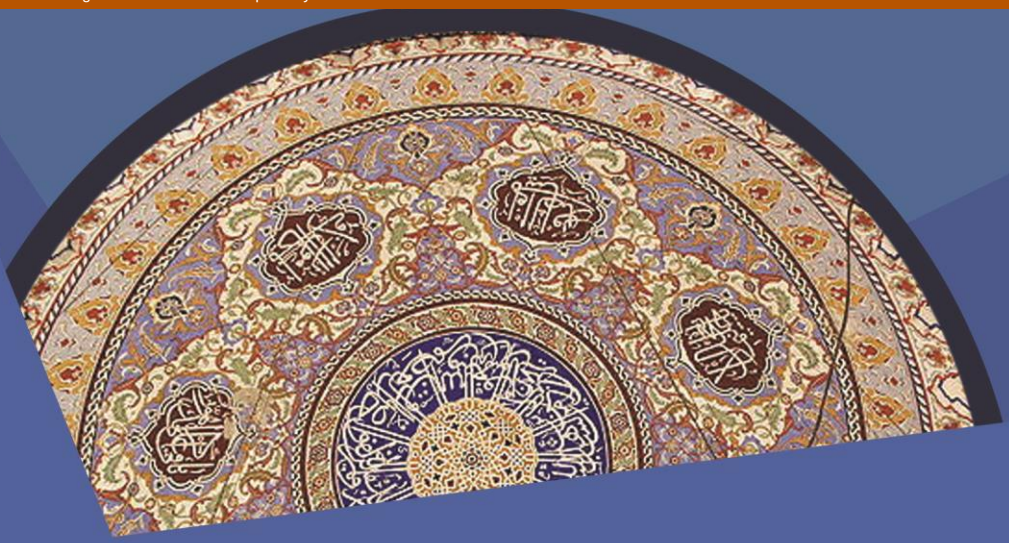
CORE
Metadata, citation and similar papers at core.ac.uk
Provided by Universiti Teknologi MARA Institutional Repository



PROCEEDINGS

2ND INTERNATIONAL ISLAMIC HERITAGE CONFERENCE 2017

2nd International Islamic Heritage Conference 2017

المؤتمر الدولي الثاني للتراث الاسلامي

"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

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: *nizamiyyah86@gmail.com*

ISBN:

Table of Contents

Foreword *7*
Preface *9*

HISTORIOGRAPHY AND ISLAMIC THOUGHT

Genre Historiografi Ibn al-Athir
Norsaeidah Jamaludin, Abdul Qayuum Abdul Razak, Nor Adina Abdul Kadir & Mariam Farhana Md Nasir ... 3

Kajian Literatur Istilah *'Umran* Ibn Khaldun
Abdul Qayuum Abdul Razak & S.Salahudin Suyurno ... 13

Metodologi Penulisan Isu Kenabian menurut Badiuzzzaman Said Nursi dalam Kitab *Rasail al-Nur*
Muaz Mohd Noor, S.Salahudin Suyurno, Nor Adina Abdul Kadir, Abdul Qayuum Abdul Razak & Mohd Khairul Nizam Mohd Aziz ... 21

Metodologi Penulisan Syed Qutb dalam Kitab *Fi Zilal al-Quran*
Halipah Hamzah & Noormala Rabu ... 35

Sejarah Pengajian Pondok dan Tokoh Ulama: Kajian di Daerah Besut, Terengganu Darul Iman
Mohd Zainodin Mustaffa, Emie Sylviana Mohd Zahid, Nur Farhana Mohd Daud, Mahasin Saja@Mearaj, Mohd Asyadi Redzuan & Mohamad Zaki Razaly ... 47

Mekah Pusat Dunia: Hubungan dengan Brunei
Muhammad Hadi Muhammad Melayong ... 55

Peranan Sufi dalam Penyebaran Islam di Nusantara
H Sumanta MA & Hajam M.Ag ... 63

Ngaji Kitab bersama Para Kiai Cirebon 'Memaknai Jihad Islam' untuk Meraih Sukma Pancasila
Siti Fatimah M.Hum ... 75

