣūl wa al-furū' min irthihim muḥarram* (Conclusive statement on preventing inheritance for parents and children is definitely prohibited). He was a Shāfi'ī author of Egyptian origin with a considerable readership during and after his life, particularly through his commentary on a sixteenth-century legal text of an Indian Shāfi'ī scholar. This work per se is a short treatise published in the margins of Aḥmad Khaṭīb's book. The *third* text is not a collection of fatwas following usual legal textual tradition, but propounds its point of view on a number of questions and concerns relating to customs vis-à-vis Islamic law. These are the juridical opinions of Hamka or Haji Abdul Malik Karim Amrullah (1908-81) in his book *Islam dan Adat Minangkabau* (Islam and Minangkabau Customs). He was one of the most celebrated Islamic scholars in twentieth-century Indonesia and his book is a treatise on the historical trajectories of Islamic reform movements in West Sumatra. The fourth text is a paper presented by Qadi Sayyid Fathullah Muttukkoya Tangal in a seminar organized by the local administration in the Lakshadweep Islands in 2003. It was published in the Amini Island a few months later and has been circulated widely. Although it is a seminar paper, many of my interlocutors in the islands referred to it as an authentic *fatwa* from Muttukkoya Tangal on the topic, and for them this was very important, since he had been working on the islands as a religious leader and jurist for more than half a century.

All the four fatwas deal with the larger questions and contexts of relationality with customs of Islam and its laws, and the three texts (except the one by Muḥammad Shaṭṭā) also explore the origin and development of matrilineal customs (often identified in varying terms such as *adat perpatih*, *marumakkattāyam*, *matriaarchat*, and *adat rumah gadang*).

exchanges of gifts cannot be without consensus and discussions between the parties involved. In the Malaysian context, Mohd Awal says that ancestral land can be sold to outsiders after getting the consensus of every member of the tribe. Even so, “only female descendants can sell ancestral land.” Similarly, the community leaders should work in consultation with their colleagues and counterparts, and they must get their consent even in exercising their discretionary powers. In the Minangkabau context, this has been widely identified in the foundational clan structure, with importance being given to democratic (Bodi-Caniago) and autocratic (Koto-Piliang) processes in making decisions.³¹

In this relation, the diverse conceptualization of the idea of property should be noted, since it comes to the fore again and again in arguments in favor of the system. Instead of property being considered a monolithic unit, it is categorized and conceptualized differently with its multiple dividends being relevant within the same matrilineal group. Partly his nuanced categorization is partly an outcome of debates where communities have been urged to accommodate new patrilineal religious claims vis-à-vis existing matrilineal religious ones. Divisions between earned, inherited, individual, conjugal, societal, ancestral, and customary properties thus complicate the usual understanding of assets that can be individually owned, transacted and inherited at the discretion of a person. This diversification of property systems within matrilineal communities complicates a straightforward understanding of any collective or socialist property. It also rejects arguments on the absence of private property among them.³²

Between Written and Spoken Norms: Concluding Remarks

In the discussion above, one can see an underlying distinction in terms of gender. The written sources are from men, while the spoken words are from women. Historical and archival materials mainly present men’s voices, while ethnographic materials help us uncover women’s voices. Writing about colonial currencies of gender, Betty Joseph has demonstrated how and why we should move beyond existing approaches to the archives that are generally silent on women, and read the partial and fragmented appearance of women in the written records differently to understand their agency in the domains of

³¹ For example, see De Josselin de Jong, *Minangkabau and Negri Sembilan*, 12-14.

³² Cf. Benda-Beckmann, *Property in Social Continuity*.

social production and reproduction.³³ This archival silence is not only pertinent to colonial systems of knowledge on which Joseph focuses, but it encourages us to read any archival and ethnographic material against the textual grain (both within and without texts). The discussion above on the basis of different textual and a-textual corpora thus unravels nuanced debates in and on the inheritance practices of matrilineal communities. This approach is important when we notice that the general tone of the written texts is hostile to the system; we can use the same material to listen to voices that are more favorable to the system, yet hidden in the literature written by men against the practice. Scholars such as Aḥmad Khaṭīb elaborate on the arguments of their matrilineal opponents, and their discourses resonate with the multiple genres of fatwas issued lately by matrilineal jurists. Complementing textual sources with additional ethnographic materials therefore helps us understand continuities and ruptures in discourses that are internal and external to the system and overcome the gender-wise imbalance in our existing sources of knowledge.

This archival and ethnographic complementation with an emphasis on matrilineal legal logic reveals convergences and divergences across a broad spectrum. While arguments against the matrilineal inheritance system mainly formed a part of scholarly or polemical contexts and were systematically organized through several texts, arguments in favor of the system have not entered such platforms fully. These are marginal and fragmented in dominant narratives, as we see in the case of the three genres of fatwas in favor of the system, with only one being an exclusive and favorable text, and the other two being drawn from archival and ethnographic strategies of reading and collection. Even so, despite significant geographical and cultural distances, the rationale and vocabularies of resilience and resistance converge on both sides. In the spoken word, it is remarkable that many vocabularies of Islamic substantive law predominate in the arguments of women scholars, and at the same time, defend the system within the logic subscribed to by the community. This could be the outcome of centuries-long doctrinal and polemic debates that their communities held and their women scholars being trained in such knowledge systems even though they themselves might not have accessed the substantive legal works produced in the late-nineteenth century.

³³ Joseph, *Reading the East India Company*.

There is also a multi-layered narrative that runs through both the lines of arguments, specifically with regard to the ways in which both the parties use the early and classical texts of Islam and imbibe specific juridical concepts. This selective use of Islamic texts and inference of juridical concepts in the contemporary legal/polemical sphere, with each stream tracing back its practice to the early centuries of Islam and implying that it had existed since the early centuries of Islam. It is doubtful whether such a divided line of arguments existed then or across the centuries, but one can clearly see two contradictory yet interconnected phenomena: first, a discursive division in which both the streams include instrumental data from the past to substantiate their points of view. As a student of history, it is not my duty to judge which one is correct or incorrect. Certainly, their practices cannot be discredited as un-Islamic, as many scholars have been doing so far. Instead, these should be taken into account on the basis of what they say and argue about the legitimacy of their practices within the framework of Islamic law. Relatedly, and second, a discursive cohesion in which both the lines of arguments are engrained in the long discursive tradition of Islam, especially as they both substantiate the foundational principles of Sharī‘a maintained by the matrilineal and patrilineal forms of succession laws. Accordingly, even if the matrilineal system seems to contradict the scriptural commandments, the interpretative endeavors of its practitioners reconcile the paradoxes within the legal logic used against these. This clearly adheres to what Shahab Ahmad has identified Islam as a ConText that provides necessary vocabularies for its diverse followers, although it also dismisses his grudge against Islamic law that he portrays in a monolithic frame.³⁴

Related to the discursive cohesion and division on matrilineal succession laws, the two important aspects evident above are *transregionality* and *transtemporality*. The matrilineal communities in Minangkabau, Malabar, Lakshadweep, Negeri Sembilan, Ngazija, and Ilha de Mozambique are certainly distant from one another geographically, but they are connected through multiple transgressions of geographical boundaries and chronological brackets in their substantiation of matrilineal practices within the frameworks of Islam. First and foremost, they are connected historically through the Indian Ocean networks that enabled the circulation of shared ideas of Islam, its Sunni sect, and the Shāfi‘ī school. Although these historical connections have largely

³⁴ Shahab Ahmed, *What Is Islam? The Importance of Being Islamic* (Princeton: Princeton University Press, 2015), chapter 5.

ceased to exist after the birth of national boundaries and strict visa regimes, they do engage contemporarily with one another through scholarly mobility from Indonesia and Malaysia to Egypt, and from Comoros and Mozambique to Egypt, India, and Saudi Arabia. The three women jurists, for example, are related to the Islamic university of al-Azhar in Cairo. It was the place where the first two scholars were educated, while it was a site of intellectual exchange for the third scholar, as it has been for many of their predecessors.³⁵

The communities are also conceptually connected with comparable interpretative techniques through and by which the matrilineal system legitimizes itself transregionally. This conceptual relationship (such as notions about the enhanced safety and power of women, and the constant migration and mobility of men being a component of the constitution and advancement of the system) enables its survival and appeal among its followers. In this conceptualization exercise, the communities are also bound textually through their usage of specific scriptural and textual traditions as well as their lexicons across time and space. This textual embeddedness is not only historical, but is also very much a part of the present discourse, nor is it only contemporary, since it is also rooted in the long history of the texts as well as of the discourses that utilize these texts. Neither is it exclusively conceptual either on the basis of new emergent understandings and frameworks.

