



PROCEEDINGS

ISHC

2ND INTERNATIONAL ISLAMIC HERITAGE

2nd International Islamic
Heritage Conference 2017

CONFERENCE 2017

المؤتمر الدولي الثاني للتراث الإسلامي

"STRENGTHENING KNOWLEDGE, EMPOWERING ACHIEVEMENT"

EDITORS

MOHD FAIZAL P. RAMELI
ABDUL QAYUUM ABDUL RAZAK
MUHAMMAD TAUFIK MD SHARIPP
MOHD ZAID MUSTAFAR
MOHD KHAIRUL NIZAM MOHD AZIZ
RAWI NORDIN
S. SALAHUDIN SUYURNO
DZIAUDDIN SHARIF

**PROCEEDING OF 2ND INTERNATIONAL
ISLAMIC HERITAGE CONFERENCE
(ISHEC 2017)**



2nd International Islamic
Heritage Conference 2017



2nd International Islamic
Heritage Conference 2017

PROCEEDING OF 2ND INTERNATIONAL ISLAMIC HERITAGE CONFERENCE (ISHEC 2017)

Editors

MOHD FAIZAL P. RAMELI
ABDUL QAYUUM ABDUL RAZAK
MUHAMAD TAUFIK MD SHARIPP

MOHD ZAID MUSTAFAR

MOHD KHAIRUL NIZAM MOHD AZIZ
RAWI NORDIN

S. SALAHUDIN SUYURNO

DZIAUDDIN SHARIF

Academy of Contemporary Islamic Studies (ACIS),
Universiti Teknologi MARA Cawangan Melaka
Alor Gajah • 2017

Cetakan Pertama / *First Printing*, 2017
Hak Cipta / *Copyright* Penerbit ACIS, UiTM Cawangan Melaka

Hak cipta terpelihara. Tiada bahagian daripada terbitan ini boleh diterbitkan semula, disimpan untuk pengeluaran atau ditukarkan ke dalam sebarang bentuk atau dengan sebarang alat juga pun, sama ada dengan cara elektronik, gambar serta rakaman dan sebagainya tanpa kebenaran bertulis daripada ACIS, UiTM Cawangan Melaka terlebih dahulu.

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without permission in writing from ACIS, UiTM Cawangan Melaka.

Diterbitkan di Malaysia oleh / *Published in Malaysia by*
AKADEMI PENGAJIAN ISLAM KONTEMPORARI (ACIS),
UNIVERSITI TEKNOLOGI MARA CAWANGAN MELAKA,
JALAN LENDU, 78000 ALOR GAJAH,
MELAKA, MALAYSIA
Tel: +606 558 2303, 2305

Atur huruf oleh / *Typeset by*
ABDUL QAYUUM ABDUL RAZAK, MUHAMAD TAUFIK MD SHARIPP,
MOHD ZAID MUSTAFAR & MOHD KHAIRUL NIZAM MOHD AZIZ
Mel-e: qayyumfpi@yahoo.co.uk

Reka bentuk kulit oleh
Mohd Khairul Nizam Mohd Aziz
Mel-e: nizamiyah86@gmail.com

ISBN:

Table of Contents

<i>Foreword</i>	7
<i>Preface</i>	9

HISTORIOGRAPHY AND ISLAMIC THOUGHT

Genre Historiografi Ibn al-Athir <i>Norsaeidah Jamaludin, Abdul Qayuum Abdul Razak, Nor Adina Abdul Kadir & Mariam Farhana Md Nasir ...</i>	3
Kajian Literatur Istilah 'Umr al-Khalidun <i>Abdul Qayuum Abdul Razak & S.Salahudin Suyurno ...</i>	13
Metodologi Penulisan Isu Kenabian menurut Badiuzzaman Said Nursi dalam Kitab <i>Rasail al-Nur</i> <i>Muaz Mohd Noor, S.Salahudin Suyurno, Nor Adina Abdul Kadir, Abdul Qayuum Abdul Razak & Mohd Khairul Nizam Mohd Aziz ...</i>	21
Metodologi Penulisan Syed Qutb dalam Kitab <i>Fi Zilal al-Quran</i> <i>Halipah Hamzah & Noormala Rabu ...</i>	35
Sejarah Pengajian Pondok dan Tokoh Ulama: Kajian di Daerah Besut, Terengganu Darul Iman <i>Mohd Zainodin Mustaffa, Emie Sylviana Mohd Zahid, Nur Farhana Mohd Daud, Mahasin Saja@Mearaj, Mohd Asyadi Redzuan & Mohamad Zaki Razaly ...</i>	47
Mekah Pusat Dunia: Hubungan dengan Brunei <i>Muhammad Hadi Muhammad Melayong ...</i>	55
Peranan Sufi dalam Penyebaran Islam di Nusantara <i>H Sumanta MA & Hajam M.Ag ...</i>	63
Ngaji Kitab bersama Para Kiai Cirebon 'Memaknai Jihad Islam' untuk Meraih Sukma Pancasila <i>Siti Fatimah M.Hum ...</i>	75
Jender dalam Perspektif Nasaruddin Umar <i>H Jamali Sahrodi MA & Amin Maulana ...</i>	101

Madrasah Menggapai Mutu
H Maksum MA ... 117

Pendekatan Kajian Orientalis terhadap Islam: Satu Sorotan Awal
Mohd Farhan Abd Rahman & Muhamad Azrul Azwan ... 125

ZA'BA, Melayu dan Kolonialisme Inggeris
Noor Aziera Mohamad Rohana, Nurul Asma Mazlan, Noraini Abd Muaziz & Ermy Azziaty Rozali ...137

Budaya Berfikir Kritis Islam sebagai Pendekatan dalam Mengukuhkan Jatidiri Masyarakat Melayu Kini
Norafifah Ab Hamid, Nor Azlina Abd Wahab, Norajila Che Man & Siti Nurul Izza Hashim ... 151

Kepentingan Kepercayaan Konsep Ilmu dalam Pembentukan Pandangan Alam
Mahfuzah Mohammed Zabidi & Rohaya Sulaiman... 167

