ECONOMICS AND MANAGEMENT SCIENCES: REFLECTIONS ON HUMANIZING EDUCATION

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INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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Synopsis

This book compiles twenty (20) written expressions of the participants from 2021 KENMS *'Ibadah* Camp with the theme "attributes of true believers in the Quran and *Sunnah*" in the framework of humanizing education with *maqasid al-shari'ah.* The attributes of true believers should be rooted in spirituality. Azniza argued that *tazkiyyah al-Nafs* should be the root for humanized education. The spirituality root should be related to the responsibility of academics. Ahmad Zamri reflected on the roles of academics in humanizing education. In fact, Rodrigue Fontaine argued that everyone needs to go back to basics.

Suhaimi reflected on *sabr* (patient) quality in the humanizing education agenda. The quality of academics can be related to the lifestyle. Siti Salwani emphasised on the need to strive for work life balance. Azura Omar was unable to comprehend the operations of humanizing education with *maqasid al-shari'ah* when the reality was not humanizing. Jarita gave an example of humanizing education in the post-graduate supervision for both supervisors and supervisees. Nur Kamariah argued on the need for having a clear framework on the psychological needs of students.

Dzuljastri and Suhaimi reflected humanizing education into edu-action approach of m-kitchen project. Echoing edu-action of mkitchen, Ahasanul and Suhaimi argued on food waste reduction effort on campus. Dolhadi, Suhaimi and Rohaziah also showed the edu-action of humanizing education into consumerism advocacy and vegetable gardens. Izyani reflected on her personal journey of humanizing education. Muhammad Tahir Jan contended that humanizing education and sustainable development can be blended into edu-action.

Nur Kamariah argued that the need to sustain Islamic personality in facing multi sided challenges. Indeed, Marhanum emphasised on the need for self-evaluation (*muhasaba*h). While not compromising the delivery of quality work, Nevertheless, Irwan argued about the importance of incentives to sustain volunteerism.

Zaini argued that humanizing education is about producing better Muslims. Indeed, Yusof contended that the need to link between the resolutions and talks in the *'Ibadah* camp with Islamic roots. In fact, Yusof argued that the virtual-based *'Ibadah* camp has been communicated through e-mails from a few committee members with different emphasis.

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THEME

ATTRIBUTES OF TRUE BELIEVERS IN THE QURAN AND SUNNAH

BACKGROUND
In line with the University's efforts towards University, IIUM requires a more concerted effort for capacity building of the IIUM personnel. From the perspective of Islam, the spiritual enhancement, alongside other physical managerial, curriculum, research and other enhancements, is indeed part and parcel of this human capacity building. Indeed, Imam al-Ghazali, in his Ihya' Ulumuddin, identifies spiritual enhancement as the key to human well-being.

PROGRAM OBJECTIVES
IIUM organizes annual *Ibadah Camp* to achieve the following objectives:
a) To conduct *Ibadah Camp* for all staff (administration and academic).
b) To create awareness of the importance of spiritual enhancement together with physical enhancement in order to gain the worldly and other-worldly (*al-dunya wa al-akhirah*) successes (*al-falah*).
c) To engage in spiritual enhancement activities that can purify one's soul (*tazkiyyah al-nafs*) and improve his/her relationship with Allah.
d) To inculcate the virtue of seeking for only Allah's pleasure (*mardhatillah*) that helps to shape one's personality and ethics, internalize the spirit of *'ibadah* in one's day to day activities and thus perform them as best as possible.
e) To improve everyone understanding of his/her existence and his/her relationships with the Creator and the created beings (*habl min Allah and habl min al-nas*) in realization of Islam as *Rahmatan li al-'Alamin.*

CORE ACTIVITIES
Several activities are identified as core activities of *Ibadah Camp* are:
1) Congregational Prayers
2) *Ma'thurat* Recitation throughout the ibadah camp
3) *Qiyam al-layl* through the ibadah camp
4) *Tilawah al-Qur'an* through the ibadah camp
5) *Tafsir al-Qur'an* through the ibadah camp
6) Lectures / forums

Organizing Comitttee for '*Ibadah Camp*.

Chairman
ASSOC. PROF. DR DZULJASTRI ABDUL RAZAK
Secretary
ASST. PROF. DR NUR ARFIFAH ABDUL SABIAN
Asst. Secretary
SR. NURATIKAH NORDIN
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PROF DR AHSANUL HAQUE
Special task
PROF. DR SUHAIMI MHD SARIF
ASSOC. PROF. DR HAFIZ MAJDI
ASST. PROF. DR SUHARNI MAULAN
BR. RAZLISYAM RAZALI

CHAPTER 1

HUMANIZNG EDUCATION WITH *TAZKIYAH AL-NAFS* – THE ROOTS OF HUMANIZED EDUCATION

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Abstract

In this writing, the author laments on the practicality of changing oneself and the effect it has on solving world issues. By briefly describing her research journey, encounter with philosophy, discussion with colleagues, and the effect of listening on Tazkiyah al-Nafs delivered in Ibadah Camp 2021, the author comes to two realizations. One, changing oneself through tazkiyah al-nafs does not only bring spiritual benefits, but can also have lasting positive effect on others in the long term. Second, together with theory and concept, tazkiyah al-nafs form the ethos of humanized education that the university tries to propagate. By reflecting on theory and concept, as well as tazkiyah al-nafs, a framework of sorts was produced as depicted in this write up.

Keywords: *Tazkiyah al-nafs,* theory, concept, reflection, meaning

There is a famous quote attributed to a Persian poet and mystic, Jalal-ud-Din Rumi, that I viewed as mere rhetoric;

> *Yesterday I was clever, so I wanted to change the world. Today I am wise, so I am changing myself.*

In the context of this current fast pace world, where results are viewed more valuable than the strive, skepticism naturally emerge inside me. How is changing oneself practical in alleviating the problems in this world? How does focusing on improving oneself help the destitute and the oppressed? Can change in behavior really end years of conflict in Kashmir, Syria, Yemen, and Palestine (to name a few) in one night?

These cynical questions of mine had been answered in stages through different channels. It began when I embark on my first independent research without the tutelage of my PhD supervisors, Dr. Mohamed Aslam Gulam Hassan and Dr. Hanira Hanafi of University of Malaya. I began to immerse myself with relevant theories and the philosophy behind them. At the same time, I started reading a philosophical book (naming the book would constitute as cursing) authored by John Ralston Saul, exchanged several emails on economic thoughts with Dr. Mohd Mahyudi Mohd Yusop, brave abstract mathematical proving with Dr. Margarita Peredaryenko, and now enlightened further by *tazkiyah al-nafs* (TAN) delivered in the Kulliyyah of Economics and Management Sciences (KENMS) *'Ibadah* Camp 2021.