Jender dalam Perspektif Nasaruddin Umar
H Jamali Sahrodi MA & Amin Maulana ... 101

2nd International Islamic Heritage Conference 2017

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 Qayuum 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 Faidz 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

2nd International Islamic Heritage Conference 2017

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, Nurkhazilah 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 الاوروبي الحديث
شكيبا مصطفى الشريفية & محمود حسين عبد الرحمن ... 281

Notes on the Ibadi Religious Architecture: A Comparative Study of the Mosques in Mzab, 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)

International Islamic Heritage Conference 2017

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

2nd International Islamic Heritage Conference 2017

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

2nd International Islamic Heritage Conference 2017

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 & Rizuwan 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 Philantropic 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

2nd International Islamic Heritage Conference 2017

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

2nd International Islamic Heritage Conference 2017

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*)
مصطفى بن محمد جبري شمس الدين ...847

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

2nd International Islamic Conference 2017

Muslims in South Korea: The Way of Life
Mahsuri Khalid, Ashirah Fatihah 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 Kesahihan 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 Rabbãniyyah* 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

2nd International Islamic Heritage Conference 2017

Unsur-unsur Takmilah dalam Filem Islam
Mohamad Shafiei Ayub, Muhammad Taufik Md Sharipp, Aini Faezah Ramlan, Abdul Qayuum 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 Yussof, 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

Graduate International Islamic Research Conference 2017

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

د. محمد مرسلين محمد إسماعيل ... 1155

2nd International Islamic
Heritage Conference 2017

Foreword

بسم الله الرحمن الرحيم

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.

ISHEC
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

MULTIMODAL ANALYSIS OF MUSLIMAH COSMETIC BILLBOARDS

Nor Atifah Mohamad[1], S. Salahudin Suyurno[2], Sumarni Maulan[3] &
Nazarul Azali Razali[4]

ABSTRACT

Billboard is an advertising space that is used to capture the attention of passing motorists. It is constantly visible at all time and every day of the week. Due to the distinguish nature of the billboard together with its conspicuousness, passing motorists will not be able to avoid but to notice or accept the products, services or values transferred by the billboards. Hence, this impactful power of billboard must not be taken for granted especially the one that is related to Islamic teachings or beliefs. Therefore, this paper investigates the values portrayed by muslimah cosmetic billboards. The analysis includes a discussion of the composition of the muslimah cosmetic billboards through multimodal elements. The findings reveal that a specific mode of communication relay certain values that may change muslimah perception of cosmetics products and beauty. Based on the results, this article concludes that billboard advertisement is a potent medium in transforming the concept of beauty and modesty among muslimah.

***Keywords**:* multimodal, muslimah, beauty, cosmetic billboards.

INTRODUCTION

Advertisements have a powerful impact on people's lives. It is one of the ways for the manufacturers to sell their products. It is seen as "the engine of commerce, plays a critical role in the success of a company in this increasingly commercialised society" (Li, 2015, 205). Advertisements are ubiquitous, and their presence is unavoidable. There are various mediums of advertising such as using broadcast media like television and radio, internet, print media such as magazine and newspaper and support media just to name a few. Support media such as billboard is another option of message delivery as it is one of the ways to reach a wider target audience with higher exposure frequency. Besides, billboard is useful as it can be seen from a distance of 100 to 500 feet (Arens, 2004). Due to these benefits of billboard, many companies erected their billboards at strategic places along the roads.

[1] 1 Lecturer, Akademi Pengajian Bahasa, Universiti Teknologi MARA Melaka,atifah740@melaka.uitm.edu.my

[2] Associate Professor, Academy of Contemporay Islamic Studies Universiti Teknologi MARA Melaka, ssalahudsuyurno@melaka.uitm.edu.my

[3] Senior lecturer, Akademi Pengajian Bahasa, Universiti Teknologi MARA Melaka,sumar952 @melaka.uitm. edu.my

[4]Senior lecturer, Akademi Pengajian Bahasa, Universiti Teknologi MARA Melaka,nazarul@melaka.uitm.edu.my

The main aim of advertisements is to influence the viewer to purchase the product presented, hence an advertisement must be persuasive and invoke certain feelings, emotions and values of the viewer (Dastjerdi, 2012). According to Fairclough (2001, p.30), advertisements carry hidden ideology. He also adds that the language of advertising is one of the discourses that "contain ideologies which legitimize existing societal relations".