HISTORIOGRAPHY AND ISLAMIC HERITAGE

Penentuan Tarikh Perkahwinan Rasulullah SAW berdasarkan Pengiraan Takwim Hijri terkini
Nur Jannah Ballazi, Hamidah Jalani, Norsaeidah Jamaludin, Sarah Dina Mohd Adnan & Nang Naemah Nik Dahalan ... 180

Konsep Kepimpinan Melayu Islam di Nusantara Menurut Teks *Bustan al-Salatin*
Shah Rul Anuar Nordin ... 188

Prasasti Terengganu: Kepentingannya dalam Sejarah Tamadun Islam Alam Melayu
Nor Adina Abdul Kadir, Nang Naemah Nik Dahalan, Norsaeidah Jamaludin, Abdul Qayyum Abdul Razak & Khairul Nizam Abdul Aziz ... 199

Kelangsungan Budaya Masyarakat Chetti Melaka Era Globalisasi
Siti Nurul Izza Hashim, Norafifah Ab Hamid, Rawi Nordin, Nor Rafedah Mohsan & Muhammad Faiz Mohd Fadzil ... 209

Sejarah dan Implementasi Dekorasi Cina dalam Pembinaan Masjid Terawal di Malaysia
Nor Adina Abdul Kadir, S.Salahudin Suyurno, Sarah Dina Mohd Adnan, Noorfazreen Mohd Aris & Muaz Mohd Noor ... 223

ISLAMIC LITERATURE AND ART

Keindahan Konsep Tauhid dalam Rekabentuk Motif-motif Seni Tradisi Melayu
Shaliza Dasuki, Azahar Harun, Liza Marziana Mohammad Noh, Nur Hasliza Abdullah, Nurkhozilah Idris & Fazlina Mohd Radzi ... 239

Identifying A Lotus Motif Transformation on The Melaka Traditional Mosque's Roof Crown in 1720-1950
Raziq Abdul Samat, Sharifah Shaari, Dona Lowii Madon, Meor Hasmadi Meor Hamzah & Nor Fariza Baharuddin ... 255

Potensi Seni Iluminasi al-Qur'an Mushaf Malaysia
Nik Narimah Nik Abdullah, Mohd Hisham Johari, Ayob Wahid, Zahara Ramli, Muhamad Fauzi Harun, Anith Liyana Amin Nudin & Mohd Amin Mohd Noh... 263

أثر التراث العربي الإسلامي في الرسم الأوروبي الحديث
شكيبيا مصطفى الشرنقية & محمود حسين عبد الرحمن ... 281

Notes on the Ibadi Religious Architecture: A Comparative Study of the Mosques in Mزاب, Djerba and Oman
Naima Benkari ... 301

Contemporary Telekung in Malaysia it's Challenges and Realities
Norzaleha Zainun, Jamiaah Abdul Holed & Zolina Mohamad ... 317

The Development of Character Category in Jawi Typography-An Implementation in Typography Course in UiTM
Intan Nur Firdaus Muhammad fuad, Sharifah Raudzah S. Mahadi & Ahmad Khairul Azizi Ahmad ... 333

Art Photography: Ideation and Influences of Islamic Geometric Patterns
Azmil Aswad Che Mat, Aidah Alias & Farihan Zahari ... 345

The Reading of Tajwid in Surah Yaasin for Red-Green Colour Vision Deficiencies
Siti Sarah Adam Wan, Azahar Harun, Nur Hasliza Abdulah & Shaliza Dasuki ... 357

POLITICS AND GOVERNANCE

Peranan Sultan Abu al-Hasan 'Ali al-Marini dalam Kerajaan Banu Marin di Fas, al-Maghrib (1331-1351M)

Mariam Farhana Md Nasir, Sarah Dina Mohd Adnan, Noorfazreen Mohd Aris, Hamidah Jalani & Muhammad Taufik Md Sharipp ... 365

Sejarah Institusi Ketenteraan di Malaysia dan Sumbangan kepada Kelangsungan Ketamadunan
Burhanuddin Jalal, Sayuti Ab Ghani, Amnah Saayah & Redwan Yasin ... 380

Perspektif Kitab Quran terhadap Bidang Pengurusan Rekod
Ahmad Azman Mohamad Ramli, Azmi Ab Rahman, Kasmarini Baharuddin, Mohd Naim Mohd Nasfi, Mohd Ridzuan Ibrahim & Abd Rashid Abd Rahman ... 397

ISLAMIC ECONOMICS AND BUSSINES MANAGEMENT

Etika Pengurusan Sumber Manusia bagi Muslimpreneurs dalam Perniagaan Berskala Kecil
Mohd Faizal P.Rameli, Suhaida Mohd. Amin, Dziauddin Sharif, Norajila Che Man & Noorfazreen Mohd Aris ... 413

Paradigma Tauhid dalam Pelaksanaan Tanggungjawab Sosial Korporat (CSR)
Norajila Che Man, Muhammad Rahimi Osman & Mohd Faizal P.Rameli ... 427

Wasatiyyah sebagai Asas Pembuatan Keputusan Pelabur Muslim
Noor Hasyimah Sulaiman, Wan Noor Hazlina Wan Jusoh, Che Zuina Ismail, Azarudin Awang & Rubiah Abu Bakar ... 445

Penilaian Pakar dalam Model Konseptual Penggunaan Berhierarki Islam
Basri Abd. Ghani & Ahmad Azrin Adnan ... 453

The Need to Work by Educated Muslim Women in Malaysia
Suhaida Mohd. Amin & Mohd Faizal P.Rameli ... 461

The Impact of Macroeconomic Variables on FTSE Bursa Malaysia Emas Shariah Index
Siti Nurulhuda Ibrahim, Zuraini Abdul Hamid, Amirudin Mohd Nor, Fahmi Abdul Rahim & Noraznira Abd Razak ... 469

Multimodal Analysis on Muslimah Cosmetic Billboards
Nor Atifah Mohamad, S. Salahudin Suyurno, Sumarni Maulan & Nazarul Azali Razali ... 489

Determinants of Electronic Commerce Adoption: Case Study Among Small and Medium Enterprise (SME) in Klang Valley

Nur Atiqah Zainuddin, Maymunah Ismail, Nurul Zamratul Asyikin Ahmad, Sharina Sharif, Maz Izuan Mazalan & Mohd Sufian Ab Kadir ... 501