As I go "solo" in my research journey, I gradually acquire deeper sense of appreciation for the theories and concepts that bear the fruits of finance and economy. I come to realize that theories and concepts are the roots of a particular area of knowledge. From theories and concepts, a stump (a particular area of knowledge itself) emerges before sprouting into many branches to form schools of thought. The fruits that come from the branches can then be picked by students to analyze and society to consume. This allegory fits well with the theme of *'Ibadah* Camp 2021;

> Have you not seen how Allah has set forth a parable: A good word is like a good tree, having its root firm and its branches in the sky (Surah Ibrahim: 24)[1].

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[1] https://quran.com/14/24?translations=40,101,84,17,85,21,20,95 (Mufti Taqi Usmani)

Having established this, we must be careful and take the utmost caution so that the roots (theory and concept) do not rot. This will jeopardize the tree's fruit production and the tree itself might fall! Moreover, taking great care of the roots will ensure that the fruit produced by the tree of knowledge is sweet and nutritious. To explain this similitude, it is a must to show the importance of theories and concepts in continuing the legacy of knowledge (student learning) and for application in society.

When I was doing my internship at Bank Rakyat circa 2010, the bank (application in society) was using the *bay al-inah* (concept) mode of financing. If academicians did not debate on the fact that *bay al-inah* is actually back door *riba*, this mode of financing may have continued to this day. Imagine if all Islamic Finance academicians focused only on the societal application (fruits) i.e. in this case, how Islamic banks can apply *bay al-inah* in other banking products, and ignored the discussion of the *bay al-inah* concept (roots), Islamic Finance (stump or the tree itself) will decline as an area of knowledge. I must acknowledge here that it is only thanks to the ideas and discussion with my fellow department colleagues, Dr. Ahmad Fawwaz, Dr. Nur Hasnida, and Dr. Farihana, that I was able to come out with this direct link between concept and application in society.

Another way to nourish the roots is through the exercise of TAN. TAN or purification of the soul can be attained by various means. This includes, but not limited to, *al-iman*, *al-taqwa*, *al-ikhlas*, *al-mutaba'ah*, *al-dhikr*, *al-taubah*, *al-sabr*, *al-salah*, *al-zuhd*, seeking knowledge, spreading the *salam*, participation in poverty alleviation, good company, and *al-istiqamah*[2]. However, in this paper, I would like to focus on three means (for it relates closely with the idea that this paper tries to highlight) namely *al-dhikr*, *al-taubah*, and *al-ikhlas* in direct relation with my role as an academician or lecturer.

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[2] Lecture 2: Tazkiyatun Nafs (Self Purification) for Individual and Social Reform, delivered by Dr. Ibrahim Nuhu Tahir on 20th September 2021 in KENMS Ibadah Camp 2021

On a side note, in this university, the term "*murabbi*" may be more favorable as oppose to the term "academician" to some; but personally for myself, I do not think I deserve to be called one.

Notice that when we perform *al-dhikr*, *al-taubah*, and *al-ikhlas*, we are actually performing introspection? For example, when we say *la ilaha il allah* (*al-dhikr*), we try to remind ourselves that ALLAH has complete control of our lives so we do not need to worry[3]; we make *al-taubah* after having reflected that we have committed sin(s); and we strive to attain *al-ikhlas* by reflecting on the state of our heart. All of the three contain one similar word, reflection.

Try and apply this in our capacity as academicians. When I lecture, am I lecturing because it is just my job or because I want to impart knowledge? When I do research, do I do it just to get high marks in the Annual Performance Appraisal (APAR) or because I am aiming for a knowledge breakthrough? Why did I become an academician in the first place? Is it for prestige or to seek a humbled growth in the face of knowledge? These are tough questions to reflect on. In this regard, I cannot help myself but quote a saying by the late Thomas Szasz, a Professor of psychiatry, "Clear thinking requires courage rather than intelligence".

Although TAN is unnerving, an academician will be able to cleanse her soul and find meaning in her profession. She will make *taubah* from time to time, gradually acquire *ikhlas*, and continue to do *dhikr* to remind herself of TAN. Inadvertently, the exercise of TAN performed by the lecturer will show its effect on some students (if not all) and knowledge will be greater appreciated.

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[3] Tazkirah 1: Dzikrullah in Various Forms/Daily Life/ 24 Hours delivered by Dr. Raudlotul Firdaus Fatah Yasin on 21st September 2021 in KENMS Ibadah Camp 2021

As such, we can see that theory and concept are actually the "education" component and TAN is the "human" component of humanized education. This can be depicted as Figure 1 below:

Figure 1: Humanized Education
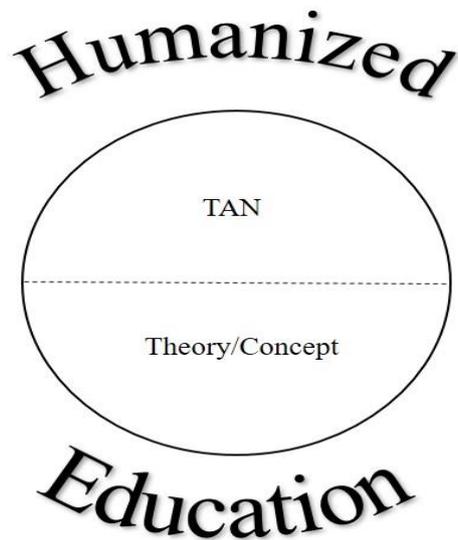
Note: *Tazkiyah al-Nafs* (TAN)

In upholding the ethos of humanized education, it is important to clarify that TAN must not only be practiced by academicians. As a matter of fact, the exercise of TAN should be employed by students, administrative staff, management staff, technicians, security staff, hygiene staff (I have qualms with the word "cleaners"), outside staff, gardeners, the Rector; basically everyone that has a stake in IIUM. This is because the nature of work of these stakeholders is indirectly connected to education, and they could be the missing key in attaining the level of *ihsan* in education.

Let me give you a few simple examples. Through TAN, a gardener may reflect that it is not enough to just cut grass and be done with it. Upon reflection, gardeners may come to realize that manicured grass beautifies the campus and contributes towards a conducive environment for students to reflect on the knowledge that they acquired from class.

Hygiene staff will see their work as an attempt to perfect theirs's and everyone else's *iman* for "Cleanliness is half of faith[4]". The management staff may come up with further incentives (which to clarify, does not necessarily have to be monetary) that can propel academicians to come up with concept or theories that can benefit the society. You can add more examples by practicing TAN within the context of the role you assume.

Now let's pause for a second. Imagine what the world will become if everyone, in their role as leaders, politicians, pharmacists, healthcare workers, data scientists, architects, engineers, forest rangers, mothers, fathers; whatever role they are in, perform constant TAN. Surely, *rahmatan lil alamin* will prevail.

As I reflect back on the earlier mentioned quote by Jalal-ud-Din Rumi, I was actually being impatient and concerned myself too much with short term gain. Seeking short term gain is not necessarily wrong (it would be wonderful if the warring nations can reach to a resolution overnight) but long term gain has a more lasting and sustainable impact.