Given the impact of advertisement to the audience, the remainder of this paper looks at how, through a blending of visual and verbal composition on the billboards pitch in the overall meaning of the advertisement from multimodal perspective. The advertisements analysed are a combination of one Nurraysa advertisement and two Norah advertisements.

LITERATURE REVIEW

There are two ways of looking at language. One of the ways is to view it as Saussere's *parole*, or how the language is used and the other as Saussere's *langue*, which focuses on language as a system irrespective of its use. According to Jørgensen and Philips (2002, 10), *langue* is 'fixed and unchangeable' in which it is internalized in the brain and it governs how one uses the language. On the contrary, *parole* is the real representation of *langue* as it depends on context (Jørgensen and Philips, 2002). This social system of *langue* and *parole* later lead to post structuralism which dismisses the idea of language as a system is independent of its use.

According to Kress (2004), language presented in the form of written, spoken or visual displays different meaning depending on its context. Thus, critical analysis on text is important in finding the relationship between the language and its social effect. In the realm of advertising, it uses multimodality as its prominent feature. Hence, multimodality or the assimilation of various modes such as illustration, colour, written text, space etc. in human communication (Kress, 2003) is utilized in advertising to achieve its optimum effectiveness. These combinations of modalities are known as multimodality.

Multimodality in advertisement

Searches on multimodality in Malaysian billboards are not very encouraging. Suhami and Noraini (2017), studied the signboards designs and words from various locations in Kota Kinabalu. They studied 130 signboards on its background and wording colours, language used and their imagery. The research found that English language is heavily used in the signpost as it is a symbol of prestige and sign of globalised business. Other researches also include multimodal analysis on Malaysian television commercials (Melissa et. Al, 2017), Malaysian tourist blogs (Denti, 2015) and magazine cover (Salveen, 2015). Therefore, this research has a significant role to analyse and determine the concept of beauty portrayed by muslimah cosmetic advertisements.

Beauty in Islam

Islam does not have any clear definition of physical beauty. "He Who has made everything which He has created most good (beautiful: al-Hosn): He began the creation of man with [nothing more than] clay" (32:7). This verse mentions that every creation is beautiful and human must appreciate and observe the beauty in all creation. In addition, Prophet (PBUH) said that "God is beautiful and He loves beauty". In essence, Islam is a religion that encourages its followers to be beautiful as Allah loves beauty. Nonetheless, physical beauty is a perishable quality such as wealth, rank and occupation. In Islam, physical beauty carry little worth as it must be accompanied with inner beauty to carry its worth and significance. Hence, physical beauty must be supported with good deeds and piety to be carried to the hereafter.

Spahic (2015) mentions that, man's daily interaction with the world created a "miscellaneous crafts, arts, vocations, industries, traditions and cultural refined patterns, ought to be all geared towards rising above the physical facet of the world". So with these complex human interactions, human should ponder at the interconnectedness of the world and strive above the material world and seek the blessing of Allah. However, the idea of beauty embraced by muslimah nowadays is heavily exaggerated by our culture. Having young-looking features such as big eyes, full lips, flawless skin and high cheekbones are the attributes that define beauty (Goodman et al. 2008). Thus, in order to fulfill the abovementioned definition of beauty, many cosmetic products are readily available in the market. As a consequence, the spiritual element has taken a back seat due to the bombardment of cosmetic advertisements changing the value of physical beauty especially among muslimah.