The transregionality and transtemporality in the matrilineal discursive logic of inheritance concurrently address both the past and the present across regional boundaries, and such discursive mechanisms are not separable from one another. In contemporary disciplinary boundaries and expectations, they do provide (and address) materials from the past that perfectly befit historical analyses, but they also are very much part of the present, and thus provide sites for anthropological explorations. However, in existing literature not many historians have investigated the socio-cultural and political trajectories of matrilineal communities before the eighteenth century. What we have instead is a large body of anthropological and archaeological literature in which one goes backward in time where historical sources are often scarce or

³⁵ In existing studies on scholarly networks *during* and *after* intense historical mobilities across the Indian Ocean world between the Middle East, South/East Asia and Africa hardly anyone has explored the transregional journeys of female scholars and itinerants.

unexplored, whereas another body of works goes forward to the present where one can construct a social and cultural profile of a society without depending on its textual or historical trajectories. The combination of anthropology and archaeology has been at the center of the long historiography of matrilineal communities, sometimes accompanied with legal literature, to analyze their prehistory and the present since about 1800 CE. The historical period in between is unexplored or forgotten, and a historical approach to earlier periods is useful. This should be considered along with the foundational fact that these communities consisted of living people, just like any other community today, and they are not long-dead prehistoric societies whose lives can only be explored archaeologically. Their transregional and transtemporal coexistence should be addressed on its own, for each of the aspects mentioned above are strongly interconnected threads, radials and spirals in a web where Islam and Indian Ocean countries formulate strong nodal points of historical and contemporary connections and conceptions.

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INTERNATIONAL CONFERENCE POSTGRADUATE STATE ISLAMIC UNIVERSITY SJECH M DJAMIL DJAMBEK BUKITTINGGI





Dr. Darul Ilmi, M.Pd

From

State Islamic University Sjech M
Djamil Djambek Bukittinggi

The management of Islamic Education in the Era of Disruption



01

The phenomenon of the disruption era



02

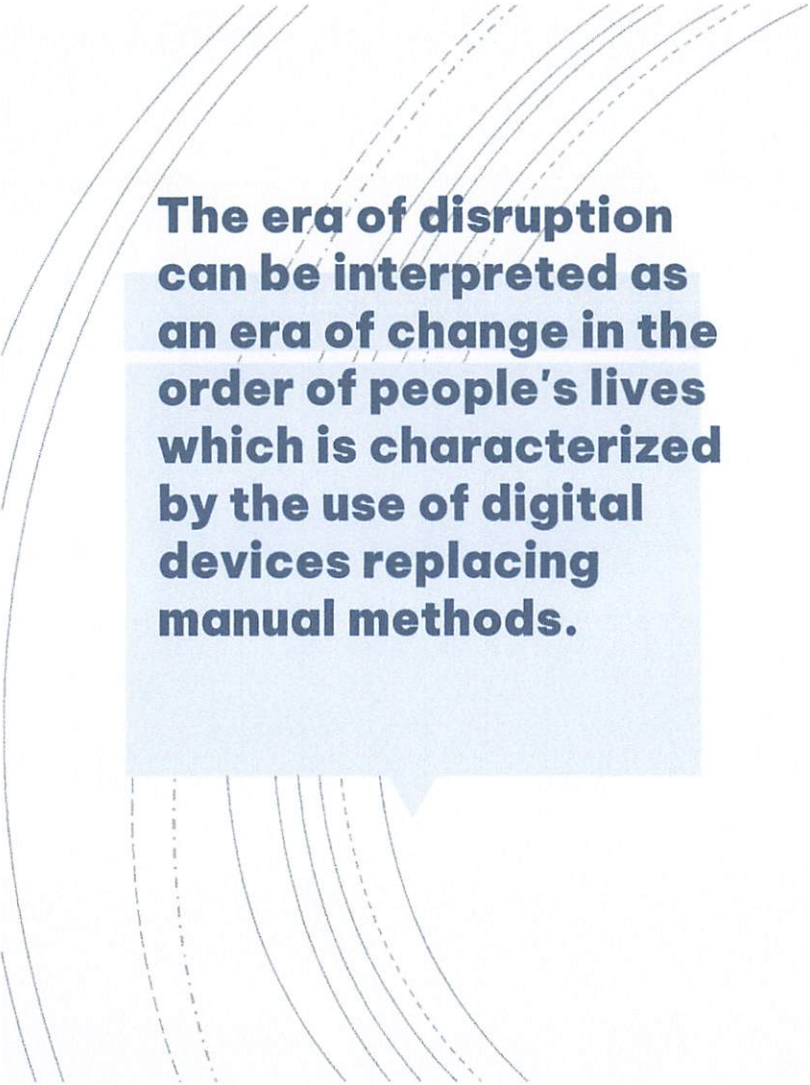
The concept of management in the dynamics of change in the era of disruption



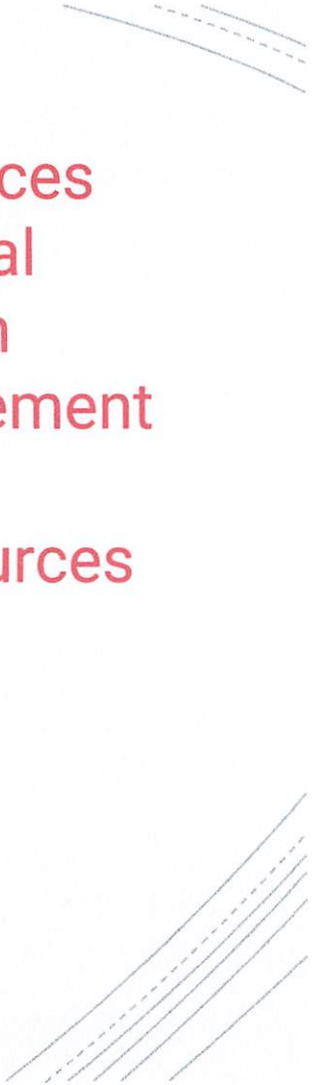
03

How is the management of Islamic Education in the era of Disruption

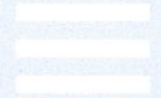




The era of disruption can be interpreted as an era of change in the order of people's lives which is characterized by the use of digital devices replacing manual methods.

- The era of disruption forces changes in organizational aspects of the education sector including management services, leadership, curriculum, human resources
- 

Next



There used to be a term "the world is not as wide as a moringa leaf", but today the term has radically changed "The world is only as wide as a moringa leaf"

Before sending letters, but nowadays we have cut miles of steps by knowing right away and even talking to each other and face to face (Video call).

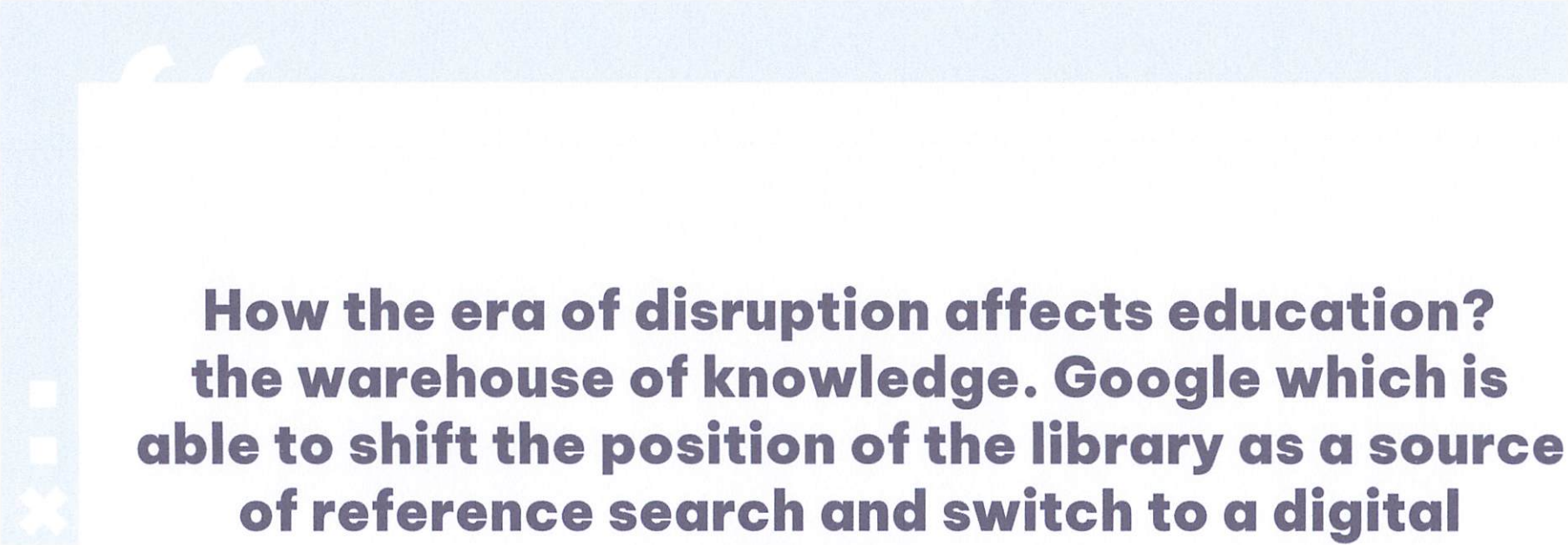
in various aspec there is a touch of information technology e-commerce, e-banking, e-government, e-mail and so on