May ALLAH grants us the courage and persistence to exercise TAN throughout our lives. Ameen.

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[4] https://sunnah.com/muslim:223

CHAPTER 2

HUMANIZING EDUCATION: THE UNDERSTATED ROLE OF A PROVERBIAL "*MELUKUT*"

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Abstract

Online learning presents a unique experience to both teachers and learners. In the absence of physical meeting, teacher plans their course management focusing on the way to deliver the teaching content effectively. However, students' learning experience is much bigger – a learning ecosystem, beyond the content and the delivery method. This essay reflects upon two understated elements of student's learning experience. This is a set of unacknowledged routinised praxis embedded in a larger acknowledged practice. These "unacknowledged" elements are almost irreplicable in online setting. While its role do exist in the physical setting, it is accentuated in the online learning. The two discussed here are a specific role of close friends and the moment of preparedness.

Keywords: online learning, melukut, close friends, preparedness

1. Introduction

Melukut is a broken rice. The word is normally used in a Malay saying of "*sepert melukut di tepi gantang, keluar tidak mengurangi, masuk tidak memenuhi*" (Dewan Bahasa dan Pustaka).[5] It can literally be translated as "like a chipped grain in big bushel of rice. Its presence or absence does not affect the final result". It indicates that

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[5] Carian Umum (dbp.gov.my) accessed on 22 Sep 2021 (DBP, n.d.).

the absence or presence of a person/item/thing is inconsequential to the big scheme of thing. In this essay the proverbial "*melukut*" is represented by the presence of close friends and the moment of preparedness – discussed within the discourse of student's learning experience.

This is a reflective essay post-Ibadah camp forum on 22nd Sep 2021. The essay is arranged according to motivation, the issues, the reflection, and finally the concluding remark.

2. The motivation

The idea emerges upon listening to student's sharing, i.e., the KENMS Student Society's President. It is further fortified upon reading and reflecting the participant's relevant comment on the Zoom chat box. This is then synthesised with the writer's current state of thinking. The writer is in the midst of interviewing students regarding their experience on online learning. The initiative by Ibadah Camp committee to freely write provides a conducive avenue to express some lingering thought and reflection without the need for extensive literature references.

3. The issues

The online learning environment provides both opportunities and/or challenges. The experience of teaching and participating in "zoom" environment can be both satisfying and/or depressing. For a teacher, one of the main issues is the way to deliver the course content effectively, i.e., to ensure the learning occurs. Therefore, the writer with another two colleagues attempt to gauge student's experience, focusing on live streaming vis-à-vis pre-recorded content.

Upon listening to students' plight, presentation by KENMS president, and the KENMS Dean regarding SAF and Bi'ah (the last two from Ibadah Camp 2021)[6], two interesting insights emerge - the role of

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[6] Ibadah Camp Forum 9-12noon. 22nd Sep 2021.

close friends and the moment of preparedness. Both are at the fringe - unacknowledged during normal physical session. These two insights may be perceived as "*melukut*" which may often be neglected when a teacher is thinking and planning about effective teaching delivery. This is the unsurveilled space in organizational life (Roberts, 1996).

3.1 The intimacy of close friends

Roberts (1996) mentions a "corridor" moment where organizational participants chat before and after a formal meeting. The businessperson can also relate this in that some of the more important decision is achieved through a golf session. Similarly, world leaders would always have a leisure session during a more serious and substantive summit meeting.

The intimacy of close friends refers to the understated role played by close friends. During a physical face-to-face session, students experience the act of attending lecture. The praxis (Bourdieu & Nice, 2013) of attending lecture may involve waking up in the morning, putting on clothes, going into car or motorcycle, walking toward classes, choosing seat – amongst others. There are also a set of ex-post acts, i.e., the praxis after finishing the class.

Keeping the laptop inside bag, asking friends on various things, asking lecturers on subjects, conversing with others upon walking towards exit door, chatting with other sets of friends waiting outside the class, moving together to canteen or car or library. These ex-ante and ex-post praxes may differ between one person and another, but it involves a set of routinised acts. This is almost irreplicable in online learning. This bi'ah is missing. Pertinent to the current discussion is the incidental role of friends in asking, confirming, and reaffirming his/her buddy. The impact on students confidence through friends' validation is potentially enormous although the act only involves "yes…that's correct".

This conversation after class session gives such comfort to certain students to plan ahead – focusing on other things or meeting lecturer for further clarification or deciding to search for more information. This consequent actions also involves his/her group of friends. For example, the courage to ask question comes after getting "peer approval". The process of coming up with question may involve certain steps – deliberating through peers first, followed by some refinement, and then putting the right word. These small acts are not captured in online learning. Students themselves may not realise the contribution of these small act – *melukut*, in their daily routines.

3.2 The moment of preparedness

Another notion of *melukut* is in the form of act prior to class session. The physical class requires students to prepare. The notion of preparedness stated here is not about the learning content as this is given – a (supposedly) default state of every student. The preparedness involves the mundane but actual preparation before the class.

This realisation initially emerges upon a student comment on the difference between a pre-recorded and a live streaming session. A live streaming session "compels" student to get ready – properly siting down, setting the laptop, ensuring video and audio is working, and having book/s and pen within reach. This moment of preparedness ensure that s/he is in the zone. These seemingly mundane acts signals the learning is about to take place. S/he transforms the environment from a bedroom to a classroom. In a physical class, the act is "packaged" within the going-to-a-class action. Therefore, each individual micro moment of preparedness appears to be insignificant or/and undertaken unconsciously.

There is an actual bodily movement to indicate changing environment. This is missing in the online learning. The notion of

preparedness is more concerning in a pre-recorded session relative to a live streaming session. The line between bedroom and classroom is fuzzier in the pre-recorded session. Student can watch anytime at any place. There degree of preparedness is lesser or non-existent.

4. Reflection

The two *melukut* are related. Therefore, this section reflects such matters interweavingly. Additionally, certain acts can be more effectively undertaken alone while the moment of preparedness is also applicable for pre-recorded session. Such argument is not rejected. This reflection merely visibilises a pocket of student's experience which is later juxtaposed against some discourse in KENMS Ibadah Camp 2021.

The act of going to physical class is made up of numerous praxis comprising several levels, sub-levels and sub sub-levels (analogizable to byte, kilobyte, megabyte, gigabyte, terabyte, petabyte, exabyte, zettabyte, yottabyte). This action, seen as "*melukut*" exists to fortify student's learning experience – albeit unconsciously. The role of friends exist beyond the sphere of "group assignment". The notion of "epistemic closeness" (Gray et al., 2006) ushers students towards gaining knowledge and learning beyond the technical contents. Students' learning experiences involves confirming, reaffirming, fact-checking, validating, amongst their intimate friends.