2nd International Islamic Heritage Conference 2017

Composition theory

According to Kress and van Leeuwen (1996, p. 183), information value is "The placement of elements (participants and syntagms that relate them to each other and to the viewer) endows them with the specific informational values attached to the various 'zones' of the image: left and right, top and bottom, centre and margin. For the horizontal axes, left is glossed as *given* and the right is *new*. *Given* is defined as the information that the reader already knows whereas *new* is the information that reader needs to know. In the case of vertical axes, they are termed as *ideal* and *real*. *Ideal* is the general essence of information and *real* is more focus, specific information (Kress and van Leeuwen, 2006). In the case of *centre* and *margin*, they are defined as the nucleus of information and the elements that depend on central information respectively (Martin and Rose, 2004).

Salience is defined as "The elements (participants and representational and interactive syntagms) are made to attract the viewer's attention to different degrees, as realized by such factors as placement in the foreground or background, relative size, contrasts in tonal value (or colour), differences in sharpness, etc"

(Kress and van Leeuwen, 1996, p.183). In essence, salience helps the reader to rank the information based on its importance in the text (Bok, 2008).

The final principle, frame, is a "Schemata of interpretation that provides a context for understanding information and enables us to locate, perceive, identify and label" (Goffman, 1974). Thus framing is "The presence or absence of framing devices (realized by elements which create the dividing lines, or by actual frame lines) disconnects or connects elements of the image, signifying that they belong or do not belong together in some sense" (Kress and van Leeuwen, 1996, p.183).

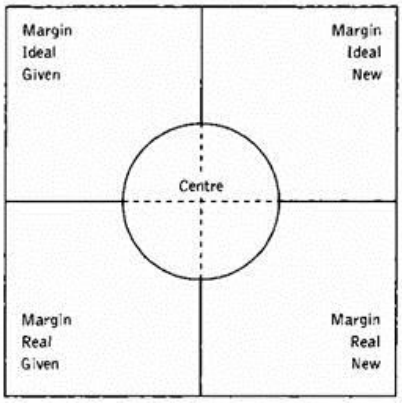


Figure 1: Kress and van Leeuwen's (1996) dimensions of visual space

METHODOLOGY

This paper utilizes multimodal analysis in order to fulfil the research objective. It is important to note that multimodal analysis is a subjective interpretation of text. Hence, the findings of this research are solely of authors' interpretations only. Several billboards were chosen which fulfilled the criteria of muslimah cosmetic billboards and advertisements from Nurraysa and Norah were chosen as they were considered fit the purpose of this study. In the analysis, multimodal analysis is applied to examine the reception of the messages mediated by both Nurraysa and Norah advertisements. These involve the analysis on the three principles of composition and the hidden values transmit by each of the billboards.

For this stratified purposeful sampling, Nurraysa cosmetic advertisement was chosen. This cosmetic brand is a product of Nurraysa Global Sdn Bhd. This company is based in Pahang, Malaysia and established in 2013 and manufactures halal cosmetic and beauty products that are ablution (wudhu) friendly. Their lines of product are also free of harmful chemicals through the use of natural ingredients. As for Norah advertisements, the "Norah Organic Hair Removal" is the main product of Noorain Beauty Sdn Bhd. It is a company based in Selangor, Malaysia. It was founded in November 2013 and focuses its business in producing organic personal care products that are free of chemicals.

2nd International Islamic Heritage Conference 2017

Nurraysa ad

Norah ad 1

Norah ad 2

FINDINGS

Information value: Left and right

In the left-right directionality of the advertisements, only one company presents their logo and their tagline on the left side of the billboard. Nurraysa ad does not have any visible information on the left side of the billboard. However, both Norah ads 1 and 2 include the company's logo on the left side of the billboard which also include the picture of the founder of the product. Norah 1 shows the founder, a woman wearing hijab holding the product on her hand. Her eyes are looking directly at the viewer and the lips are pouting imitating the gestures of

blowing or giving a kiss. Conversely, Norah ad 2 displays the same hijab-wearing founder portraying a highly suggestive gestures of putting her index finger near to her lips insinuating the action of keeping or whispering a secret. Hence, the *given* information is similar for both advertisements of which the company logo is placed on the top left side of the billboard. However, Norah advertisements include the picture of the founder at the same side as the logo serving as familiar or known information to the viewer. In the right or *new* horizon, Nurraysa ad presents the face of the founder, a woman wearing black niqab covering the bottom half of her face leaving only the eyes and the forehead to be visible to the viewer. Her eyes are also directly gazing at the viewer. The positioning of the face is not done in traditional vertical line but it is positioned slanted to the left suggesting the action of peeking at the viewer.