Halal vs Non-Halal Cosmetic: Positioning in Malaysian Market
Azahar Harun, Roszi Naszariah Nasni Naseri, Nur Hazwani, Zolkifly & Mastura Ayob ... 513

Total Quality Management and Halal Certification of Food Product in Malaysia
Rizuwan Abu Karim, Nurazree Mahmud, Helmy Fadlisham Abu Hasan & Juan Rizal Sa'ari ... 519

Pemantauan dan Penguatkuasaan Halal terhadap Produk Makanan Import oleh JAKIM
Mohd Zaid Daud, Mohd Izhar Ariff Mohd Kashim, Nurzahidah Jaafar & Sharifah Fadylawaty Syed Abdullah ... 527

WAQF DEVELOPMENT IN MALAYSIA

Elemen Kekal Harta Wakaf: Analisis menurut Fuqaha dan Undang-undang di Malaysia
Che Zuina Ismail, Azarudin Awang, Rubiah Abu Bakar, Noor Hasyimah Sulaiman & Wan Noor Hazlina Wan Jusoh ... 549

Sejarah Universiti al-Azhar sebagai Model Institusi Pendidikan Wakaf Terulung
Mohd. Ali Muhamad Don ... 565

Pembangunan Tanah Wakaf Melalui Inovasi Istibdal
Che Zuina Ismail, Rubiah Abu Bakar, Azarudin Awang, Noor Hasyimah Sulaiman & Wan Noor Hazlina Wan Jusoh ... 575

Pembangunan Wakaf Kesihatan: Model Operasi dan Pengurusan Hospital Waqaf An-Nur (HWAN)
Norizah Mohamed @ Daud, Noorfazreen Mohd Aris, Sharipah Amirah Abas & Noraini Abd Muaziz ... 587

Urus Tadbir Hartanah Wakaf Melaka: Strategi Penambahbaikan oleh Majlis Agama Islam Melaka (MAIM)
Norajila Che Man, Rawi Nordin, Norafifah Ab Hamid & Nor Azlina Abd Wahab ... 601

Aktiviti Pembangunan Saham Wakaf di Johor
Nurfarhana Mohd Daud, Emie Sylviana Mohd Zahid, Mohd Zainodin Mustaffa, Munirah Zakaria & Aflah Isa ... 613

CONTEMPORARY ISSUE OF ZAKAT IN MALAYSIA

Penetapan Had Kifayah Zakat Pelajar di UiTM: Satu Keperluan
Baharuddin Sayin, Azri Bhari, Mohd Afandi Mat Rani & Muhammad Nor Aman Jamaluddin ... 625

Profil Asnaf Zakat di Kalangan Pelajar UiTM Melaka Kampus Bandaraya
Nor Rafedah Mohsan, Dziauddin Sharif, Norafifah Ab Hamid, Siti Nurul Izza, Hashim & Rizuan Abu Karim ... 635

Pengambilan Hukum Uruf dalam Zakat Emas Perhiasan Negeri-negeri di Utara Malaysia
Noraini Saro & Rawi Nordin ... 643

Aktiviti Pembangunan Spiritual Bagi Asnaf Zakat Fakir dan Miskin di Selangor
Emie Sylviana Mohd Zahid, Mohd Zainodin Mustaffa, Nurfarhana Mohd Daud & Mahasin Saja@Mearaj ... 651

ISLAMIC PHILANTHROPY AND HOSPITALITY

Crowdfunding: A New Phenomenon of Philanthropic Method
Nurzahidah Jaafar, Siti Noorbiah Md Rejab, Sharifah Fadylawaty Syed Abdullah, Mohd Zaid Daud & Mazni Natasha Mohd Nasir ... 675

Corporate Philanthropy as A Corporate Social Responsibility Component: An Islamic Perspective
Wan Noor Hazlina Wan Jusoh, Che Zuina Ismail, Noor Hasyimah Sulaiman & Azarudin Awang ... 687

Travel Patterns of People with Physical Disabilities in Attractions Sector of Selangor's Tourism Industry
Nurul Fatin Nabila Md Nafiah Intan Farhana Abd.Karim, Nurul Zamratul Asyikin Ahmad, Sharina Shariff, Mohd Sufian Ab Kadir & Maz Izuan Mazalan ... 695

MANAGEMENT IN ISLAMIC PERSPECTIVE

Siapakah yang Sayang: Pengurusan Gerontologi Kajian di Rumah Amal Baitul Rahmah, Rawang

Nurzahidah Jaafar, Suliah Mohd Aris, Fadhilah Adibah Ismail, Rafeah Saidon & Sharifah Fadylawaty Syed Abdullah.... 711

An Insight into The Islamic Manufacturing Practices (IMP)

Sharifah Fadylawaty Syed Abdullah, Mohd Zaid Daud, Nurzahidah Jaapar & Thuraya Ahmad ... 723

Shariah Risk Profiling Through Shariah Based Business Modelling: A Rectification Plan for Shariah Audit Finding (SNCR-01) for Company XYZ

Mohd Helmi Ahmad & Najahuddin Lateh ... 737

Qualitative Characteristics Accounting Information of Kariah Mosque:
A Concept Paper

Masita Hassan, Salina Abdullah, Rahayu Mohd Sihat & Norlinda Tendot Abu Bakar ... 749

Sulh Approach in The Education Loan's Repayment: The Study on Education Loan of The National Higher Education Fund Corporation (PTPTN)

Dziauddin Sharif, Norajila Che Man, Zainab Mohd Zain, Nasif Sidquee Pauzi & Ahmad Faiz Ahmad Ubaidah ... 757

Assessing Managers' Perception towards Fitness: Examining A Few Procedures and Steps

Saidin Wan Ismail & Norzaidi Mohd. Daud... 765

CONTEMPORARY ISSUES IN ISLAMIC JURISPRUDENCE

Ta'liq Talak: Antara Peruntukan Perundangan dan Amalan di Melaka

Noormala Rabu, Halipah Hamzah, Mohd Fauzi Md Isa & Zainal Fikri Zamzuri ... 791

Dilema Hak Suami Pasca Penceraian: Suatu Penelitian Awal di Malaysia

Mohd Ab Malek Md Shah, Zunaidah Ab Hasan, Sulaiman Mahzan, Marziana Abd Malib, Akmal Adanan & Mohamad Daim Darson ... 799