The moment such learning takes places is not necessarily from lecturer or/and during teaching session. Students may learn during class session from his/her close friend sitting beside through validation "betul ke ni?" or after class session "eh!...yang allowance for doubtful debt tu, ko masuk ke figure 200 tu…apasal?". Even the act of asking his/her fellow friend "Jom register subject ni next semester. Ambik pukul 10. Senang sikit…" is reaffirming in the online environment.

The moment of preparedness signifies the importance of getting into the zone. Student mentions "the vibe" – delineating the importance of bedroom and classroom. The absence of physical boundary between the two is replaced by the moment of preparedness - to go into the classroom zone. On this dichotomy, Habermas (1987) conceptualises world as system-world and life-world, a formal and informal world. This dichotomous concept is referred to with different nomenclatures - work and play,[7] working and leisure amongst them.

The idea of bedroom vis-à-vis classroom indicates that the learning process is beyond delivering the content during the class hour session. It impresses upon the learning bia'ah. While it is a default position for a teacher to focus only on the items under his/her control, they should be sensitised towards these understated factors. Thinking about the moment of preparedness may assuage teacher to the plight of student. Al-Ghazali (1970, p. 138) in his Ihya's Book of Knowledge while discussing the duties of teacher said "The first duty of the teacher is to be sympathetic to students and treat them as his own children".[8] This alludes to the need for teacher to be considerate towards his/her students.

5. Concluding remark[9]

The *melukut* discussed in this piece may not convey the ethos intended in the Malay proverb. In fact, it may even be the opposite. The main idea is to treat every facet of student's learning experience as impacting, however (seemingly) negligible and unacknowledged they are. The two *melukut*, sitting at the edge may prove to be very significant in students learning experience. The ability and capacity of the university and its organizational actor and the extent to which simulation of the moment-at-the-edge can be replicated appears to

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[7] Some fine-tunes this into work and pray. As a side note, it is interesting that Islam does not differentiate between work, pray, and play in term of reward - *thawab*. The tawhidic concept allows any action to be rewarded as the work, pray and play can be an *ibadah*.

[8] (al-Ghazali, p. 206 – Arabic, Dar al-Manhaj)

[9] Reflection on the reflective essay – This piece is completed within 4 hours after the said KENMS Ibadah Camp Forum, i.e., around 7pm 23rd Sep 2021. The issue written however already lingers in the writer's head, i.e., not a relatively novel idea. The Ibadah Camp forum reaffirms and reflects such idea.

influence the learning process. Walking to lecturer's room, registering courses, going to general office – undertaken with friends; and the notion of preparedness are significant elements in students' experience even though it is not explicitly acknowledged.

The physical face-to-face learning experience is arguably still the best approach. There is a wisdom in the knee-to-knee *talaqqi* learning experience practised in the Islamic tradition. Therefore, the effort to mimic and hence to retain such ethos and ingredient need to be carried out sensitively. This essay reflects upon some neglected ingredients when teachers prepare his/her teaching content. The Islamic tradition in learning - by going to school, staying in with friends, sitting close to each other during session, taking notes, relaying information[10] and other acts. On a lighter note, perhaps the idea scripted in a movie such as Avatar and Surrogate is not too ridiculous if replicability is the objective.

The gaming industry has jumped into this bandwagon a long time ago. The education industry is also moving into this direction. The work by Second Life™ is one of them (Hornik & Thornburg, 2010). The module of "Really Engaging Accounting" is one of the virtual learning experiences offered. While they are still discussing it within the discourse of "teaching content", the holistic experience of student's own avatar walking to the KENMS General Office, saying salam to friends in the corridor and knocking on lecturer's door – all virtually accomplished, may be something to ponder.

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[10] This reminds us on the study on hadith by looking at the chain. Different words are used in sanad when the hadith is delivered by a teacher or by a student.

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CHAPTER 3

HUMANIZING EDUCATION: BACK TO BASICS

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Abstract
This is my 11th *ibadah* camp at IIUM. I have found that these annual retreats are a good initiative but that the tendency is to have "high-level" discussions that are (sometimes) interesting but does not always lead to anything concrete. I would go the other. I would argue that our *ibadah* camp should focus on foundational concepts that are often taken for granted. I have even imagined our *ibadah* camp for 2022. I would focus on reviewing belief in Allah, getting to know Allah better, operationalizing reliance on Allah, and presenting the new vision and mission of the university in the light of *surah al-Fatihah*.

Keywords: basics, belief in Allah, Allah's names and attributes, reliance on Allah, Qur'an

This year, our '*ibadah* camp was held virtually from 20th September 2021 to 23rd September 2021. This year though, the organizers wanted to produce a book with the reflections of the participants, hence this essay.

I joined IIUM in 2010. At that time, I had only a vague understanding of the Islamization of Knowledge or Islamic management. I did come to IIUM with a desire to experiment. I wanted to see whether I could help my students understanding themselves and their religion better

by getting them to watch Islamic videos throughout the semester as part of their coursework.

The experiment was a resounding success. I collected qualitative and quantitative data on my students that showed how they changed over the course of 14 weeks. I would give them a questionnaire measuring their spiritual intelligence at the beginning of the semester, get them to reflect on the Qur'an for a semester, and then give them the same questionnaire at the end of the semester. Each semester, I would observe a jump in their spiritual intelligence. With the help of another lecturer, I tested a control group that did not do these activities to see how they changed over the semester.

As I started this project, I assumed that it would be necessary for my students to learn "complicated /advanced" things about Islam for them to progress. But over the last 11 years, my observation has been the opposite. Most students need to be reminded of the basics. If the basics are strong, everything else falls into place.

Having started in 2010, I developed certain activities based on problem-based learning. In 2015, I realised that I needed to encourage my students to focus more on the Qur'an. So I asked them – among other things – to reflect on *surah al-Fatihah* throughout the semester. For many students, this activity was transformative. Most of them have been reading *al-fatihah* their whole life without knowing what it means. By 2018, I started asking them to write essays about how they understood certain concepts like *tawhid* (believing in Allah) or *tawakkul* (relying on Allah).

I realised that our students have only a vague understanding of these basic concepts. They learned these concepts at school. When they were at a school, they were taught a simplified version of these concepts. Now that they were at university, everyone assumes that their foundation is solid so they basic concepts are not reviewed and certainly not presented in any depth. My statistics indicated that a good 75% of my students cannot really explain *tawhid*. The same is true for *tawakkul*.

This brings me back to our *ibadah* camp. Since 2010, the content of the *ibadah* camps have not really changed – which is a good thing. I see these *ibadah* camps as an annual reminder to go back to the basics. I found that the most useful presentation was the last talk on sincerity delivered by Dr Mustafa Omar.   The other talks were interesting by quite high-level so that I felt a bit overwhelmed.

If I were asked to prepare for the *ibadah* camp of 2022, I would suggest the following

Main theme: Building strong foundations for a stronger iman

Day 1: Review of *tawhid* – with selected ayah to illustrate that *tawhid* comprises both belief and action

Day 2 – Review of Allah's names and attributes – with a special emphasis on Allah being our *Rabb, ar-Rahman, Ar-Raheem*, and *Malik Yaumi Deen*

Day 3 – Review of *Tawakkul* – as Muslims, are we content with the status-quo or do we want to progress?

