



# PROCEEDINGS

# ISHC

# 2<sup>ND</sup> INTERNATIONAL ISLAMIC HERITAGE

2nd International Islamic  
Heritage Conference 2017

# CONFERENCE 2017

المؤتمر الدولي الثاني للتراث الاسلامي

*"STRENGTHENING KNOWLEDGE, EMPOWERING ACHIEVEMENT"*

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RAWI NORDIN  
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DZIAUDDIN SHARIF

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



2nd International Islamic  
Heritage Conference 2017



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

*Editors*

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

Cetakan Pertama / *First Printing*, 2017  
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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*  
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ISBN:

# Table of Contents

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<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 &amp; Mariam Farhana Md Nasir ...</i>	3
Kajian Literatur Istilah 'Umrn Ibn Khaldun <i>Abdul Qayuum Abdul Razak &amp; 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 &amp; Mohd Khairul Nizam Mohd Aziz ...</i>	21
Metodologi Penulisan Syed Qutb dalam Kitab <i>Fi Zilal al-Quran</i> <i>Halipah Hamzah &amp; 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 &amp; 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 &amp; 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 &amp; 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



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# Foreword

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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 2<sup>nd</sup> International Islamic Heritage Conference 2017 (2<sup>nd</sup> IsHeC2017) that was held on 14<sup>th</sup> – 15<sup>th</sup> November 2017. Congratulations also to the editors for their efforts in publishing the articles presented at the 2<sup>nd</sup> 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

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Universiti Teknologi MARA Cawangan Melaka,  
Alor Gajah, Melaka.



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# Preface

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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 2<sup>nd</sup> 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 2<sup>nd</sup> 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 2<sup>nd</sup> IsHeC2017 a success.

This proceeding comprises the articles that were presented in 2<sup>nd</sup> 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.

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*Proceeding of 2<sup>nd</sup> Islamic Heritage Conference (ISHEC 2017)*



2nd International Islamic  
Heritage Conference 2017

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## THE READING OF TAJWEED IN SURAH YAASIN FOR RED-GREEN COLOUR VISION DEFICIENCIES

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### INTRODUCTION

Colour Blindness or colour vision deficiency are difficulty to see certain colour and shade depending on their type of colour blindness. Generally, there are 3 types of vision deficiencies - protanopia (red-green), deuteranopia (green-red) and tritanopia (blue-yellow) (NEI, 2015).

There are close to 300 million people around the world who are suffering from colour blindness. From that figure, 8% men and 0.5% women are suffering this vision deficiencies (Ng, 2017).

Many people think people who are suffering from colorblindness are enable to see any colours. Their perception on those people can only view black and white in daily life. However, their judgment is wrong and science has proven colour vision deficiencies can see colours (Flück, 2006).

Most common forms of colour vision problems are inherited (genetic) and are present at birth. However, in some cases, a person can have an acquired colour vision problem. Thus, it is caused by aging, eye problem, injury on eye, alcohol misuse, or a hard injury on head (Flück, 2006).

People have been using colours as a communication tool in daily life. History has shown that colours were the critical factor for product luxury, such garments for social standing, money, items etc. They represent symbolic for certain cultures and important to describe the position standing of a community among others cultures (Smarter Travel, 2016). Human always uses colours in their surroundings whatever for activity in daily life i.e. decorative purpose, work and other important events. They help us to grasp the information i.e. advertising, product design and publications to attract attention and also able to give clearer information to the perceiver.

Even the decoration on the holy book Quran, for centuries, the holy book was decorated with meaningful Islamic patterns with colours. Al-Quran is the holy book of Islam which it contains the Muslim's faith, a guidance to the right path of life. It is the commandments of God (Ali, n.d.). The reading of Quran is enquired to all Muslim in daily life. Even during the daily prayers, the verses are recited from the content from the holy book. The holy book is written and must be read in Arabic. However, like other languages, it must be pronounced correctly or it will give a different meaning.

Nowadays, many publishing companies have introduced several solutions to help the Muslim to overcome the mistake in reciting the words in Quran. The holy book of Quran can be found in the form of digital and printed media. Books of Tajweed are available in many local and online book stores. The publication text of Al-Quran has been highlighted using different colours to alert the readers on certain Tajweed pronunciation. Thus, help the readers to be able to read

smoothly the correct recitation in reading the Quran. However, the normal vision reader certainly may not face problems by extinguish the different colours highlighted in the text, but the readers who are suffering from colourblindness may have the problem to differentiate the colours.