Penjagaan Akal Menurut Perspektif Islam dalam Konteks Maqasid Syariah

Fadhilah Adibah Ismail, Sharifah Fadylawaty Syed Abdullah, Kamariah Yusoff, Azizah Zakaria & Norsalwati Sabtu ... 809

Maqasid Syariah dalam Pelancongan

Nor Azlina Abd Wahab, Norajila Che Man, Rawi Nordin, Mohamad Shafiei Ayub & Mohd Zaid Mustafar ... 817

Pengurusan Harta Menurut Islam: Analisa Menurut Perspektif Maqasid Syariah
Nor Azlina Abd Wahab, Norajila Che Man, Norafifah Ab Hamid & Rawi Nordin ... 835

علم الفروق الأصولية: منهجية تجديدية في تأليف علم الأصول
(The Science of Usuli Nuances: a Renewal Method of Writing in Usul al-Fiqh)
...847 مصطفی بن محمد جبري شمس الدين

The Wisdom of Polygamy in Islam: The Law and Customary Practice in Afghanistan
Nasir Ahmad Yousefi... 865

Pendekatan Fuqaha dalam Memahami Illah Riba bagi Emas dan Perak
Mohd Asyadi Redzuan, Mohamad Zaki Razaly, Mohd Zainodin Mustaffa & Siti Noor Ain Aziz ... 879

CONTEMPORARY ISSUES OF DAKWAH IN MALAYSIA

Konsep Amar Makruf Nahi Mungkar dalam Kerangka Dakwah Islam
Razali Musa, Wan Hishamudin Wan Jusoh, Mohd Shahril Othman, Syed Hadzrullathfi Syed Omar & Mohd Safri Ali ... 889

Pengurusan Akidah di Malaysia Secara Berorganisasi: Satu Tinjauan Awal
Tentang Jalinan antara Institusi Islam Kerajaan Pusat dan Negeri di Malaysia
Sophian Rambli & Engku Ahmad Zaki Engku Alwi ... 895

Toleransi Agama dalam Kehidupan Komuniti Muslim Baharu: Tinjauan dari Aspek Cabaran
Azarudin Awang, Che Zuina Ismail, Azman Che Mat & Rubiah Abu Bakar ... 901

Kartun Bertemakan Dakwah Islamiyah Atas Talian: Interpretasi Dakwah Sarkastik Dan Satira
Fazlina Mohd Radzi & Azahar Harun ... 909

The Correlation Between Salah (Prayers) and Students' Academic Performance
Che Haslina Abdullah, Mahanim Omar, Raja Rosila Raja Berahim, Nur Afiqah Ab Latif & Che Nooryohana Zulkifli... 921

Peranan Laman Facebook dalam Penyampaian Maklumat Pengurusan Pusaka
Mohd Khairy Kamarudin, Mohd Hafizie Suhaimi & Nasrul Hisyam Nor Muhamad... 931

Muslims in South Korea: The Way of Life

*Mahsuri Khalid, Ashirah Fatimah Mohd, Nurauni Aqilah Mohd Khir,
Nur Nabila Mazlan, Nur Farhanah Mahamad Halid & Noraini Jamal... 943*

Kajian Awal Tahap Kesukarelawan di Kalangan Rakyat Johor, Malaysia

*Nik Rozilaini Wan Mohamed, Abdul Rasid Abdul Razzaq, Rohayu Roddin & Nor
Asikin Shaharuddin... 963*

Perubahan Akhlak Saudara Kita Selepas Memeluk Islam di Johor

*Nur Najwa Hanani Abd Rahman, Mohd Farhan Ahmad, Noraishah P Othman,
Siti Fairuz Sujak & Luqmanulhakim Ab Rahman... 969*

Dakwah Melalui Media Sosial: Penerimaan dalam Kalangan
Warga IPD Setiu, Terengganu

*Azman Che Mat, Khairul Azhar Abd. Karim, Azarudin Awang,
Ahmad Fakrulazizi Abu Bakar, Nor Shaifura Musilehat &
Ahmad Zulfadhli Nukman... 987*

ISLAM AND COMMUNICATION

Akhlak Terbina Komunikasi Sempurna

*S.Salahudin Suyurno, Mohammad Taufik Md Sharipp, Mohd Shafie Ayub,
Mohd Zaid Mustafar & Mohd Zin Junoh ... 997*

Aplikasi Syarat Kesihatan Hadith terhadap Model Komunikasi Berkesan

*Muhammad Taufik Md Sharipp, Muhammad Faidz Mohd Fadzil, Mohd Zaid
Mustafar, Mohd Khairul Nizam Mohd Aziz & S Salahudin Suyurno ... 1005*

Komunikasi IntraPersonal dalam Dialog antara Agama:

Pengalaman Saudara Baru

*Azarudin Awang, Che Zuina Ismail, Azman Che Mat, Noor, Hasyimah Sulaiman
& Wan Noor Hazlina Wan Jusoh ... 1015*

Pembangunan dan Pengesahsahihan Instrumen *Manhaj Rabbāniyyah* sebagai
Indikator Komunikator Islam

*Muhammad Taufik Md Sharipp, S Salahudin Suyurno, Mohamad Shafiei Ayub,
Abdul Raf Ridzuan & Mariam Farhana Md Nasir ... 1023*

Media Baharu dan Budaya Popular Islam: Peranan dan Realiti

*Aini Faezah Ramlan, S Salahudin Suyurno, Muhamad Shafie Ayub, Rosilawati
Sultan Mohideen & Abdul Qayyum Abd Razak ... 1031*

Unsur-unsur Takmilah dalam Filem Islam

Mohamad Shafiei Ayub, Muhammad Taufik Md Sharipp, Aini Faezah Ramlan, Abdul Qayyum Abdul Razak, S Salahudin Suyurno & Ahmad Faiz Ahmad Ubaidah ... 1037

ISLAMIC EDUCATION DEVELOPMENT

Gagasan Madrasah Al-Zahra': Penubuhan Universiti Islam di Akhir Kerajaan Turki Uthmani