Day 4 – Review of *surah al-Fatihah* – humanising education is one of the dimensions that could be linked to "*those who are blessed by Allah*"

 As I write these reflections, I think that I need to make a few additional comments.

1. *Tawhid* can be presented in two ways. One is *tawhid ar-rabbubiyah*, *tawhid al-Uluhiyah,* and *tawhid al-Asma wa sifat.* The other approach is to distinguish between *tawhid* in theory and *tawhid* in practice. The point is that belief in Allah is not simply about "believing". One must also act appropriately. For example, many unethical practices – like earning unlawful money, lying and cheating in business, and so forth – are part of

tawhid al-Uluhuyah or *tawhid* in practice. But, as lecturers, we often forget to make that point.

2. *Allah's names and attributes* are often known but not really understood. However, many students struggle with certain issues without realising it. For example, if they accept Allah as their Rabb, they necessarily need to be a slave of Allah 24/7. At the same time, they live in a time where everyone wants to do what they want. Being "free" is the new normal. How do we explain that real freedom is being a slave of Allah? How many students think about the hadith in which the Prophet (SAW) said, "*Have rahmah on those on the earth and the one in the Heaven will have Rahmah on you*"? Why did Allah describe Himself as "*Maliki Yaumi Deen*" and not "*Maliki Yaumi al-Qiyamah*"? Why does Allah describe Himself as "*Allahu as-Samad*" in *surah al-Ikhlas* but that name of Allah appears nowhere else in the Qur'an? Why is the name "*al-Ghafur*" (that is so common in many *surahs*) missing from *al-Fatihah*? If we have these questions, one must assume that our students have these questions as well.

3. The concept of *tawakkul* is, I believe, generally understood but not really operationalized. When I teach management now, I often start with a change management model. This model stresses that people who rely on their own effort and own skills are often unable to change. People who seek help from outside – friends and family members who act as coaches – can often change successfully. Research also change that in order to change, people need to identify a *vital behaviour* – a new skill that allows people to progress. In this light, I would argue that an important part of *tawakkul* is reaching out to others in order to become a better person. A new vital behaviour could be learning the skill of reflecting on the Qur'an. If that is the case, *tawakkul* should be tied to a change management model.

4. Over the last five years, my research shows that the most powerful surah – and the one taken for granted – is *surah al-Fatihah*. The last part of *al-Fatihah* identifies three groups of people: those that combine right knowledge and right action, those that combine right knowledge with wrong action, and those who are clueless about Islam. It seems me that all the discussions in the university – about sustainability and humanizing education – only makes sense if it is tied to a deep understanding of *al-Fatihah.*

As I write these words, I have realized something. Everything starts with a firm foundation. This is something that I have known intuitively for some time but it is the first time that I have expressed it explicitly in writing. As a researcher I realized that I may be wrong. But that is the wonderful thing we academic discussions. You get to see what other people are thinking and this allows you to re-evaluate your ideas.

CHAPTER 4

HUMANIZNG EDUCATION: *SABR* IN TEACHING PRINCIPLES AND PRACTICE OF MANAGEMENT

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Abstract

This paper reflects sabr in teaching of Principles and Practices of Management for 21 years. The experience can be divided into a few phases throughout 21 years. The first 5 years was a learning stage as a new and young lecturer who has no teaching and industry experience at all. The second 5 years was not easy as well due to the changes in pedagogy in teaching and expectations from stakeholders about knowledge economy. The third 5 years became more challenging with the electronic mode of teaching and learning. The fourth 5 years was completely a change when in the digital learning within the global pandemic era.

Keywords: Reflection, *sabra*, teaching and learning, pedagogy

Introduction

Studying and teaching management are two different worlds. When I was studying management at undergraduate, masters and doctoral levels, the challenge was very much on meeting the learning requirements together with assignments and assessment. However, as lecturer, I need to continue studying via research and publication, and to incorporate it into the teaching.

In teaching, I have to know my students. Each of the students has a different background and expectation. Even though the majority came from the Matriculation Centre of IIUM or Centre for Foundation Studies, they did have problems coping with the campus learning environment. The CFS and school learning environment was not much different from the warden-controlled environment. They had a specific schedule for learning and playing. However, when they are in the campus environment, they have to face so many distractions.

I had experience working in both the classroom and accommodation hostel environment on campus. The hostel on campus is not the same environment as a school hostel. Students have flexibility on how to study.

This paper reflects the experience of *sabr* in teaching of Principles and Practices of Management for 21 years. The experience can be divided into a few phases throughout 21 years.

The first 5 years was a learning stage as a new and young lecturer who has no teaching and industry experience at all. The second 5 years was not easy as well due to the changes in pedagogy in teaching and expectations from stakeholders about knowledge economy. The third 5 years became more challenging with the electronic mode of teaching and learning. The fourth 5 years was completely a change when in the digital learning within the global pandemic era.

First 5 years
This phase of my teaching experience was in between my MBA and PhD study leave. The transition from a learner to a lecturer was very challenging. As learners, our lecturers prepared us to meet the learning expectations. However, as a lecturer, our academic administrators provided the teaching assignment together with other colleagues.

As a new lecturer, I have to figure out how to deliver my teaching and different demands from the students. Even though we have the head of department and course coordinator, I could not get the full attention

since our bosses also had their own teaching and administrative commitment.

My fellow colleagues who were in the same teaching assignment could only provide minimum assistance. However, as a former student of the same department, I could use my learning experience to translate into teaching. My Teaching Effectiveness Rating was below average.

We were sent to attend a teaching methodology course to improve our teaching. During the course, we could learn on the teaching tip from the trainers. It was a relief for me after a few years of trial and error figuring it out in teaching; finally, I received proper guidance from experienced lecturers at the teaching methodology course. I keep attending the teaching training from time to time to update my teaching efficiency.

The *sabar* in the first 5 years was at the adjustment from learning to teaching can be summarised in Table 1.

Table 1: Summary of First 5 Years

Nature of challenge	*Sabr* requirement	Solution to sustain *sabr*
Transition from a learner to a lecturer	Adjustment from a student to a lecturer	Consultation with colleagues
Academic administrators	Gatekeeper	Establish good rapport with secretary or administrative assistant
Colleagues	Workload	Informal session like during tea break
Facilities	Accessibility	Checking from other colleagues and established good rapport with friends among gatekeepers.

Second 5 years

The second 5 years was not easy as well due to the changes in pedagogy in teaching and expectations from stakeholders about knowledge economy. I just returned from my PhD studies. The teaching assignment has been done prior to my reporting for duty.

Even though the department assigned me Business Ethics, a new course offered by the department, I still had the opportunity to teach Principles and Practices of Management. I still carried my PhD research journey in my teaching. The orientation of teaching and assignments was very much reflecting my PhD topic. However, the course coordinator has reminded us to be realistic with first level courses in management.