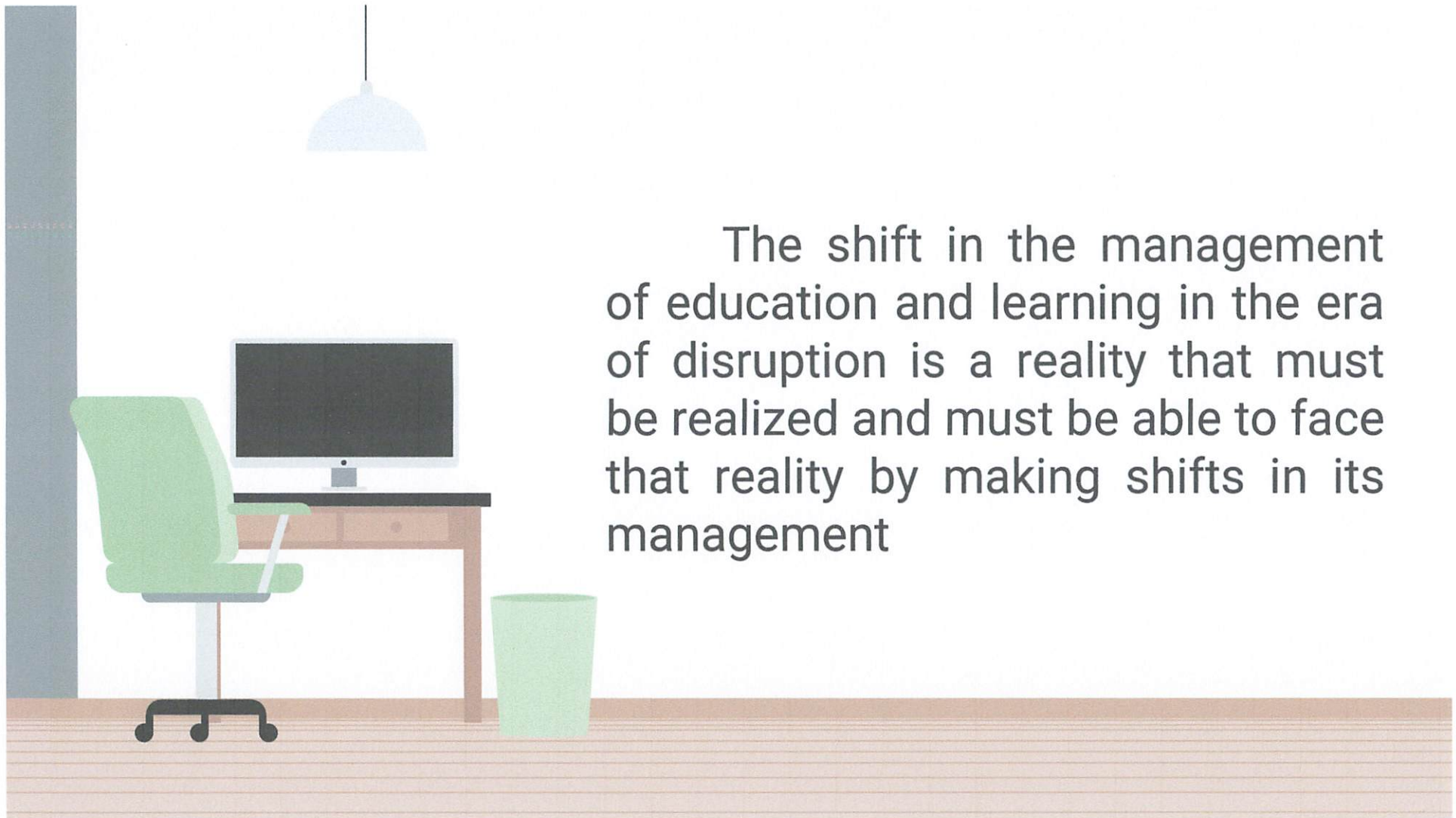


Disruption Era

Disruption is also interpreted as innovation because the conditions faced force individuals or organizations to have new ideas and creativity in order to compete or glance at the market to exist. Disruption of innovation is a major change experienced by organizations or institutions due to a new idea



**How the era of disruption affects education?
the warehouse of knowledge. Google which is
able to shift the position of the library as a source
of reference search and switch to a digital
library.**



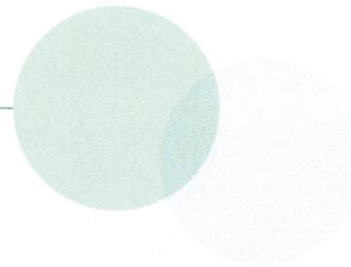
The shift in the management of education and learning in the era of disruption is a reality that must be realized and must be able to face that reality by making shifts in its management



THE CONCEPT OF ISLAMIC EDUCATION AND MANAGEMENT IN THE DYNAMICS OF CHANGE

MANAGEMENT

is the ability and special skills possessed by a person to carry out an activity either individually or with others in an effort to achieve goals productively effectively and efficiently.



EDUCATION

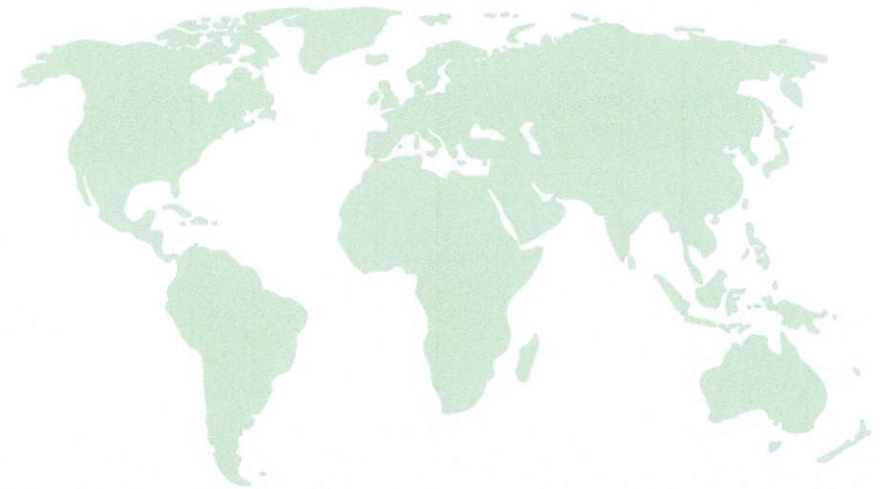
is a planned system to create a whole human being, achieving a whole human being in the educational dimension requires structuring management which includes planning and organizing so that it can run effectively and efficiently

