

Pinjaman Peribadi Bank Islam Awam Personal Loan

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Islamizing Intimacies
The State, Ulama and Islam in Malaysia and Indonesia
Direktori laman web jabatan dan agensi kerajaan Malaysia
A Dictionary of Islam
Religious Performance in Contemporary Islam
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A Rosary of Islamic Readings, 7th to 20th Century
Perkembangan perhubungan awam kerajaan dan politik Malaysia
Minbar Al-Islam
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My Pakistan
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this book draws on elements of critical social theory research on globalization neo liberalism and

education and malaysian studies to understand the interplay of globalization nationalism cultural politics and ethnicized neoliberalism in shaping the educational reforms in malaysia using the malaysia education blueprint 2013 2025 meb as a case study a catalyst and a context this collection critically explores some of the complex historical and contemporary push pull politics and factors shaping malaysia s education system its reform and the experience of malaysians and others within it the authors in this volume focus on the interplay of neoliberalism nationalism ethnic and cultural politics in shaping the educational reforms in malaysia their work captures and seeks to understand the enduring though changing hierarchy of access and differentiated rights to educational social and economic resources and opportunities experienced by different individuals and collectives including those involved in the neoliberal enterprise of international education it looks at how inequities have been re configured in different educational spaces in malaysia and at how these inequities have been addressed through reform policies and practices the book will be a shaper and critical contributor to the assessment of the malaysian education blueprint and related policies it will also have wider relevance globally as a critical approach to policy discussion

one of the great transformations presently sweeping the muslim world involves not just political and economic change but the reshaping of young muslims styles of romance courtship and marriage nancy j smith hefner takes up the personal lives and sexual attitudes of educated muslim javanese youth in the city of yogyakarta to explore the dramatic social and ethical changes taking place in indonesian society drawing on more than 250 interviews over a fifteen year period her vivid well crafted ethnography is full of insights into the real life struggles of young muslims and framed by a deep understanding of indonesia s wider debates on gender and youth culture the changes among muslim youth reflect an ongoing if at times unsteady attempt to balance varied ideals ethical concerns and aspirations on the one hand growing numbers of young people show a deep and pervasive desire for a more active role in their islamic faith on the other even as they seek a more self conscious and scripture based profession of faith many educated youth aspire to personal relationships similar to those seen among youth elsewhere a greater measure of informality openness and intimacy than was typical for their parents and grandparents generations young women in particular seek freedom for self expression employment and social fulfillment outside of the home smith hefner pays particular attention to their shifting roles and perspectives because it is young women who have been most dramatically affected by the upheavals transforming this muslim majority country although deeply personal the changing aspirations of young muslims have immense implications for social and public life throughout indonesia the fruit of a longitudinal study begun shortly after the fall of the

authoritarian new order government and the return to democracy in 1998 1999 the book reflects smith hefner s nearly forty years of anthropological engagement with the island of java and her continuing exploration into what it means to be both modern and muslim the culture of the new muslim youth the author shows through all its nuances and variations reflects the inexorable abandonment of traditions and practices deemed incompatible with authentic islam and an ongoing and profound islamization of intimacies

the suharto 1966 98 government of indonesia and the mahathir 1981 2003 government of malaysia both launched islamisation programmes upgrading and creating religious institutions the author argues that while generally ulamas or religious teachers had to support state ideologies they sometimes succeeded in capturing the state by influencing policies in their favour the author builds his argument on strong fieldwork data especially interviews and he engages in critical discussion of comparative politics paradigms and the concept of capture

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