As a newly graduated PhD faculty member, the superiors had high expectations to be active and proactive in research, publications, and consultancy. However, the superiors did not leave me alone to carry out the tasks.

In terms of teaching workload, a new faculty member should get a lesser teaching workload. However, I was not considered as a new faculty member even though I was 'absent' for more than three years. My teaching workload was the same with other colleagues. I had very supportive colleagues who assisted me in meeting the expectations. Some colleagues who joined the faculty from private universities shared their heavy teaching and administrative workload. For this reason, I should be grateful (*syuku*r) and be patient (*sabr*) in facing the task.

The second 5 years was another adjustment after completing PhD studies. Table 2 summarises the nature of challenge, *sabr* requirements and solutions to sustain *sabr* in the second 5 years.

Table 2: Summary of Second 5 Years

Nature of challenge	*Sabr* requirement	Solution to sustain *sabr*
Transition from non-doctoral certified lecturer to a doctoral certified lecturer	Adjustment for not ambitious to carry doctoral orientation into teaching and assignments	Consultation with colleagues
Academic administrators	High expectations on outstanding tasks	Personal coaching from superiors and seniors
Colleagues	Workload	Informal session like during tea break
Facilities	Accessibility	Checking from other colleagues and established good rapport with friends among gatekeepers.

Third 5 years

The third 5 years became more challenging with the electronic mode of teaching and learning. After going through a heavy workload in teaching, research, publications and consultancy, I have been entrusted to lead the department. As the youngest (in age and experience), the work was very new to me and yet very challenging to lead 25 academic staff who have more experience in academic administration. In addition, most of them are my former lecturers during my undergraduate days. Table 3 summarises the nature of challenge, *sabr* requirements and solutions to sustain *sabr* in the third 5 years.

Table 3: Summary of Second 5 Years

Nature of challenge	*Sabr* requirement	Solution to sustain *sabr*
Transition from Assistant Professor to Associate Professor	Adjustment to strike a balance between academic administration, supervision and other core duties as associate professor.	Consultation with colleagues
Academic administrators	High expectations on sustaining academic and research excellence	Personal coaching from superiors and seniors
Colleagues	Workload	Informal session like during tea break
Facilities	Accessibility	Checking from other colleagues and established good rapport with friends among gatekeepers.

Fourth 5 years

The fourth 5 years was completely a change when in the digital learning within the global pandemic era. Three years were very challenging to incorporate digital substance into teaching and learning. There have been workshops to incorporate digital substances into teaching and learning. I attended most of the workshops. However, I could not incorporate them due my own incompetency despites attended many workshops.

The situation was severely impacted when the country entered into Movement Control Order (MCO) or 'lockdown' on 18 March 2020. All teaching, learning and work had to be done from home. It was very challenging to set up home environment into office and lecture room environment. The first 100 days was very challenging to adjust for both lecturers and students. We thought that the MCO was temporary. However, until today, 562nd day of MCO, we still have to live up with the remote teaching and learning environment.

Conclusion

Sabr in teaching Principles and Practice of Management requires support from superior, colleagues, friends and students. The challenges came from various sources. As academician, with the correct intention and objective in life, the challenges are manageable with the grace of Allah.

CHAPTER 5

HUMANIZING EDUCATION: THE IMPORTANCE OF WORK LIFE BALANCE IN ONE'S LIFE

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Abstract

Living in the demanding and uncertain world nowadays, everybody must have a secured job to put food on the table food or even to maintain a lifestyle. There are a lot of instances whereby we concentrate so much on our work, job or career that we fail to balance between career and family or other commitments which equally important to achieve the happiness or contentment not only in this world but also hereafter. This paper reflects on how important to have a work life balance by fulfilling our basic duties and responsibilities not only to our employer but also our families, community and ultimately to the God or Our Creator.

Keywords: work life balance, balanced life, fulfilment of duties and responsibilities

Defining work-life balance involves looking at how working people manage time spent at and outside of work. How do we balance between working and managing other important aspects in our life namely managing our responsibilities to our families, our relationships with other people such as friends, colleagues or neighbours. This may also include on how we can allocate our times to fulfil our body needs, our interest and hobbies and ultimately fulfilling our responsibilities and duties as servant of Allah.

Allah says in the Quran;

But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters." (28:77)

This verse clearly emphasizes on the importance of having a balance life for every Muslim. We may work hard to provide or fulfill responsibilities to our family and at the same time do not forget our responsibilities to Allah. Even so, we are also not allowed to just fulfill our religious duties to Allah that we forget to fulfill our duties and responsibilities to our family, employer or even to mankind and *ummah* as a whole.

Currently, the challenges to have a work life balance might have been greater especially during this pandemic era. Most people work from home so it might be difficult to juggle between work and family. Our families might have demanded more time from us and at the same time our employer's expectation might have been the same, working from home or not.

Poor work-life balance can lead to some serious consequences such as fatigue and if you are over tired it reduces your ability to work productively. Your physical health might also be affected. Too many online meetings or classes, too much screen time, this can cause stress which may have adverse effects on one's immune system. Worst case scenario is that it will affect you mentally and this will lead to depression and probably lead to mental illness.

Below are the tips and sharing on how to have a work life balance in our life especially during this pandemic era;

1. Critically examine our situation, set our priority on what is the most important things in our life. This might differs from one to

another but by having these priorities set, we will be able to manage it wisely.

2. Take care of our health. Health is wealth and do whatever necessary to be in the pink of health be it physical, emotional, mental and social wellness.

3. Be assertive in a reasonable situation. Sometimes it is important to learn to say No if by saying Yes, we are not happy about it. If we think that our office hour stops at 5pm then avoid doing our job after that. Spend our time to other things which will make us happy so that we can be more productive in our job the next day.

4. Plan fun activities, do our hobbies or do whatever we like that can give us satisfaction or happiness. Be it exercising, cooking, watching TV or even online shopping and whatever things that we like to do.

5. Take some time to '*muhasabah*' *a*nd reflect ourselves as to how do we stand in the eyes of Allah. Spend some time to feed our soul with religious activities. More Quranic recitation, online religious forum or *tazkirah* might be useful to fulfil our spiritual needs.

6. Give more in whatever means possible according to our preferences. We can use social media as a platform to do this. Some may prefer to give *sadaqa*h, some give words of advise, join webinar, spread knowledge online or any other activities which may give satisfactions to ourselves.

All in all, having a worklife balance is utmost important in our daily lives so that we can play our roles effectively in whatever position or situation we are in. A good Muslim is the one who knows how to balance their duties and responsibilities to fellow mankind and their duties and responsibilities to Allah, the Creator of the mankind.