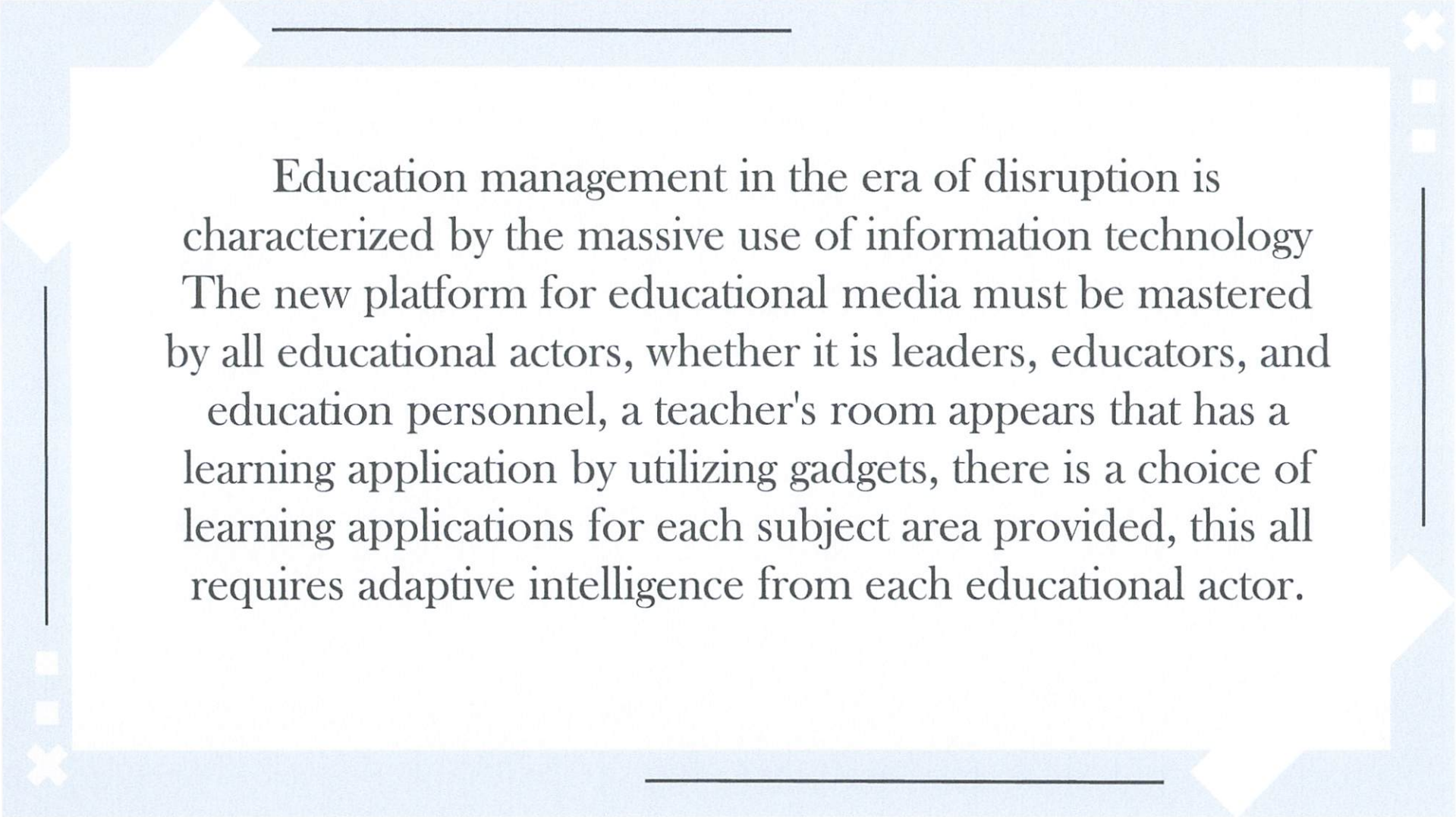


TO MANAG ISLAMIC EDUCATION IN ON DISRUPTION ERA



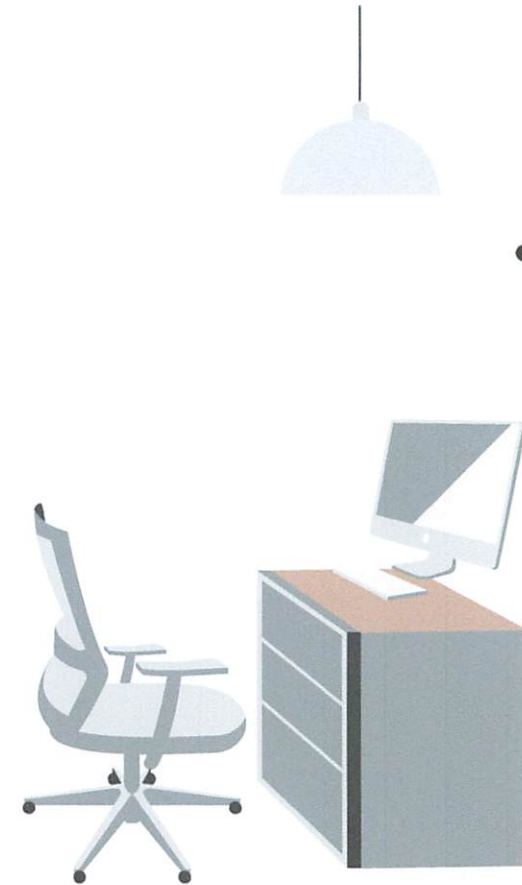
In education, the term "education 4.0" (Sigit Priatmoko) is a general term used by education experts to describe various ways of integrating cyber technology both physically and non-physically into learning.





Education management in the era of disruption is characterized by the massive use of information technology. The new platform for educational media must be mastered by all educational actors, whether it is leaders, educators, and education personnel, a teacher's room appears that has a learning application by utilizing gadgets, there is a choice of learning applications for each subject area provided, this all requires adaptive intelligence from each educational actor.

Online learning, learning from home, Massive Open Online Course (MOOC) that does not recognize national borders, which is experienced by students around the world. Artificial intelligence there is learning the use of WAG, Quizziz, Zoom, Google Rorm and Googe Classroom. in the field of education that will have an impact on management policies, learning methods and techniques.



ISLAMIC EDUCATION MANAGEMENT (RHENALD KASALI'S)

DISRUPTION MINDSET

meaning that education managers have the ability to think quickly and responsively in the flow of rapid development of science and technology, because who can respond quickly is the one who will win the competition.

RESHOPE OF CREATE

Islamic Education Institutions can maintain good and relevant old values but also at the same time develop them to be even better and in accordance with the demands of the times such as the use of technology in learning.

SELF-DRIVING

meaning that Islamic Education institutions have human resources with a driver's mentality.



IN THE ERA OF DISRUPTION AS DESCRIBED BY FISK (2017) IDENTIFIED 9 TRENDS RELATE TO EDUCATION

01

Learning can be done anytime and anywhere

02

Learning will be customized for each student

03

Students have a choice in determining how they want to learn

04

Students will be given more learning projects

05

Students will have more hands-on learning through field experiences, internships, mentored projects and collaborative projects



NEXT..

06

Students will be exposed to data interpretation where they are required to apply their theoretical knowledge to numbers and to the use of reasoning skills to make inferences based on logic and trends from given data sets

07

Students will be assessed differently and conventional platforms for assessing students may not be relevant and adequate.

08

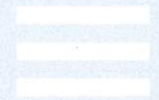
Students' opinions will be considered in designing and updating the curriculum.

09

Students will be more independent in their learning, thus forcing teachers to play the role of facilitator.



CONCLUSION



In order to survive in the Disruption Era, the management of Islamic education is a necessity of technological literacy, Responsive, Adaptive and innovative, Learning skills with dimensions of critical thinking, creativity, collaboration, and communication.

Literacy skills with their dimensions, information literacy, media literacy, technology literacy

Life and career skills characterized by flexibility, leadership, productivity and social skills. Learning Management in various e-learning models, Massive Open Online Courses (MOOC)





3 ASPECTS THAT NEED TO BE OWNED TO FACE THE ERA OF DISDISRUPTION



Disruption mindset, meaning that education managers have the ability to think quickly and responsively in the flow of rapid development of science and technology, because who can respond quickly, he is the one who will win the competition



Self Driving, meaning that Islamic Education institutions have human resources with a driver's mentality,



Reshape of Create, Islamic Education Institutions can maintain good and relevant old values but also at the same time develop them to be even better and in accordance with the demands of the times such as the use of technology in learning.



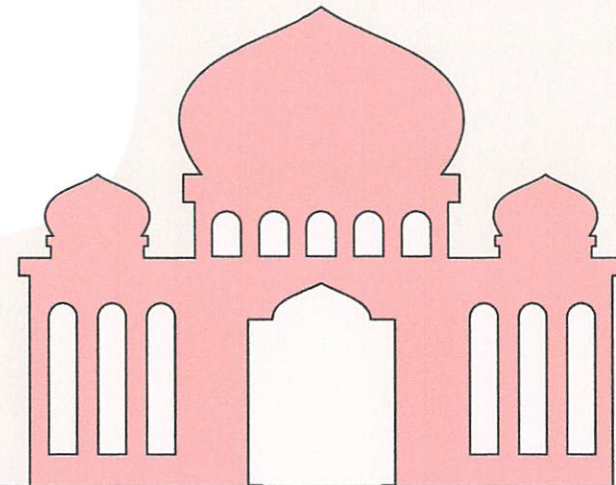
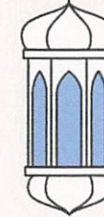
THANK YOU 😊



ISLAMIC LAW IN BRUNEI DARUSSALAM , PRESENT AND FUTURE

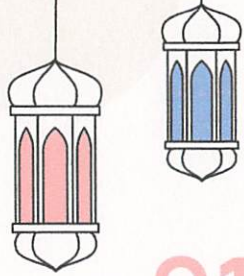
*5th Graduate International Conference State Islamic
University Syech M. Djamil Dajmbek, Bukit tinggi,
Indonesia, 21 June 2023*

Assoc. Prof Dr Abdurrahman Raden Aji Haqqi
Deputy Director
Madhhab Shafi'i Research Centre
Universiti Islam Sultan Sharif Ali (UNISSA)
Brunei Darussalam



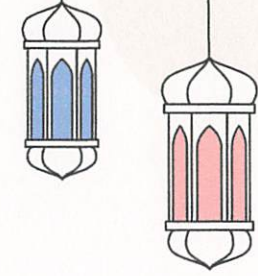
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AGENDA