**RED-GREEN COLOUR VISION DEFICIENCIES**

Scholars argue that the most common form of colour vision deficiency is red-green deficiencies (Balasundaram & Sagili, 2006). Red and green vision deficiencies suffer from the absence of the colour red and green. There are two types of red and green colour vision deficiency - deuteranopia and protanopia. Deuteranopia is difficult of perceiving more on green colour. Whereas, protanopia is difficult of perceiving red. According to Ching & Sabudin (2010), red and green colour vision deficiencies tend to look red and green colour as yellow, orange and beige in colour. Since the red components is weak, colours such violet, lavender and purple tend to look like various shades of blue.

Figure 1: The colour wheel of the (from left) normal and red-green vision deficiencies-Deuteranopia and Protanopia

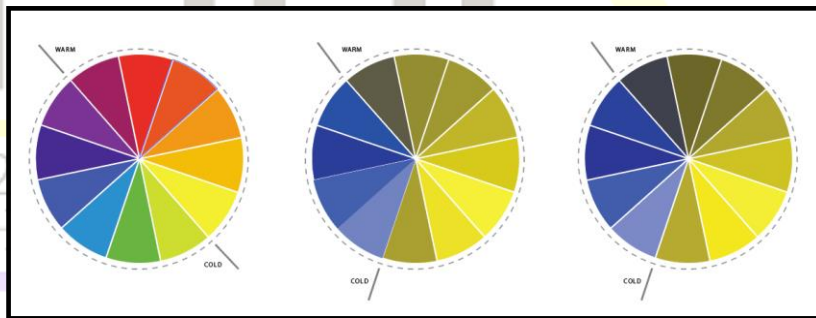


Figure 1 shows the comparison between the normal vision and red-green vision deficiencies (protanopia and deuteranopia). Both red-green vision deficiencies show almost the same colours vision. However, protanopia colour vision is darker in depth to compare deuteranopia.

**METHODOLOGY**

In pursuing the result regarding the suitable scheme of colours for both normal and red-green colour deficiencies, several methods of receiving data collection are to be undertaken to identify the Tajweed in the text of Al-Quran.

The first phase is to choose one of the most popular surah read by Muslims daily - surah Yaasin - the heart of Quran (SafinaSociety, 2015). The surah Yassin publisher that the researchers have selected is Isyraqie Media. The publisher has used several different colours scheme to highlight the Tajweed.



The task is to observe the usage of colours highlighted on the Tajweed in surah Yaasin. The usage of colours has been identified and closely reviewed for further observation in finding suitable colours application on highlighting the Tajweed. This is to ensure that the colours are perceptible to both normal vision and red-green colour vision deficiencies.

In the second phase, colours found in the surah for both visions, normal and red-green vision deficiencies are identified and compared. Thus, to review and compare the actual colour perceived by both visions.

In the third phase, with the qualitative study case information gathered, the significant colours are predicted and can be implemented on the future Islamic publication on Tajweed relative to the study.

















## FINDINGS

Figure 2: The colours scheme which has been used to highlight the tajweed in surah Yaasin published by Isyraqie Media (2009).

KOD WARNA PANDUAN BACAAN		
TAK DILAFAZ	DENGUNG	QALQALAH
TEBAL	2 HAKAKAT	
4/5 HAKAKAT (Wasal) dan 6 HAKAKAT(Waqaf)		
4/5 HAKAKAT (Wasal) dan 2 HAKAKAT(Waqaf)		
6 HAKAKAT	BACAAN BARIS ATAS	BACAAN BARIS BAWAH
2/4/6 HAKAKAT (Waqaf) dan 2 HAKAKAT(Wasal)		

Case study is being done on the book of surah Yaasin published by Isyraqie Media. The colours that have been highlighted on the Tajweed reviewed and data is extracted. Observation by looking at the colours is crucial in order for further recommendation on colours implementation for highlighting the Tajweed. It is to ensure the colours scheme are friendly for both normal and red-green colour vision deficiencies.

Table 1: The comparison of colours viewed by the normal vision and red-green deficiencies.







No	Normal Vision View		Red-Green colour Vision Deficiencies View	
1.				
	c : 3.53% m: 94.51% y : 98.04% k : 0.39%	c : 3.14% m: 78.04% y : 96.86% k : 0.39%	c : 45.88% m: 36.47% y : 94.9% k : 23.92%	c : 41.57% m: 32.55% y : 94.51% k : 17.65%
2.				
	c : 1.96% m: 59.22% y : 95.69% k : 0%	c : 0.78% m: 38.04% y : 94.12% k : 0%	c : 3.53% m: 94.51% y : 98.04% k : 0.39%	c : 3.53% m: 94.51% y : 98.04% k : 0.39%
3.				
	c : 3.53% m: 94.51% y : 98.04% k : 0.39%	c : 83.92% m: 10.98% y : 96.47% k : 0.78%	c : 45.88% m: 36.47% y : 94.9% k : 23.92%	c : 43.53% m: 35.29% y : 78.04% k : 21.18%
4.				
	c : 83.92% m: 10.98% y : 96.47% k : 0.78%	c : 3.14% m: 78.04% y : 96.86% k : 0.39%	c : 43.53% m: 35.29% y : 78.04% k : 21.18%	c : 41.57% m: 32.55% y : 94.51% k : 17.65%