CHAPTER 6

DECIPHERING HUMANIZING EDUCATION

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Abstract

The focus of this reflection is on the concept of humanizing education. In trying to deciphering this concept, I examined what I took away from the KENMS 2021 *'Ibadah* camp what I understand from my own readings, and from my experiences in teaching. Humanization is perhaps a comprehensive concept that requires us to look at the entire education system – from the inputs, to the transformational processes and the outputs. Focusing on only one or two components of the system may lead to failure. Additionally, to make the system work well, the entire eco-system must be taken into consideration – from the markets to the educational governing bodies. Maybe humanizing education is not just about students and only students?

Key words: reflection, flexible education, humanizing education, humanization

Humanizing education is the buzz word in IIUM but I am yet to fully understand what it really entails. Is it about making education available to all? Making sure that no students are left behind in the pursuit of knowledge? Or is it about getting students to learn how to apply knowledge in their everyday life?

The recent KENMS *'Ibadah* Camp 2021 seemed to indicate that humanizing education is very student-centered in that academics are asked to ensure that students are the focus the academic programs and that no-one should be left behind. So, this entails having flexibility in

teaching and assessment plans and methods, to make them more inclusive rather than exclusive. But does it also include making coverage of syllabus flexible too, giving students what they want and to exclude topics that students do not appreciate?

My years of experience teaching International Business indicates that some materials covered are not liked by students. Students from my own department dislike the topic of FOREX and often question why we need to cover FOREX. But yet FOREX is an integral part of making it in international business. IKEA when it first entered the US market ignored the fact that its home currency was appreciating and much stronger than the host currency. Prices of its products was set in the United State dollars but all the costs were in Swedish kronas. It recorded losses.

In a pursuit of a university degree, one must remember that the purpose of a university degree is to prepare the graduate for working adult life and a career. Some careers have standards that are set by the professional bodies and in such cases; it may not be possible to adopt certain styles of teaching and assessment or to adapt the content of a curriculum.

Flexibility is kept to the minimum. It has been suggested that maybe we should never constraint ourselves to standards that are set by others. We should go our own way. But can we do that? What about students' employability? This is an important issue as we are reminded about it on a yearly basis. The Department of Business Administration is told every year the "poor" employability of our students.

Years ago, I watched BBC's Top Gear and in one episode Jeremy Clarkson tested a specially designed Bugatti. He narrated it was the ultimate car and that if we were to leave to car engineers, this was the car that would be out there – it was an engineering dream with the best engine technology then, leather seats and sleek design and dashboard. But it was not what the market wanted, so the car remained a prototype.

Demand of the market ruled the industry and it still does today. A few years back, finding a Korean eatery was not easy. Now Korean eateries are everywhere, from restaurants in shopping smalls to food trucks selling Korean street food. Why? Because high demand. Blame it on the K-culture thar is not only conquering Malaysia but the world too. Even in the education industry, demand by the market is key in determining what degree we need to offer. Marketplace also effects the courses we can offer.

Ten years ago, the world was buzzing with internet marketing and thus we offered that course. Today, it is about digital marketing, social media marketing and big data analytics and the expectation is for us to offer them. In addition to the marketplace, we also need to address the requirements that been set by the governing bodies which includes the Malaysian Qualification Agency (MQA) and the Ministry of Higher Education.

How I wish we could simply ignore these bodies (it would make our lives much easier and reduce the paperwork) but that is something that we simply cannot do. Like it or not, our reputation (and survival) is linked to the MQA accreditation. Plus, failing to meet the MQA standards may result in lawsuits by former students! Of late, we have seen such cases ion the news. We have been repeatedly asked to verify our MQR status by our graduates, locally and internationally. So, can we simply close our eyes to the MQA standards?

In the act of deciphering humanizing education, I came across Freire's conceptualization of humanization. Humanization is the process of becoming more fully human as social, historical, thinking, communicating, transformative, creative persons who participate in and with the world (Freire, 1972, 1984). He argued that to become humanized, we all must become aware of our world and our positions in the world, as individuals and as part of a social collective.

My contention is that humanization thus must include the acknowledgement of our strengths and limitations. We must then take

a look at ourselves when we are attempting to humanize education. Based on my management knowledge, we must apply the systems viewpoint in which we must think education as a system with inputs, transformational processes and outputs. Or so I think. It seems that thus far (at least t in my opinion) we are focusing a lot on the transformational processes (the teaching and learning process) and the outputs (graduates that we are producing).

But what about the inputs? Being aware of our limitations as academics, whether is because of our own limitations or the constraint of the system or environment we operate in, will thus affect our attempt to engage in student-cantered education. Failure to acknowledge the limitations will undoubtedly increase stress, as a number of us of are experiencing now

I must confess that I have a lot of weaknesses that have limited my ability to humanize education (if I even know what it means). For one, I am not a technology geek and I find this online teaching extremely taxing. I have lost count the number of times we have done online teaching and every semester I learn new things about the technology I am using.

Imagine, after one year of using ZOOM, I found out that the platform actually record attendance – one just has to learn how to use the platform. Every semester thus far is a journey of discovery. My first semester of online teaching was about learning how to be a YouTuber to reduce the need for students to download video lectures which I was told uses a lot of data plan (?).

It took me almost a day to figure out how to post a 45-minutes video since YouTube allow "ordinary uses" to upload only 15-minutes videos. The second semester was learning about Google Classroom. I have no problem in admitting that I have weaknesses and learning to overcome my weakness.

My issue is how to overcome them faster? When I rely on myself (self-taught and self-learnt), I will get there but it takes me ages to get

there, all using what is equivalent to dummies-guide materials available online. While the final destination of the journey is rewarding, the journey itself is can be painful as there are so many trials and errors. My longest "learning period" was three days. to make a short five-minute promotional video. And when training is given, the prevailing assumption is everybody has the same level of working knowledge. No consideration is given to what the individual academic knows.

I am a novice (and will forever be one because of my reactive nature to learn only what is needed at the time) when it comes to technology but some of my colleagues are experts. When we go to training, we are all given the same training. I wish for a better support, improved training and in most cases, more training. I learned the ZOOM attendance function through training that was held recently.

I like the idea of humanizing education to be a comprehensive and more inclusive idea that includes students, academics and everything in between us. The input is as important as the output and thus in our attempt to give better services to the students and create a student-centred learning, we must take care of our academics too. Give them support, train them, and make sure the systems are all in place. I write this one week before the new semester start and as off today, I only have full access to students for one of my courses. I have three courses. How do I find out who are in the two other courses? May Allah help me. In short, maybe humanizing education is just not about students and only students? I cannot say that I have deciphered humanizing education – I don't know what it means still.

CHAPTER 7

HUMANIZING EDUCATION IN SUPERVISION OF POST-GRADUATE STUDENTS: ROLES OF SUPERVISOR AND SUPERVISEE

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Abstract

This essay aims to discuss few important roles which could become a guideline to postgraduate students (supervisees) and supervisors to ensure a smooth journey of learning in post-graduate programs and quality research output produced while writing the theses.

Keywords: Supervisor; supervisee; post-graduates; roles.