Mohd Nasir Ayub, Surita Hartini Mat Hassan, Muaz Mohd Noor, Noor Hidayah Kasim & Rafidah Amat ... 1055

Kaedah Hafazan: Suatu Tinjauan Ringkas

Siti Suriyani Sulaiman ... 1071

Pembelajaran Berpusatkan Pelajar dan Pencapaian Pelajar Bahasa Arab

Azman Che Mat, Muhammad Saiful Anuar Yusoff, Azarudin Awang, Ahmad Fakrulazizi Abu Bakar, Nor Shaifura Musilehat & Ahmad Zulfadhli Nukman ... 1087

Perlaksanaan Pendekatan Pembelajaran Berasaskan Permainan Digital bagi Kursus CTU 281: Kesan terhadap Prestasi Akademik dan Motivasi Diri Pelajar Grafik di UiTM Alor Gajah

Ilinadia Jamil, Azahar Harun, Fatrisha Mohamed Yusoff, Nor Yus Shahirah Hassan & Fazlina Mohd Radzi ... 1095

Analisis Kerelevanan Kurikulum Kursus Pemikiran dan Tamadun Islam (CTU151) terhadap Pelajar di UiTM

Rubiah Abu Bakar, Che Zuina Ismail, Azarudin Awang & Noor Hasyimah Sulaiman ... 1107

Hadith's Source of Reference Finder Browser Extension

Mohamad Hafiz Khairuddin, Nur Azalizana Ahmad Saru, Mohd Hafifi Mohd Supir, Anwar Farhan Zolkeplay & Mohd Taufik Mishan... 1117

Peranan IPTA dan IPTS dalam Menerapkan Pendidikan al-Quran di dalam Kurikulum sebagai Kursus Teras bagi Semua Pelajar Islam di Malaysia: Kajian Awal di Beberapa Buah IPT di Malaysia

Nor Ashiqeen Jamaluddin, Raihana Farahiyah Abdul Rahman, Sulaiman Shakib Mohd Noor & Mohd Nazir Kadir... 1127

Hukum Kanun Brunei dan Hukum Kanun Melaka: Suatu Ristaan Sejarah
Haji Dzulkiflee Haji Abdul Latif... 1143

جهود علماء المسلمين في مجال الطب وأثره على الحضارة الإنسانية

1155 ... د. محمد مرسلين محمد إسماعيل



2nd International Islamic
Heritage Conference 2017



2nd International Islamic
Heritage Conference 2017

Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahirrahmanirrahim. All praise to Allah SWT. Blessing and Prayers be upon Prophet Muhammad SAW, and also to his family members, kindred's, companions and his followers who adhere faithfully to his teaching.

I would like to express my gratitude for this invitation to write a few words in conjunction of this proceeding. Heartiest congratulations go to the organizers of the 2nd International Islamic Heritage Conference 2017 (2nd IsHeC2017) that was held on 14th – 15th November 2017. Congratulations also to the editors for their efforts in publishing the articles presented at the 2nd IsHeC2017.

Proceeding of 2nd International Islamic Heritage Conference 2017 is a very noble effort as it adds to the corpus of literature on Islamic based research in various disciplines of knowledge. I hope that this proceeding can be a catalyst for the germination and strengthening of Islamic knowledge.

Finally, I wish to extend my sincere appreciation to all parties involved in the publication of this proceeding especially Academy of Contemporary Islamic Studies (ACIS) UiTM Melaka, Center for Islamic Philanthropy and Social Finance (CIPSF), Pusat Jaringan Industri, Komuniti dan Alumni (PJI & A) UiTM Melaka and the authors for their contribution.

DATUK PROF. MADYA SABARIAH MAHAT

Rektor,
Universiti Teknologi MARA Cawangan Melaka,
Alor Gajah, Melaka.



2nd International Islamic
Heritage Conference 2017

Preface

In the name of Allah, the Most Beneficent, the Most Merciful. All praise is due to Allah SWT, the Almighty. We all praise Him, seek His Help, and ask for His Forgiveness. We seek refuge with Him from the evil of our souls, and from our sinful deeds. He whom Allah SWT guides, no one can misguide him, and whoever Allah SWT misguides, no one can guide him. Blessings and prayers upon His Messenger Prophet Muhammad SAW. We would like to express our thorough and sincere gratefulness to Allah the Almighty, who has given us the opportunity to write, edit and complete the *Proceeding of 2nd International Islamic Heritage Conference 2017*.

We wish to extend our appreciation to YBhg. Datuk Associate Professor Sabariah Hj. Mahat, Rector of Universiti Teknologi MARA (UiTM) Cawangan Melaka for her full encouragement in ensuring the success of the 2nd IsHeC2017 and also the publication of this proceeding. Special thanks to YBrs. Associate Professor Dr. Shafinar Ismail, Deputy Rector of Research and Industrial Linkage UiTM Cawangan Melaka for her continuous support in 2nd IsHeC2017.

A great deal of appreciation also goes to the Center for Islamic Philanthropy and Islamic Finance (CIPSF), Uni-Charity Society, ACIS UiTM Cawangan Melaka and UiTM Press for their tremendous effort in making the 2nd IsHeC2017 a success.

This proceeding comprises the articles that were presented in 2nd IsHeC2017 which held on 14 hingga 15 November 2017 at Avillion Hotel Melaka.

Hopefully, the *Proceeding of 2nd International Islamic Heritage Conference 2017* will give a clearer view of various contemporary issues in Islamic-based research in this country and the Muslim world as a whole. Finally, we hope that this proceeding may inspire and motivate its readers in initiating attempts and contributions for the sake of Muslim ummah.