01

Introduction



02

**Brunei at
Glance**

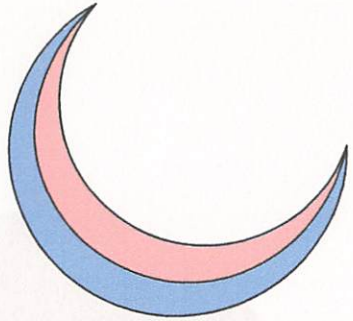
03

**Islamic Law In Brunei
Darussalam: Past Fact**

04

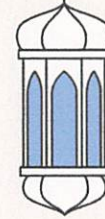
**Islamic Law In Brunei
Darussalam:
Today Scenario**

05 Islamic Law in Brunei Darussalam: Future Prospect 06 Conclusion



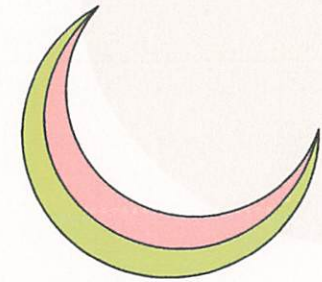
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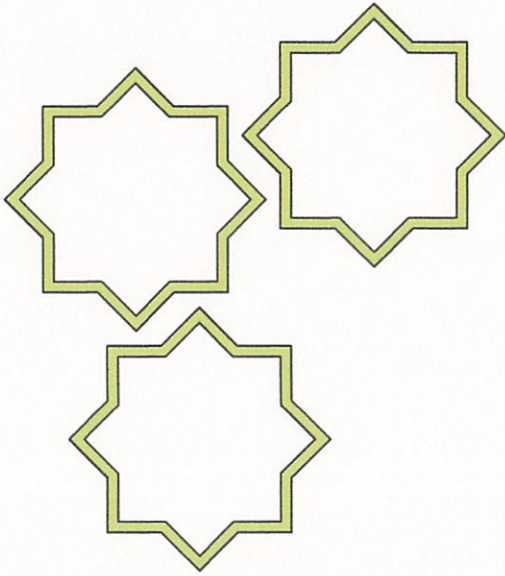
INTRODUCTION





For a conservative Islamic nation, there have been no known conflicts in Brunei's religious affairs. While being predominantly inhabited by Muslims at 67% of the total population, the rest of the population are allowed to practice their religion in peace. As with other Islamic nations, Islam influences the government in upholding Islamic laws. Brunei has been implementing Islamic Law since the 16th century, and it was in the beginning of 20th Century with the intervention of foreign powers that Brunei had to or was rather forced to abandon it.





02

BRUNEI AT GLANCE

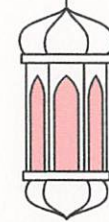
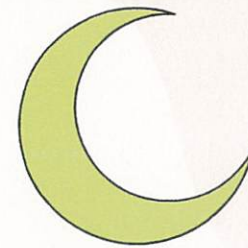
BRUNEI AT GLANCE

Brunei
at
Glance

- Brunei became a Muslim country in the 14th century, with the conversion of Awang Alak Betatar, the first Brunei ruler (*raja*) to adopt Islam. Under the subsequent Islamic sultans, Brunei expanded its role and became actively involved in trade and commerce, as well as conquering nearby islands and states. As with many countries in Southeast Asia, Brunei then fell victim to the European imperialists, achieving full independence only in 1984. Today, the country is ruled by the 29th Sultan in the direct line from the first Islamic Sultan who ruled in the 14th century. In the 1980s after achieving independence from Britain, the Sultan adopted, as the country's national philosophy, the *Melayu Islam Beraja* or Malay Islamic Monarchy. This national philosophy encompasses strong Malay cultural influences, stresses the importance of Islam in both daily life and in the functioning of the state, and calls for respect for the monarch as represented by His Majesty the Sultan. Since adoption of this philosophy, the country has pushed the development of Islam and is attempting to implement Islamic law and ideas in all realms.

03

**ISLAMIC LAW IN BRUNEI
DARUSSALAM: PAST FACT**



ISLAMIC LAW IN BRUNEI DARUSSALAM: PAST FACT

Until Brunei accepted the Protectorate Agreement with the British government in 1888, Brunei had been a fully independent state capable of determining its own course in spite of having to face Spaniards from Manila earlier and fending off encroaching designs of British North-Borneo company and the avaricious James Brooke in the nineteenth century AD.

Brunei Darussalam has been implementing Islamic Law since the 16th century, and it was the beginning of 20th century with the intervention of foreign powers that Brunei Darussalam had to or was rather forced to abandon it.

Osman, Muhammad Taib. (1994). "The Malay Sultanate: Past and Present Functions With Particular Reference to Negara Brunei Darussalam", in *International Seminar on Brunei Malay Sultanate in Nusantara Proceedings*, 13-17 November 1994, Vol 1, p.476.



KEUANGAN



**DAFTAR PEMBAYARAN HONOR NARASUMBER SEMINAR INTERNASIONAL
PASCASARJANA UIN SJECH M. DJAMIL DJAMBEEK BUKITTINGGI TAHUN 2023
Sesuai SK Rektor No.285/Un.26/HK.00.5/05/2023 Tanggal 23 Mei 2023**

| No | N a m a | Gol. | Jabatan | Honor/ Jam | | | | PPh | Jumlah | No. Rekening | Nama Bank | | |
|--------|---------------------------------|------|------------|-------------------|---|-----------|---|-------------------|------------------|-------------------|----------------|----------------------|--|
| | | | | @ Rp. 1.400.000,- | | | | Pal 21 | Bersih | | | | |
| 1 | Mahmood Kooria, Ph. D. | IV | Narasumber | 4 | x | 1,400,000 | = | 5,600,000 | 840,000 | 4,760,000 | 50100314948500 | HDFC Bank Ltd, Seoli | |
| 2 | As. Prof Aleena Sebastian. | IV | Narasumber | 4 | x | 1,400,000 | = | 5,600,000 | 840,000 | 4,760,000 | 30853031626 | Bank of India | |
| 3 | As. Prof Ahmad Yunus Mohd Noor. | IV | Narasumber | 4 | x | 1,400,000 | = | 5,600,000 | 840,000 | 4,760,000 | 7012040859 | CIMB Bank | |
| 4 | As. Prof Mehmet Ozalp | IV | Narasumber | 4 | x | 1,400,000 | = | 5,600,000 | 840,000 | 4,760,000 | 10920800 | Commonwealth Bank | |
| Jumlah | | | | | | | | | | | | | |
| | | | | | | | | 22,400,000 | 3,360,000 | 19,040,000 | | | |

Terbilang : Rp 22.400.000- (Dua Puluh Dua Juta Empat Ratus Ribu Rupiah)

MAK : 2132.BEI.003.004.H.525151
Dibayar Tgl. :
Dibukukan Tgl. :

Setuju Bayar Oleh;
An. Kuasa Pengguna Anggaran,
Pejabat pembuat Komitmen,

Bukittinggi,
Lunas Bayar Oleh:
Bendahara Pengeluaran,

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NIP. 197808062005011007

Facne Yandre Fachri, S.Kom
NIP. 198201052011011008

**DAFTAR PEMBAYARAN HONOR MODERATOR SEMINAR INTERNASIONAL
PASCASARJANA UIN SJECH M. DJAMIL DJAMBEK BUKITTINGGI TAHUN 2023
Sesuai SK Rektor No.285/Un.26/HK.00.5/05/2023 Tanggal 23 Mei 2023**

| No | N a m a | Gol. | Jabatan | Honor/ Hari | | | | | PPh | Jumlah | No. Rekening | Nama Bank |
|----|--------------|------|-----------|-------------|---|---------|---|----------------|---------------|----------------|--------------|-----------|
| | | | | | | | | | Ps1 21 | Bersih | | |
| 1 | Elsy Pranita | III | Moderator | 1 | x | 700,000 | = | 700,000 | 35,000 | 665,000 | 0797382729 | BNI |
| | Jumlah | | | | | | | 700,000 | 35,000 | 665,000 | | |

Terbilang : Rp 700,000- (Tujuh Ratus Ribu Rupiah)

MAK : 2132.BEI.003.004.H.525151
Dibayar Tgl. :
Dibukukan Tgl. :

Setuju Bayar Oleh;
An. Kuasa Pengguna Anggaran,
Pejabat pembuat Komitmen,

Bukittinggi,
Lunas Bayar Oleh:
Bendahara Pengeluaran,

Wawan Revalino, S.E.
NIP. 197808062005011007

Facne Yandre Fachri, S.Kom
NIP. 198201052011011008





DAFTAR HADIR



DAFTAR HADIR

**SPEKAER THE 5TH GRADUATE INTERNATIONAL CONFERENCE
PASCASARJANA UIN SJECH M. DJAMIL DJAMBEK BUKITTINGGI**

Rabu: 21 Juni 2023

| NO | Nama | Jabatan | Tanda Tangan |
|-----------|--|---|---|
| 1 | Assoc. Prof. Dr. Ahmad Yunus Mohd Noor | Dosen UKM Malaysia | 1.  |
| 2 | Assoc. Prof. Dr. H. Darul Ilmi, M.Pd | Dosen UIN Sjech M. Djamil Djambek Bukittinggi | 2.  |
| 3 | Assoc. Prof. Dr. Nofiardi, M.Ag. | Dosen UIN Sjech M. Djamil Djambek Bukittinggi | 3.  |