The above result shows that the usage of colour in the Tajweed highlighted in the surah Yaasin, which red-green colour vision deficiencies reader may have difficulty in differentiating the above colours usage – red, orange and green. These are the colours that gives the almost familiar colors to the red-green vision deficiencies readers.

## RECOMMENDATION

It is recommended the Islamic publishers make use certain colours scheme which benefits both normal and red-green vision deficiencies Muslim readers. Table 2 suggested suitable colours combination from the colour wheel which both visions readers share the interesting views. Concerning the red-green vision deficiencies, it is best to limited maximum 5 colours in highlighting the Tajweed. As we can see, there are limited colours which the red-green vision deficiencies will be able to differentiate. The mixing of both normal vision warm (red, orange and yellow shades) and cold (green, purple and blue shade) colours will be the best solution to gives contrast in highlighting the Tajweed for both normal and red-green vision deficiencies.

Table 2: The proposed of combination colours based from the colour wheel.

No	Normal Vision View				Red-Green Colour Vision Deficiencies View			
1.								
	c : 78.04% m: 100% y : 11.37% k : 2.35%	c : 36.08% m: 0% y : 94.9% k : 0%	c : 3.53% m: 94.51% y : 98.04% k : 0.39%	c : 25.1% m: 94.9% y : 33.33% k : 16.86%	c : 99.22% m: 81.57% y : 21.96% k : 7.06%	c : 20.78% m: 14.51% y : 92.16% k : 1.96%	c : 45.88% m: 36.47% y : 94.5% k : 23.92%	c : 54.9% m: 46.27% y : 52.55% k : 39.61%
2.								
	c : 81.57% m: 82.35% y : 9.02% k : 0.78%	c : 63.53% m: 0.78% y : 38.43% k : 0%	c: 25.1% m: 94.9% y: 33.33% k: 16.86%	c : 3.53% m: 94.51% y : 98.04% k : 0.39%	c : 91.37% m: 73.33% y : 15.29% k : 2.35%	c : 56.86% m: 40% y : 4.31% k : 0%	c : 54.9% m: 46.27% y : 52.55% k : 39.61%	c : 21.57% m: 21.18% y : 91.37% k : 4.31%
3.								
	c : 83.92% m: 10.98% y : 96.47% k : 0.78%	c : 7.06% m: 0% y : 87.45% k : 0%	c : 78.04% m: 100% y : 11.37% k : 2.35%	c : 0.78% m: 38.04% y : 94.12% k : 0%	c : 43.53% m: 35.29% y : 78.04% k : 21.18%	c : 7.06% m: 0% y : 87.45% k : 0%	c : 99.22% m: 81.57% y : 21.96% k : 7.06%	c : 24.71% m: 17.25% y : 95.29% k : 2.75%

4.								
	c : 78.04% m: 100% y : 11.37% k : 2.35%	c : 3.53% m: 94.51% y : 98.04% k : 0.39%	c : 3.53% m: 94.51% y : 98.04% k : 0.39%	c : 83.92% m: 10.98% y : 96.47% k : 0.78%	c : 99.22% m: 81.57% y : 21.96% k : 7.06%	c : 20.78% m: 14.51% y : 92.16% k : 1.96%	c : 56.86% m: 40% y : 4.31% k : 0%	c : 43.53% m: 35.29% y : 78.04% k : 21.18%

## CONCLUSION

The study reveals that by understanding colour wheel of both normal vision and red-green colour vision deficiencies, Muslim readers will be able to learn as well as reciting the verses in the Al-Quran correctly. It is suggested that limited usage of colours in highlighting the Tajweed may not cause confusion in differentiating the colours. Combination of the warm and cold colours of the normal vision gives a better contrast of colours for both visions. Hence, both of these suggestions will help the spreading of knowledge in understanding Tajweed in Al-Quran more effectively for both visions.

## ACKNOWLEDGMENTS

The authors gratefully acknowledge the help of Ministry of Higher Education (MOHE) in providing the Fundamental Research Grant Scheme (Project Number: FRGS/1/2015/SS03/UITM/02/7),

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