MOHD FAIZAL P. RAMELI
ABDUL QAYUUM ABDUL RAZAK
MUHAMAD TAUFIK MD SHARIPP
MOHD ZAID MUSTAFAR
MOHD KHAIRUL NIZAM MOHD AZIZ
RAWI NORDIN
S. SALAHUDIN SUYURNO
DZIAUDDIN SHARIF

Editor

Proceeding of 2nd Islamic Heritage Conference (ISHEC 2017)



2nd International Islamic
Heritage Conference 2017

THE CORRELATION BETWEEN SALAH (PRAYERS) AND STUDENTS' ACADEMIC PERFORMANCE

Che Haslina Abdullah, Mahanim Omar, Raja Rosila Raja Berahim, Nur Afiqah
Ab Latif & Che Nooryohana Zulkifli

ABSTRACT

Salah (prayers) is the second pillar of Islam and the most important spiritual practice for Muslims. Salah can bring success to a Muslim's life and by abandoning it, can lead to various problems in one's life. In this study, a total of 28 degree students of UiTM Pulau Pinang who have achieved Cumulative Grade Point Average (CGPA) below 2.5 were selected in this research. This study was conducted to determine the students' understanding of the importance of salah, their daily routines that have affected their salah, as well as the correlation between their performance of salah and academic performances. The study has shown that there were more male students who have experienced a decline in academic achievement due to their negligence in performing their salah. The reasons being are salah is considered less important and they occupied most of their time by playing games and surfing the Internet. The data also indicated that they have shown penitence and feeling embarrassed to Allah and confessed that the problem in their academic performances most probably occur due to wrath of Allah for their failure in performing prayers.

Keywords: Salah, students' academic performance, UiTM Pulau Pinang degree students

INTRODUCTION

Training ourselves to perform Ibadah (worship) is similar to teaching ourselves to be more disciplined in life such as being punctual, responsible and following rules. The concept of Ibadah in Islam includes many aspects and one of them is performing salah (prayers). Salah (prayers) is one of the important pillars in Islam; the greatest worshipping act that connects creatures to The Creator (Allah). Prophet Muhammad SAW said: "Salah is the pillar of religion; those who perform prayers have indeed upheld the religion and those who leave the prayers have surely undermined the religion". According to Oxford Dictionary of Islam (2003), "Salah (prayers) starts with a proper declaration of intention, consists of recitations from the Holy Quran that is accompanied by series of specific postures". The five daily prayers are obligatory to all Muslims who are of sound mind and have reached the age of puberty. It is deemed as the most special and important worshipping act and the first thing to be reviewed and judged by Allah SWT on the Judgement Day. It is believed that by performing all five daily prayers could shape the integrity of other worshipping acts and forsaking them intentionally, may also reflect his poor understanding of his responsibilities as a true Muslim

RESEARCH BACKGROUND

Salah (prayers) is a worshipping act that is compulsory to all Muslims and a well performed salah can prevent human beings from any misdeeds. According to Mohd Arshad (1999), salah can strengthen our faith and refrain ourselves from indecency and ignominy. Leaving the five prayers deliberately is considered as a sin and Allah has ordained in the Holy Quran that he will be punished in this world as well as in the Hereafter. It has been emphasised in the Holy Quran that these sinners are believed to be worse than Iblees. The development of human beings in Islam required both physical and spiritual elements. Since the physical side has certain demands and requirements to be met, the spiritual must also follow suit (Haron, 2002). Salah is essential for spiritual need that must be observed by every Muslim. A salah that is performed sincerely and wholeheartedly can certainly give a positive impact in producing a balanced and harmony state of human development.

In Islam, salah is directly connected to success in both realms; current world and in the Hereafter. This is proven in the adhan that success will always follow when prayers are performed accordingly. In other words, when prayers are done correctly, it will certainly bring the doers to success. In this worldly setting, academic excellence has become the means in measuring success of a student ranging from schools to higher learning institutions. However, excellence does not just come easily but can only be attained through hard work and determination which include the practice of salah that can assure success in this world and the Hereafter.

It is believed that one's spiritual development can determine his excellence in understanding a particular field of knowledge which is usually entailed by physical implementation. According to Ahmad Amri (2009), theoretically, the human soul is capable of forming mental alertness and can achieve an idea unconsciously through feelings and imagination. This situation coincides with the view of Ibn Sina that sanctity of life is a major factor in shaping one's behaviour. Moreover, according to Borich and Tombari (1997), the level of intelligence is in fact contributes only 25% to academic achievement, while the other 70% is influenced by social competence such as motivation, health, social control, quality of teaching, good emotional and family support.

This means, like a vicious cycle, when a person's soul is tainted with negativities, it is difficult for him/her to execute prayers. Similarly, when prayers are not implemented heartily and readily, it can lead to difficulties for one to achieve success in his life. As far as this study is concerned, a student's academic performance may be affected when his prayers are not performed accordingly.

Many Muslims nowadays are not praying or skipping salah (prayers). Hence, it is not surprising that today's Muslims, including Muslim students are experiencing failure in their lives when they have defied this command of Allah. A study was conducted on students in higher learning institutions and the findings of this study showed that only 52.7% of the students perform all five prayers daily (Rasid et al. (1999). Besides prayers, there are many other contributing factors

that can affect the students' academic achievement such as socio-economic factor, educational level of parents, family income, self-motivation, teaching styles and learning styles (Considine & Zappala, 2002; Fraser & Killen, 2003; Harb & El-Shaarawi, 2006).

However, studies have proved that involvement in religious/spiritual activities is one of the factors that contribute to steady academic achievements among students. Hodge and Cuddeback (2010) argued that a stable ground of spirituality has allowed positive impacts in students' academic performance. In Islam particularly, salah is seen as a catalyst that can serve the said function. A study carried out by Siti Rokiah Abdul Ghani (2007) has found that various worshipping acts in Islam have shed positive influence on the students' good behaviour and personality. These students were identified as a studious group of students who have worked hard to score high in their academic.

This study delved into the importance of spiritual practice i.e. salah that can be connected to students' academic performance. This is because the country does not only need a generation that is intellectually competent but also possesses excellent mental and spiritual capacity. Unfortunately, in this era where technology is rampant, it is easy to see those who are weak spiritually fall into the abyss of social illnesses, albeit their excellence in academic performance. To support this, McGhee and Grant (2008) have found in their study that spiritual attainment reflects positive improvement in their participants' behaviour and how it has shaped their virtues. Therefore, this study was conducted to examine students' responses about the importance of prayers, their daily lifestyle and their spiritual practices that are related to learning.