Bukittinggi, 21 Juni 2023







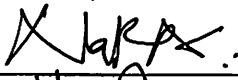
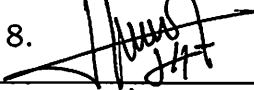




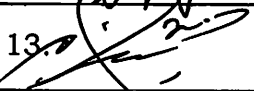
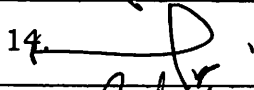


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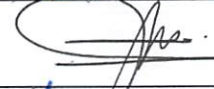
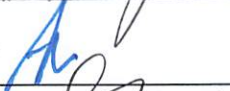
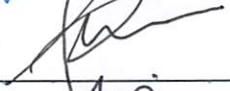
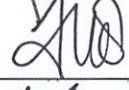


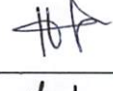












Prof. Dr. Silfia Hanani, S.Ag. M.Si.
NIP. 197004021999032006

DAFTAR HADIR

**PESERTA THE 5TH GRADUATE INTERNATIONAL CONFERENCE
PASCASARJANA UIN SECH M. DJAMIL DJAMBEK BUKITTINGGI**

Rabu: 21 Juni 2023

| NO | Nama | Jabatan | Tanda Tangan |
|----|---------------------------------------|-----------------------------|---|
| 1 | AL-amin, Sei, M.Pd. PhD E. | peserta partitipa student | 1.  |
| 2 | Muhamad Agus Suryana | Peserta | 2.  |
| 3 | RIFKI Fidi'an | peserta mahasiswa sosiologi | 3.  |
| 4 | M. Ansarul Ikhuwan | Peserta SA | 4.  |
| 5 | Ali Mustopa Yakeb Simbolon | Peserta | 5.  |
| 6 | INDRA DEVI | peserta | 6.  |
| 7 | Novri Agus Pu | Peserta | 7.  |
| 8 | Muhamad Iqbal | Peserta | 8.  |
| 9 | Tiara Putri Adha | Peserta (SA) | 9.  |
| 10 | Yesi Eka Putri | Peserta (SA) | 10.  |
| 11 | Lanni Aii | Peserta (SA) | 11.  |
| 12 | Difa Wanyudi | Peserta (HI) | 12.  |
| 13 | AFRIZON | Peserta (HI) | 13.  |
| 14 | Rezki Maikasmil | Peserta (HI) | 14.  |
| 15 | Muhammas fazi | Peserta | 15.  |
| 16 | Muhammad azamul haq | Peserta | 16.  |

| | | | |
|----|-----------------------------|------------------------|---|
| 17 | Aldri | Peserta | 17.  |
| 18 | Abdurrasyid Fidha | Peserta | 18.  |
| 19 | Albert | Peserta Maha S3 PAI | 19.  |
| 20 | Buyming | Peserta | 20.  |
| 21 | Irma Yunita | Peserta | 21.  |
| 22 | Sarfa Yuningstih | Peserta | 22.  |
| 23 | Emrika Putri Rahayu Harbuan | Peserta | 23.  |
| 24 | Luthfiyah Inzani | Peserta | 24.  |
| 25 | Ardhytia Rahman Syahrizal | Peserta | 25.  |
| 26 | Dandi Firmasryah | Peserta | 26.  |
| 27 | Tekar Hudaya | Peserta | 27.  |
| 28 | Adinal Putra | Peserta | 28.  |
| 29 | M Priski Rafri | Peserta | 29.  |
| 30 | Abdul Aziz | Peserta | 30.  |
| 31 | Rahmadri Rosyid | Peserta | 31.  |
| 32 | Ayu Navadisa | Peserta | 32.  |
| 33 | Egni Syifa Amory | Peserta | 33.  |
| 34 | Armani Harahap | Peserta | 34.  |
| 35 | Anisa Perikta | Peserta | 35.  |
| 36 | Husni Mubaraqah | Peserta | 36.  |

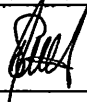







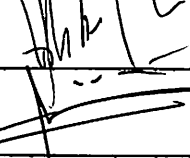














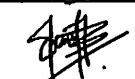

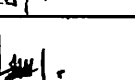
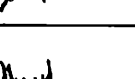
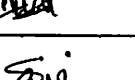
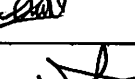
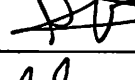
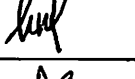

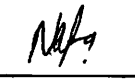

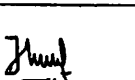
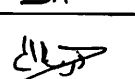
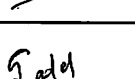
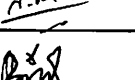
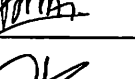
UIN
SIECH M. DIAMIL DIAMBEB
BUKITTINGGI

KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SIECH M. DIAMIL DIAMBEB BUKITTINGGI
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Kabupaten Agam - Sumatera Barat - Telpom / Fax : (0752) 22875
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| | | | | |
|----|------------------------|---------|-----|--|
| 37 | Nuraini S | Peserta | 37. | |
| 38 | Maya Sari | Peserta | 38. | |
| 39 | Yauy | Peserta | 39. | |
| 40 | Kaita Jeniro | Peserta | 40. | |
| 41 | Muhtarra Dhaka | Peserta | 41. | |
| 42 | Idha Anggraeni Pratama | Peserta | 42. | |
| 43 | Inhaa Permama Sari | Peserta | 43. | |
| 44 | Indah Nurta Fatimah Dy | Peserta | 44. | |
| 45 | Fatimah Nurdin | Peserta | 45. | |
| 46 | Ulmadevi | Peserta | 46. | |
| 47 | Siti Nurdiana | Peserta | 47. | |
| 48 | Mimi Susanti | Peserta | 48. | |
| 49 | Lailal Amna | Peserta | 49. | |
| 50 | Aulia putri | Peserta | 50. | |
| 51 | Septha Sapuh | Peserta | 51. | |
| 52 | Wirda Afriani | Peserta | 52. | |
| 53 | Erlina Sundari | Peserta | 53. | |
| 54 | Tri Sisfa Marni | Peserta | 54. | |
| 55 | DEBR PUTRI ANGETA | Peserta | 55. | |
| 57 | Nadia Khairidh | Peserta | 57. | |

| | | | |
|----|---------------------------|-----------------|---|
| 58 | Julmi Sinta Mustafa | Peserta (SA) | 58.  |
| 59 | Satri Nurfulhaida | Peserta (SA) | 59.  |
| 60 | Ami Vebiona | Peserta (SA) | 60.  |
| 61 | Dwi saria azzitroni | Peserta (SA) | 61.  |
| 62 | MEGA RAHMI PUTRI | Peserta | 62.  |
| 63 | AWAL LIZA | Peserta | 63.  |
| 64 | DESSY RAHMA YANTI | Peserta | 64.  |
| 65 | Lili Nofiyani, S.HI, M.H | Peserta | 65.  |
| 67 | Aditia Rini | Peserta | 67.  |
| 68 | Ulva Rahmi | - | 68.  |
| 69 | Miffahni Rizka | " | 69.  |
| 70 | Elsy Pranita, M.H | Moderator | 70.  |
| 71 | MARLENI SYAPUTRI | SPI 2 | 71.  |
| 72 | HUDIA BISKI | SPI 2 | 72.  |
| 73 | Tegar Daratul Hikmah | SPI 2 | 73.  |
| 74 | Bery Rahmatus salam | Peserta (SPI) | 74.  |
| 75 | Muhammad farhan alghufari | Peserta (SPI) | 75.  |
| 76 | Siti nur aisyah hamam | Peserta (SPI) | 76.  |
| 77 | Fadil Muhammad Aneldi | Peserta (SPI) | 77.  |
| 78 | M. Ari ZulFikar | Peserta & SPI 1 | 78.  |

| | | | |
|----|------------------------|---------------|---|
| 79 | Weidi Wijaya | Peserta (SPI) | 79.  |
| 80 | Samon Al Farisi | Peserta (SPI) | 80.  |
| 81 | Nabiahun niswah | Peserta (SPI) | 81.  |
| 82 | Lauri Utami | Peserta (SPI) | 82.  |
| 83 | Mutiara Septiani | Peserta (SPI) | 83.  |
| 84 | Sewi erwinawati | Peserta (SPI) | 84.  |
| 85 | YASMAN. K | Peserta (HI) | 85.  |
| 86 | Leni Novia | Peserta (SPI) | 86.  |
| 87 | Martina Fitri | peserta (SPI) | 87.  |
| 88 | Novita Aprilia | Peserta (SPI) | 88.  |
| 89 | Endah Nurhidayah | peserta (SPI) | 89.  |
| 90 | Julia Ayu khady | peserta (SPI) | 90.  |
| 91 | Duriazul Khairiya | Peserta (SPI) | 91.  |
| 92 | Satwa Adelia Salsabila | peserta (SPI) | 92.  |
| 93 | Puja Indah Pratiwi | Peserta (SPI) | 93.  |
| 94 | Roda Sobinn | Peserta (SPI) | 94.  |
| 95 | Gohber Hizbullah | Peserta (HI) | 95.  |
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Bukittinggi, 21 Juni 2023