Top and bottom

For the first element of information value, both advertisements utilize the axes described by Kress and van Leeuwen. Based on the syntactical form of analysis, Nurraysa ad inserts a Wh- interrogative sentence "What Sa…?" at the top left corner of the billboard to elicit or remind the viewer of their products. The question asks "What Sa…?" rhymes with the company's name which is Nurraysa. The placement of the text which is at the top of the billboard also shows the high value put on the product's name and also represents the *ideal* or the perfect product for the potential customer and inadvertently serves as brand placement of the product. As for Norah ad 1, it also uses the same interrogative question which is "Do you use Norah?" at the top right corner of the billboard. As for Norah ad 2, only the company logo is presented at the top left corner of the advertisement. These advertisements also agree with the notion of *ideal* element in which the name of the company is placed on the top side of the advertisements to create a sense of authority and positive admiration from the viewer. At the bottom of the advertisements, Nurraysa ad shows the *real* or down-to-earth information of the products which are their contact information, website address and online applications. The pattern is similar with Norah ad 1 and 2 in which the website address is presented at the bottom left corner of the billboard. Hence, the *real* information of the product can be attained through online search at their websites, online applications or telephone.

Centre and margins

For the centre dimension, Nurraysa ad presents a lot of information in their billboard. They present the company's logo and the declarative product description which is wudhu friendly product. The tagline is presented in large font, using bold and capitalized letters. Below the tagline is their arrays of product such as lipstick, blusher and mascara just to name a few. There is no central information presented in Norah ad 1, but in Norah ad 2 it illustrates an exclamatory sentence "I use Norah!" at the centre of the billboard. The declarative sentence expresses a strong emotion with the use of exclamation mark. So, both advertisements present different cardinal information of the product, one being the

2nd International Malaysian Heritage Conference 2017

product's distinct attribute of wudhu friendly and the other as a pledge of using the product.

Salience

For the second principle of salience, the picture of the founder wearing niqab in Nurraysa ad is the most salient element in the composition. It covers a third of the whole billboard hence highly visible to the viewer. Another salient element in the advertisement is the declarative sentence at the centre of the billboard noting the product as wudhu friendly product. In addition, the advertisement uses white background contrasting with black and pink which are the traditional colour of niqab and femininity respectively. The products presented at the bottom of the advertisement also share the colours of black, pink and white complementing the company's logo. Contact information and web address are highlighted in white font against the pink box. Internet applications such as Apple App Store and Google Play store are presented in black to mark their contrast. This information however is separated with a white void which acts as a frame and discontinuation of the information presented. For Norah advertisements, the turquoise billboards seem to give a stark contrast with the natural surroundings. The interrogative sentence "Do you use Norah?" and exclamatory sentence "I use Norah!" are presented in a big, black and casual cursive in contrast of a white background. The sentences presented albeit horizontal, but it is slightly raised from the axis. The white space surrounding the sentences is another salient feature in which it adds the sense of individuality in the composition. The declarative sentence "100% organic hair remover" at the bottom right corner is printed in white, capital letters in contrast of the turquoise background in order to show the importance of the product. In addition, the garments worn by the founder which are electric blue dress and yellow mustard hijab are very striking. These will capture the reader's attention and unconsciously add to the advertisement's salience.

Framing

For the third principle of framing, both advertisements use distinct framing for their advertisements. Nurraysa ad uses white background to show the cohesion between the company logo, their products, tagline and the face of the founder whereas their contact information, webs address and application stores are presented in a pink box separated by a white border. As for Norah advertisements, the same method is applied whereby the company's logo, the picture of the founder, the tagline and website address are presented on the foreground of turquoise wall. Only the sentences of "Do you use Norah?" and "I use Norah!" are presented in black font foregrounding the white space.