RESEARCH METHODOLOGY

To date, there are 128-degree students who have obtained Cumulative Average Grade Point Average (CGPA) below 2.5, but since this is a preliminary study using Systematic Random Sampling procedure, only 28 students were selected to fit that purpose. Survey is adopted as the design of this study where questionnaires were used as a tool of data collection. Factor comparison tests were administered in this study and thus, the results will be presented in a descriptive manner.

FINDINGS

Demographic

The respondents consist of 18 males and 10 females whose age is between 21 to 25 years. All of them are in their fourth to seventh semester hailed from various faculties such as Faculty of Chemical Engineering, Faculty of Electrical Engineering, Faculty of Mechanical Engineering and Faculty of Civil Engineering.

Table 1: Demographic

		Quantity	Percentage
Gender	Male	18	64.3
	Female	10	35.7
	Total	28	100.0
Age	21	5	17.9
	22	13	46.4
	23	6	21.4
	24	2	7.1
	25	2	7.1
	Total	28	100.0
Faculty	Civil Engineering	10	35.7
	Electrical Engineering	7	25.0
	Chemical Engineering	8	28.6
	Mechanical Engineering	3	10.7
	Total	28	100.0
Semester	Semester 4	9	32.1
	Semester 5	11	39.3
	Semester 6	7	25.0
	Semester 7	1	3.6
	Total	28	100.0

Understanding the Importance of Salah

This study has found that 35.7% (10 students) have never skipped the five daily prayers and 64.3% (18 students) have. In addition, there were 50% (14 students) that performed salah accordingly while 50% (14 students) did not. It was also found that 14.3% (4 students) admitted that they rarely performed prayers while 67.9% (19 students) confessed that academic problems experienced by them is due to their refusal in fulfilling Allah's

Table 2: The Importance of Salah

	Yes		No	
	N	%	N	%
<i>Saya tidak pernah meninggalkan solat 5 waktu</i> (I have never skipped the five daily prayers)	10	35.7%	18	64.3%
<i>Saya pernah meninggalkan beberapa solat fardhu dalam sehari</i> (I have skipped a few daily prayers)	17	60.7%	11	39.3%
<i>Saya mendirikan solat dengan sempurna</i> (I have performed my salah accordingly)	14	50.0%	14	50.0%
<i>Saya mengetahui akan balasan Allah jika saya meninggalkan solat</i> (I am aware of the punishments decreed if I missed)	28	100.0%	0	0.0%

my <i>salah</i>)				
<i>Saya berasa sangat berdosa jika tidak menunaikan solat.</i> (I felt really guilty if I missed my <i>salah</i>)	28	100.0%	0	0.0%
<i>Saya agak jarang menunaikan solat</i> (I rarely performed prayers)	4	14.3%	24	85.7%
<i>Saya merasakan bahawa masalah dalam akademik ini disebabkan oleh saya banyak meninggalkan perintah Allah</i> (I feel that my low performance in academic is due to my refusal in fulfilling Allah's commands)	19	67.9%	9	32.1%

Identifying the Factors that Influence Students to Perform Prayers

The study found that 96.4% (27 students) admitted that they made their friends who always perform prayers as role-models and 64.3% (18 students) stated that many of their friends did encourage and invite them to perform prayers either in college or mosque. Furthermore, 89.3% (25 students) said that peer influence seems to be a motivating factor for them to perform their prayers.

From the study, we also found out that half of them (50%, 14 students) did not replace their *salah* if they missed a prayer due to tiredness. Moreover, 15 of them (55.6%) will finish whatever they are doing first before performing *salah*.

Table 3: Factors that Influence Students to Perform Prayer

	Yes		No	
	N	%	N	%
<i>Saya mencontohi rakan yang sentiasa melaksanakan solat.</i> (I made my friends who always perform prayers as role-models)	27	96.4%	1	3.6%
<i>Rakan selalu mengajak saya untuk menunaikan solat sama ada di Pusat Islam atau di asrama.</i> (My friends encouraged and invited me to perform prayers either in college or mosque)	18	64.3%	10	35.7%
<i>Rakan-rakan sekeliling banyak mempengaruhi saya untuk menunaikan solat.</i> (My friends always motivate me to perform prayers)	25	89.3%	3	10.7%
<i>Ada ketikanya saya tertinggal solat fardhu kerana terlalu letih tetapi saya tidak ganti solat tersebut</i> (Sometimes I missed my <i>salah</i> because I'm too tired and I did not replace my <i>salah</i>)	14	50.0%	14	50.0%

<i>Saya akan menangguhkan solat sekiranya saya perlu melakukan tugas yang penting</i> (I will delay my <i>salah</i> if I have something important to do)	15	55.6%	12	44.4%
<i>Jika saya sedang menjalankan tugas dan masuk waktu solat, saya akan menyelesaikan dahulu tugas sebelum berhenti untuk solat.</i> (I always prioritised my work over my <i>salah</i>)	15	55.6%	12	44.4%
<i>Jika saya tertidur melepasi waktu, saya akan mengqadhakannya.</i> (If I fall asleep overtime, I will replace my <i>salah</i>)	22	84.6%	4	15.4%

Identifying the Students' Lifestyle

The results show that 70.4% (19 students) of the respondents preferred to surf the Internet and 51.9% (14 students) love to play games until late at night. In addition, 63% (17 students) loved to have conversation with their friends until late at night. Most respondents (77.8%, 21 students) showed no interests in hip hop music as they preferred nasyeed to this contemporary genre (66.7% (18 students)). A total of 88.9% (24 students) were inclined towards spiritual activities although more than half of them (55.6%, 15 students) favoured the modern lifestyle today.