Direktur

Prof. Dr. Silfia Hanani, S.Ag. M.Si.
NIP. 197004021999032006



MONEV DAN EVALUASI





DOKUMENTASI



DOKUMENTASI SEMINAR INTERNASIONAL GIC

1. KEYNOT SPEAKERS







2. PARALEL SESION













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Nama Lengkap

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MEGA RAHMI PUTRI

Yesi Eka Putri

RADTRIA ALKAF

Anisa Rezkita

ABDUL HALIM

Beni Harbes

Muhammad azamul haq

Muhamad Iqbal

Syaiful Anwar

Dilla Desvi Yolanda

AL-AMIN,S.E.I,M.Pd,SE

Witri Ramadhani

Hafizaitul Husni

Mimi Susanti

EZI MULIA

ICHA ANGGREAINI PRATAMA

MELANI SARI BINTI KASMUIIN

Tri Siska Marni

Rafiq Witri Asri

Charel Karina Marlin Rades

Erlina Sundari



Awal Liza

Tiara Putri Adha

Julmi Sinta Mustafa

Lanni Ari

Rezki Maidasmi

Muhammad Fazli

Ali Mustopa Yakub Simbolon

ULMADEVI

HUSNIL MUBARAQAH

Abdul Aziz

Nur Indri Yani Harahap

Satri Nuryulhaida

Mutiara Dinata

Difa wahyudi

ERRRIANI HARAHAHAP

SOHIBUL HIZBULLAH

Muallim Lubis

aulia putri

Novri Agus Parta Wijaya

Septia saputri

Muhammad Irfan

Ami Vebiona

Lailal Amna



DWI SOVIA APRI LIONI

DRA.HJ.RAHMIATI,M.AG

Marliwis

Albert

Mutiara Putri

JASMIENTI, M.Pd.

Afrizon

Rifki fidian

SELVIA YUNINGSIH

Wirda Afriani

Dr.Miswardi,SH.M.Hum

Dessy Rahma Yanti

Abdul Gaffar

Febriyeni, M.Ud

Luthfiyah Insani

Irma Yunita

Ariska Bella Oktavia

Hadi Subeno MYM, S. Akun

Emrika Putri Rahayu Hasibuan

SABRI., SE., MM. CRBD,. MM., ME

Aldian Rama Putra

Rayhan antonio

RADTRIA ALKAF



PENMARDIANTO, MA

Hamdani, Lc., M.A.

Febrio Firdaus

Fatimah Nurdin

Dandi Firmansyah

Rusydi Fauzan

Yhuly

Ella Jeniro Jambak

Ryna Parlyna

Maya sari

Desi Syafriani, S.Ag. M.A

Ash Habul Kahfi

RAHMADI RASYID

Nadyya Zahratul Jannah

Erik Hadi Putra

Basri Naali,Lc, M.Ag

H.Raymond Dantes Lc.M.Ag

Indra devi

Fitri Wahyuningsih, MA

NURAINI.S

Ayu Nova Dila

Wira Andespa.SE

Nuril hidayati



RAHMADI RASYID

H. Muhammad Ridha, Lc, MA

Intan Purnama Sari

abdillah el zakir

Dr. Nofiardi, M.Ag

Toni Irawan

Meki Safrianto

Zakiyah Ulya

Aisyah Syafitri

Reflinda. S.S. M.Pd

20 respons tersembunyi lainnya



NIM/NIP

123 jawaban

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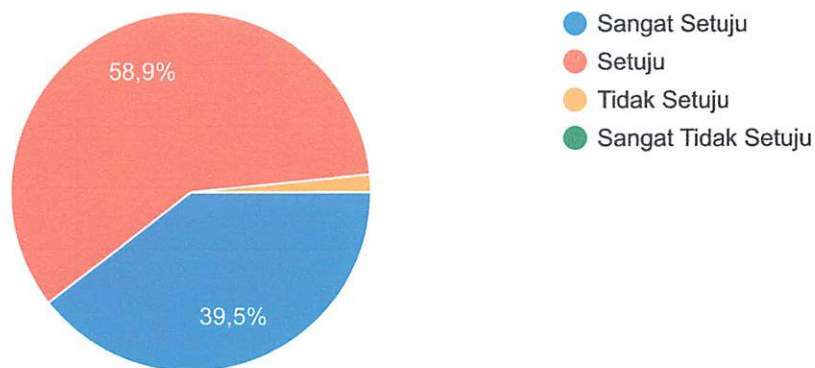
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17 respons tersembunyi lainnya

Peserta memiliki keaktifan dan inisiatif ketika berlangsung

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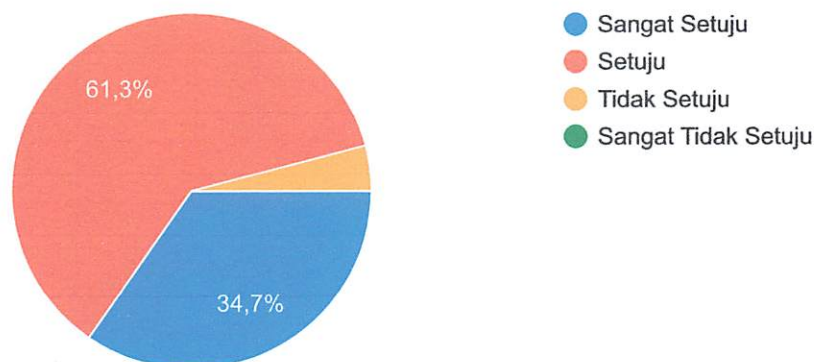
124 jawaban



Peserta memiliki penguasaan yang baik akan materi yang disampaikan

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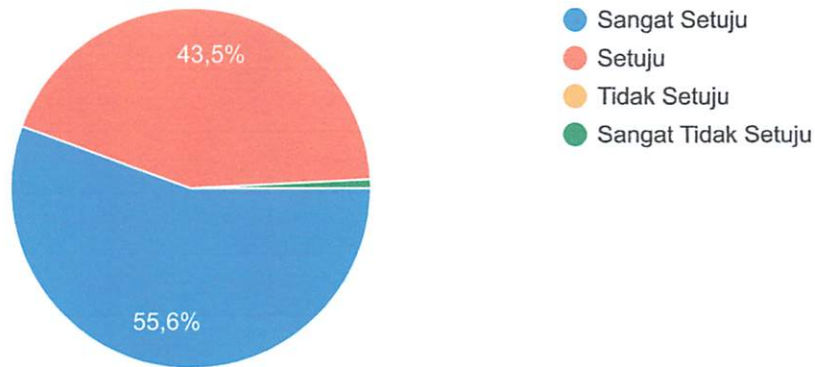
124 jawaban



Kemampuan Narasumber sudah sesuai dengan kriteria yang ditetapkan

[Salin](#)

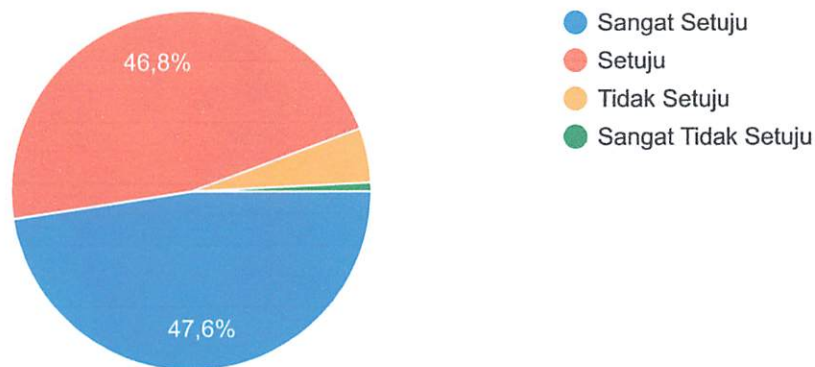
124 jawaban



Narasumber mampu berinteraksi dengan baik dengan para peserta

[Salin](#)