DISCUSSIONS

After a detailed analysis and considerations on the visual and linguistic features of the advertisements, several points of discussions can be presented. The way Nurraysa and Norah construct their advertisements are not only to sell their products but also carry subliminal messages. The face or the picture of the

founders which cover most of the advertisement show that they are confident women of power. This potent cultural symbol defines the lifestyle association of the product but not the value of the product itself (Machin, 2016). In addition, the founders wore niqab and hijab which are symbolic of muslimah that imbue the notion that muslimah who covered their head with hijab and also niqab can be beautiful by using their products. Women wearing niqab are seen as more demure as they do not show their face and was customary at the time of the Prophet (PBUH). Since niqab wearing is not a tradition in Malaysia, those who wear niqab are considered as having high level of humility as they do not expose themselves in public or to attract attention. Therefore, it is even very awkward to see a niqab-wearing model to appear in the public. This is in contrast with Islamic teaching which teaches female to be humble and has a high level of humility as not to attract male's attention. "Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do" (Surah al-Nur, 24:30).

This also leads to another argument of the value of Islamic beauty. Islamic teaching condones the habit of women beautifying themselves for their husband. "And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah, that ye may attain Bliss" (Surah al-Nur, 24:31). Hence, putting on make-up and removing certain facial hair and to parade them to the public are actually forbidden in Islam. However the emergence of these products which emphasize on them being wudhu friendly make-up and 100% organic hair remover, imposes a new value or beauty habit among the muslimah which is not based from Islamic teachings. For example, wudhu friendly product teaches the idea that women must put on make-up while performing their solat. This may lead to the idea that if a muslimah can put on make-up during solat which is the obligatory activity of worshipping Allah the Almighty, therefore putting on make-up in front of public is also allowable. On the other hand, removing any unwanted hair on their body insinuates the idea of not to have body hair be considered as modern and beautiful muslimah suppressing the notion of inner beauty of devotion and piousness.

The actions modelled by the founders were also inappropriate. Nurraysa ad shows the action of a muslimah peeking directly at the viewer in which the action is deemed naughty and inappropriate to be done by an adult niqab-clad muslimah. Norah advertisements also follow the mainstream value of advertising which include suggestive actions. According to Kaplan (2007) advertisements laden with suggestive elements are more favoured by the viewers instead of other

advertisements which do not use these elements. Thus, Norah ad 1 shows the lips pouting and Norah ad 2 shows the whispering gestures while looking directly at the viewers. These suggestive conducts violates certain norms and not in tandem with Islamic values. Muslim must lower their gaze and act modestly as not to infer any negative thoughts from viewer of different gender "On the Day when some faces will become white and some faces will become black; as for those whose faces will become dark (to them will be said): "Did you reject Faith after accepting it? Then taste the torment for rejecting Faith." (Surah 'Ali Imran, 3:106).

Both advertisements use striking background colour in their billboards, which are white and turquoise. Nurraysa ad uses white which can be interpreted as clean and pure. This is among the salient features of the composition which the reader can infer that the product being displayed carry the feelings of goodness and innocence. Norah advertisements also use striking turquoise colour which also adds to their salience. Even the colours of the garments worn by the founders were also very striking. These eye catching colour composition is contradicting with Islamic teaching which is to not attract other people's attention to themselves as it may lead to fitnah or slander. Nevertheless, these embedded values show that these behaviours are becoming acceptable by muslim women of today.

CONCLUSIONS

The purpose of this study is to analyse the composition of the muslimah cosmetic billboards and to investigate the values that these advertisements bring to the public. Content analysis were chosen to fulfil the research objectives. Kress and van Leeuwen Theory of Composition (1996) which consists of information value, salience and framing were selected to study these advertisements.

2nd International Islamic Heritage Conference 2017

Muslimah cosmetic advertisements are relatively common on television, online platform, radio and billboard. These advertisements elevate a new meaning of beauty among Muslim women. However with the abundance of cosmetic advertisements everywhere, they also promote a new way of perceiving beauty among muslimah. These newly incorporated values among muslimah however may imply new value of Islamic beauty that may cause misconception of Muslim's way of life.