2nd International Islamic
Heritage Conference 2017

Table 4: Students' Lifestyle

	Yes		No	
	N	%	N	%
<i>Saya suka melayari internet sehingga jauh malam</i> (I love to surf the Internet until late at night)	19	70.4%	8	29.6%
<i>Saya suka bermain 'game' sehingga lewat malam</i> (I love to play computer games until late at night)	14	51.9%	13	48.1%
<i>Saya suka bersembang dengan kawan-kawan sehingga jauh malam</i> (I love to have conversation with my friends until late at night)	17	63.0%	10	37.0%
<i>Saya meminati muzik hip hop</i> (I love hip hop music)	6	22.2%	21	77.8%
<i>Saya tidak suka muzik irama nasyid</i> (I have no interest in nasyeed)	9	33.3%	18	66.7%
<i>Saya lebih berminat dengan gaya hidup moden masa kini</i> (I favour the modern lifestyle today)	15	55.6%	12	44.4%
<i>Saya tidak suka dengan aktiviti berbentuk kerohanian</i> (I have no interest towards spiritual activities)	3	11.1%	24	88.9%

Identifying Spiritual Values that Associated with Learning

The results show that all respondents were contented with their academic achievement that they have received. They were also well-informed of the punishment that they will receive from God for their negligence in performing their prayers and hence, feeling disappointed about it as it has led to their poor academic performances. 96.3% (26 students) showed remorse and 92.6% (25) believed that their academic achievement has declined due to the wrath of God for defying His commands (performing Salah). In addition, 88.9% (24 students) were also feeling ashamed with Allah for forsaking prayers that has resulted in dissatisfactory academic performance. A total of 26 students (96.3%) agreed that Allah has deliberately tested them with the poor results for them to perform better in the future.

Table 5: Spiritual Values that Associated with Learning

	Yes		No	
	N	%	N	%
<i>Saya malu dengan Allah jika rendah dalam akademik disebabkan tidak menunaikan suruhannya seperti solat.</i> (I feel ashamed with Allah for forsaking prayers that has resulted in dissatisfactory academic performance)	24	88.9%	3	11.1%
<i>Saya redha dengan Allah SWT jika pencapaian akademik saya rendah setelah berusaha.</i> (I content with my low academic achievement after I have study hard for it.)	27	100.0%	0	0.0%
<i>Saya rasa menyesal di atas apa yang berlaku kepada pencapaian akademik saya</i> (I content with my low academic achievement I have received)	27	100.0%	0	0.0%
<i>Saya berasa insaf setelah apa yang terjadi kepada pencapaian akademik saya.</i> (I feel guilty for my low academic performance)	26	96.3%	1	3.7%
<i>Saya berasa pencapaian akademik saya agak rendah akibat kemurkaan Allah kerana meninggalkan perintah-Nya</i> (I believed that my academic achievement has declined due to the wrath of God for defying His commands in performing salah).	25	92.6%	2	7.4%
<i>Saya berasa Allah sengaja menguji saya dengan menjadikan pencapaian akademik saya agak rendah</i> (I feel that Allah has deliberately tested me with the poor results).	26	96.3%	1	3.7%

DISCUSSION

All in all, the survey results have clearly indicated that majority of the students who experienced deterioration in the examinations were male students. More than half of the students did not perform the five daily prayers accordingly, skipped some prayers, rarely prayed and did not replace the prayers that they have missed. They believed that their poor academic results were generated from this negligence. Many wasteful activities were found to be part of their daily lifestyle and therefore, they have the tendency to skip their obligation with God. They were also found to prioritise other tasks over prayers which resulted in procrastinating it and this explains the negative attitude of the students since salah was considered a secondary matter. Majority of the students realised the mistakes they had done and believed that the low examination result is a sign of Allah's anger and they were feeling ashamed of what had happened to them. In addition to this, more boys like to play computer games (67%) compared to their female counterparts (20%) and over half of the boys love to surf the internet until late at night.

CONCLUSION

A spiritual practice such as salah (prayers) is an important aspect to a university student. Salah is a practice that must be done not only by all Muslim students who are studying in the higher learning institution, but also all Muslims around the globe. A well-performed prayer can be the factor that motivates students to strive harder to achieve academic excellence. This study has proved that there is a significant relationship between spiritual practices of salah with a student's academic performance. Failure to achieve excellent results is due to failure to execute this main obligatory act in Islam which is salah (prayers).

REFERENCES

- Ahmad Amri Zainal Adnan (2009). *Rahsia Personaliti Unggul*. Kuala Lumpur: PTS Millennia Sdn Bhd.
- Borich & Tombari (1997). *Psychosocial Aspect of Academic Failure in Children*, Feb.28, 2017. Retrieved from <http://medind.nic.in/haa/t05/i2/haat05i2p34.pdf>.
- Considine, G. & G. Zappala (2002). Factors influencing the educational performance of students from disadvantaged backgrounds, in T. Eardley and B. Bradbury (Eds). *Competing Visions: Refereed Proceedings of the National Social Policy Conference 2001*, SPRC Report 1/02, Social Policy Research Centre, University of New South Wales, Sydney, 91-107.
- David R. Hodge and Gary S. Cuddeback (2010). Release Time and Academic Outcomes: Does Releasing Students for Religious or Moral Education Negatively Affect Test Scores? *Journal of the Society for Social Work and Research*, 1(1), 56-65.
- Fraser, WJ & Killen, R. (2003). 'Factors influencing academic success or failure of first-year and senior university students: do education students and

- lecturers perceive things differently?', *South African Journal of Education*, 23(4), 254-260.
- Harb, Nasri & El-Shaarawi (2006). Ahmed, Factors Affecting Students' Performance, *Journal of Business Education*, 82(5), 282-290.
- Haron Din (2002). *Manusia dan Islam*. Kuala Lumpur: Dewan Bahasa & Pustaka
- McGhee, P. & Grant, P. (2008), Spirituality and Ethical Behaviour in the Workplace: Wishful Thinking or Authentic Reality. *EJBO - Electronic Journal of Business Ethics and Organization Studies*, 13 (2) Retrieved from <http://ejbo.jyu.fi>
- Oxford Dictionary of Islam*, Esposito, J.L (Edi), (2003), United Kingdom: Oxford University Press.
- Rasid Muhammad, Zulkarnain Yusoff & Wan Fauzi Wan Mamat (1999). Permasalahan pelajar di Institusi Pengajian Tinggi. Satu kajian kes di Institut Teknologi MARA Cawangan Pahang. *Jurnal Perspektif Islam Tasawwur Islam*, 4(98/99).
- Siti Rokiah Abdul Ghani (2007). *Amalan solat di kalangan pelajar: Kajian di pusat latihan pengajar dan kemahiran lanjutan (CIAST) Shah Alam*. Tesis Sarjana Muda, BangiUKM



2nd International Islamic
Heritage Conference 2017