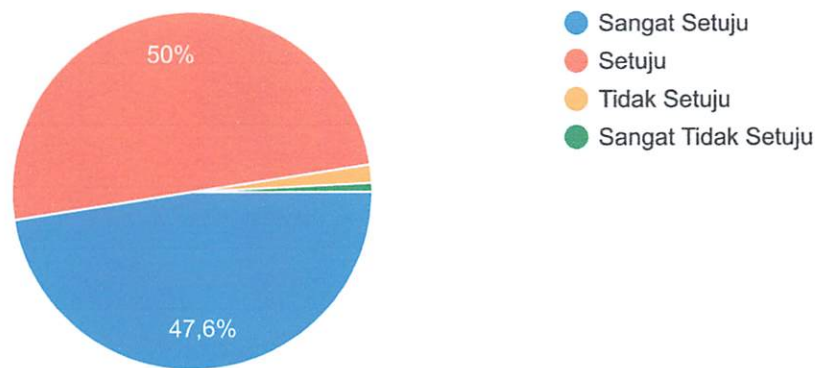
124 jawaban



Narasumber mampu menjelaskan materi dengan baik sehingga mudah dipahami oleh peserta

[Salin](#)

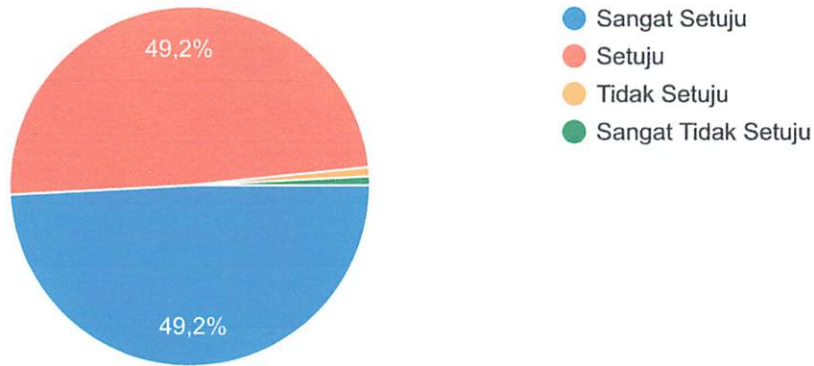
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Narasumber memiliki kemampuan menggunakan lat bantu presentase dengan sangat mahir dan cepat

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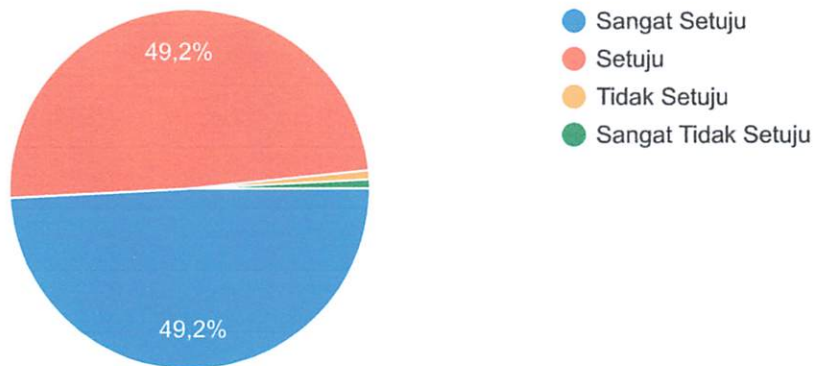
124 jawaban



Narasumber Memiliki disiplin waktu yang sangat baik mulai dari awal acara hingga akhir

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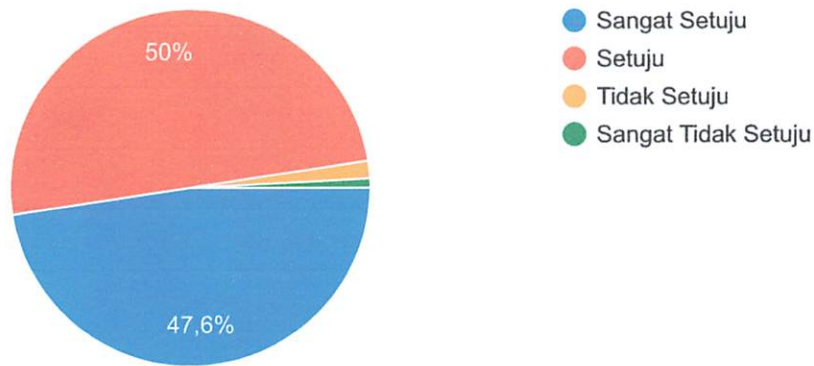
124 jawaban



Narasumber mampu mengembangkan materi yang aplikatif sehingga membantu peserta dalam pengembangan materi

Salin

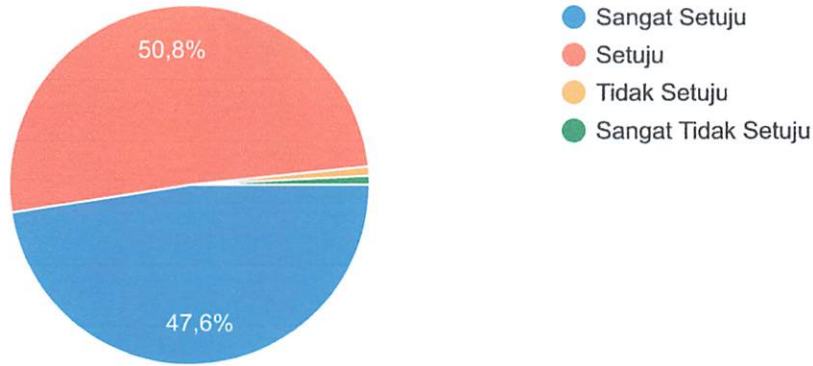
124 jawaban



Pelaksana menjalankan fungsinya dengan baik dengan memberikan pelayanan pada peserta

 Salin

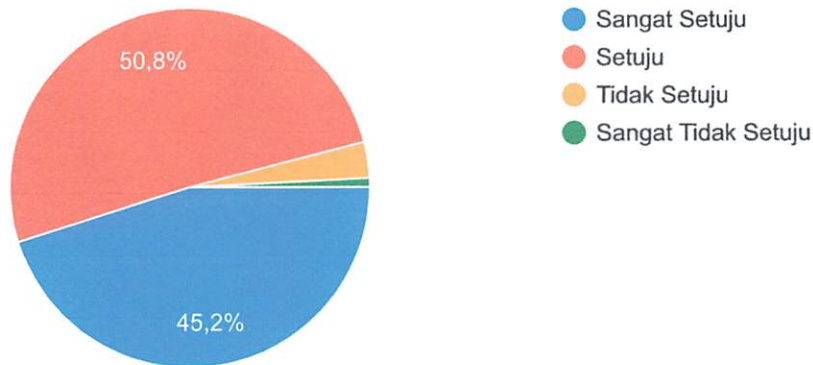
124 jawaban



Pelaksana mampu berkomunikasi dengan baik dengan para peserta

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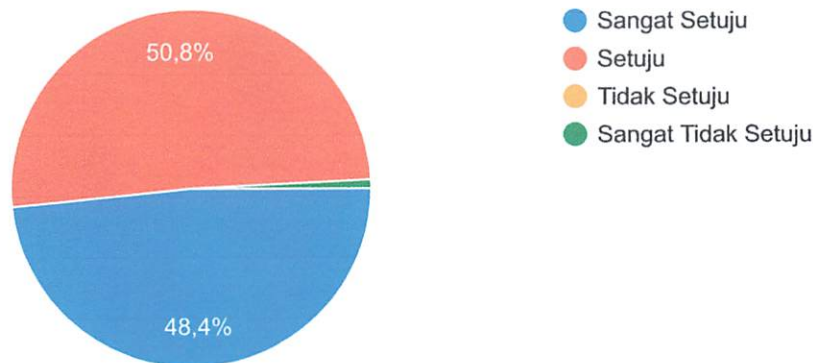
124 jawaban



Pelaksana memberikan waktu yang cukup agar peserta bisa mengikuti kegiatan dengan baik

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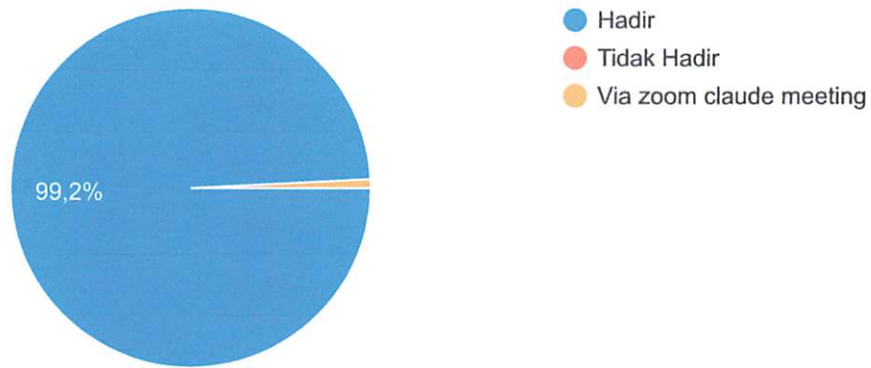
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