Therefore, it is important for future research to carry a more extensive sampling of muslimah cosmetic advertisements and to study the value that these advertisements carry. With the use of mass media, the process of knowledge transfer is limitless. Hence, it is imperative to ensure that mass media namely billboard to convey the real and correct teaching of Islam as it is a powerful agent in changing the social norms.

REFERENCES

Arens, W. F. (2004). *Contemporary Advertising*. New York: McGraw Hill Irwin.

Bok, S. H. (2008). *A multimodal analysis of selected national loveLife HIV/AIDS Prevention Campaign texts* (Masters thesis). Retrieved from

http://etd.uwc.ac.za/xmlui/bitstream/handle/11394/2469/Bok_MA_2008.pdf?sequence=1

Dastjerdi, H. V., Davoudi_mobarakeh, S and Zare, M. (2012). A Multimodal Analysis of Differences Between TV Commercials and Press advertisements: A Discoursal Study of Persuasion-Seeking Strategies in the Mass Media. *Studies in Literature and Language*. Vol 4 (2), 115-121. doi: http://dx.doi.org/10.3968/j.sll.1923156320120402.3430

Denti, O. (2015). Gazing at Italy from the East: a Multimodal Analysis of Malaysian tourist blogs. *Languages, Cultures Mediation* 2. 47-68.

Fairclough, N. (2001). *Language and Power 2nd ed*. New York: Routledge

Goffman, E. (1974). *Frame analysis: an essay on the organisation of experience*. London: Harper and Row.

http://www.norah.com.my/

http://nurraysa.com/

Kaplan, O. (2007). The effect of the hypnotic-suggestive communication level of advertisements on their effectiveness. *Contemporary hypnosis.* 24(2), 53-63.

Kress, G. & van Leeuwen, T. (1996*). Reading Images: The Grammar of Visual Design*. London and New York: Routledge.

Kress, G. & van Leeuwen, T. (2006*). Reading Images: The Grammar of Visual Design 2nd ed.*. London and New York: Routledge.

Jørgensen, M. & Philips, L. (2002). *Discourse analysis as theory and method.* London: SAGE Publications.

Kress, G., (2004). Reading images: Multimodality, representation and new media. *Information Design Journal & Document Design*, 12(2), 110-119.

Kress, G. (2003). *Literature in the new media age*. London and New York: Routledge.

Li, P. (2015). Multimodality and contextualisation in advertisement translation: a case study of billboards in Hong Kong. *The journal of specialized translation*. 23. 205-222.

Machin, D. (2016). *Introduction to multimodal analysis*. London and New York. Bloomsbury Publishing.

Martin, J. & Rose, D. (2004). *Working with discourse-meaning beyond the clause*. London. Continuum International Publishing Group Ltd.

Melissa Shamini Periasamy, Ganakumaran Subramaniam & Gruba, P. (2017). Nostalgic advertisements in multicultural Malaysia: a multimodal analysis. *Akademika,* 87(1). 253-266.

Quran: Surat As Sajdah (32:7)

Quran: Surat Al Nur (24:30)

Quran: Surat Al Nur (24:31)

Quran: Al Zumar (39:60)

Quran: ‘Ali Imran (3:106)

Salveen Kaur Gill A/P Sakdev Singh. (2015). *A multimodal analysis of cover stories on mobile phones: an ideational perspective*. (Masters thesis). Retrieved from

http://studentsrepo.um.edu.my/5483/1/Salveen_Kaur_Gill_(TGB100052)_-_Final_Research_Report_2015.pdf

Spahic Omer. (August 16, 2015). Islam and ontology of beauty. Retrieved from http://www.islamicity.org/8648/islam-and-the-ontology-of-beauty/

Suhaimi Salleh & Noraini Abdullah. (2017). Observation on signboard photographs in Kota Kinabalu, Sabah as indicator of change towards global business, *Journal of Global Business and Social Entrepreneurship*, 1 (4). 35-44.