Introduction

As Malaysia aims to be progress and become developed country, research is a crucial driver to the objectives. Several countries have proven the importance of research in science and non-science assists the countries economically and socially. Definitely, educational sector is the sector that caters for the need of good quality research that contributes to the country's development and assist policymakers to outline good policies. Having said this, tertiary education is designed to prepare the nation with potential research outputs which are

expected from researchers as well as post-graduates at public or private universities.

Postgraduate programs in the universities, therefore, are developed to discover knowledge, produce new findings and contribute to the development of the nation. Often the roles of supervisor and supervisee are not being seriously and formally discussed when the task of supervision is given to academician or researcher. Most universities are providing the technical guidelines in supervision but very few is looking at the right roles should be played by postgraduate students and their supervisors to ensure quality research output and quality graduates. Thus, this essay would discuss few important roles which could become a guideline to postgraduate students (supervisees) and supervisors to ensure a smooth journey of learning and quality research output produced.

Master versus Doctoral degrees

A Master's Degree allows an individual to develop and enhance the knowledge, skills and abilities obtained at the bachelor level. It shows that they have acquired a higher level of study skills that will allow them to continually progress on their own with greater autonomy and exhibit greater ability in their chosen field of research and development. While a Doctoral Degree aims to build on the knowledge, skills and abilities that an individual has obtained at Master's level.

It is normally awarded to individuals who, in their thesis or dissertation able to demonstrate in-depth understanding of a field or discipline, exhibit mastery of knowledge and skills in their field of study, show that they have expertise in research and are able to conduct research independently, make an original and significant contribution in their field of study, use academic or scholarly discourse capabilities to communicate their research findings to peers/people in their field and demonstrate the use of critical analysis, evaluation and synthesis skills. Thus, both degrees are equally

expected to be able to produce good quality research with deep analysis is expected more in Doctoral theses.

Questions on post-graduate supervision

Normally, new post-graduate students have several questions in mind before they start doing research: Who can be my supervisor(s)? What topic should I do? Can I graduate on time?. Meanwhile, the supervisors are lingered with these questions: What are our roles and obligations? How to supervise, guide, and monitor the supervisee's progress? Is there a code of practice which supervisors must adhere to? How to handle students? How to hold the supervisee's hands (if necessary) and guide them to walk in the right direction?

For supervisees or post-graduates, the most important thing is to recognise that your supervisors are not there to tell you what to do every step of the way. A research degree is an independent research project and as a research student you are responsible for its success. You will be expected to show that you can plan and manage your work, develop and communicate your ideas, and deliver on time a thesis of an appropriate standard. Your thesis is your 'baby' who you should know of and has to take care of. Your supervisors are there to only provide advice on the ideas that you develop, to give you feedback on your progress, and to help you develop your competencies as a researcher.

Proposed good practices in supervision

Assisting students to select topic

Supervisors could start by asking students/supervisees to read previous literature and come out with critical analysis of past studies which end with research gaps which could be addressed. A formal meeting with the student helps in summarizing what they had done in the previous weeks and any issues they had encountered. It can be

followed up with discussion and brainstorming session, and agreed on possible next steps. Supervisors do not need to solve all student's problems. After all, it is his/her thesis.

Assisting students in writing and publication

It is not easy to have good writing as it takes time, in particular for students who are not used to it, or who are writing in a foreign language. It is important to encourage them to write regularly, and to keep detailed notes of what should be included in the manuscript, to avoid missing key details later on. A very common complaint from supervisors is that supervisees do not plan their writing and thus their writing often seems disjointed. To overcome this problem, supervisors may ask supervisees to do an outline of what they intend to write. Supervisees may discuss this outline with their supervisors prior to writing. Supervisors can frequently guide students on how the manuscript should be structured, what chapters should be included, how long each should be, what writing style was expected, what template to use, and other specifics. The regular meetings can be used to provide continuous feedback on the manuscript.

Another important component of the writing process is revision. Revision does not mean merely proofreading/editing. It involves changes in ideas and organization of content. Although in the course of revising the supervisor will be proofreading and editing, the main objective of revision is to rethink what has been written. Revising is a process of discovery where arguments are reconsidered, evidence reviewed, purpose refined, and presentation reorganised.

For publication, it is well understood that writing an article for a journal requires specific skills. Supervisors need to guide postgraduate students towards acquiring these skills. It starts by scrutinizing journals in the field. Attention should be drawn to the style, content, focus, format and structure of journal articles. Supervisors could also assist students in revising the articles based on

comments by reviewers. Publishing makes them visible to a wider academic audience. This will give them personal satisfaction as they will have filled a gap in the body of knowledge and they are now part of the literature. Another main reason why postgraduates should publish is to get feedback from experts in the field.

Examination and Viva

When the student is called for the viva, supervisor will need to guide the student to attend the viva. Some important things that you can advise them on are:
- ➢ Research presentation skills.
- ➢ Focus only on the key points during the presentation.
- ➢ Do not clutter the power point slides.
- ➢ Ensure the slides are effectively designed.

It is highly recommended that a mock viva is conducted with the supervisory committee. The avenue is used in preparation for dealing with difficult questions and difficult examiners. Besides, supervisor should advise student to answer questions politely in the following manner:
- ➢ Non-confrontational
- ➢ Justify ideas and conclusion
- ➢ Present ideas firmly but courteously
- ➢ Do not become argumentative
- ➢ Students can agree to differ in a viva but it should be substantiated

Take note that examiners like candidates who can accept criticism.

Developing a research culture

The research culture that a supervisee is exposed to during the postgraduate studies is important as it is through this environment that the supervisee is prepared for a future career. Relevant courses or workshops could also be organized (or suggested to be attended) to

help graduate students manage their learning and become effective researchers. Generic courses, for example, would assist students' academic development.

Students should be encouraged to present their study to an academic audience. They can either present their proposal or various aspects of their research in progress. In this way, students will receive continuous feedback that will help them to reflect and move forward in their research. By sharing their ideas with academics from the department and their peers, students will gain more confidence with the research that they are doing. Students should also be informed of the financial support provided by the university for those who wish to present papers and participate in conference and seminars.

Other concerns in supervision

Each student requires a different type of supervision, and supervisors should try to adapt their styles to accommodate that. Independent and smart students could be a blessing to the supervisors. Some students, however, need full attention and this is where supervisors need to remind students quite often. It is sometimes useful if supervisors allow students to contact them if they were stuck on a problem for too long. Some students found it very helpful to text brief updates outside of scheduled meetings, as a way to hold themselves accountable. The top priority is to help the student graduate even though to the expense of obtaining an extension of study for a several months. As for administrative matters, supervisor should try to engage with the administration such as making sure that the students had accounts to access computational resources: networks, e-mail, Wi-Fi, and so on. The flowing process of graduation of students at administrative level is more settled with the involvement of supervisors.

Conclusion

Undertaking the responsibility as a supervisor is very challenging and time consuming. However, it can also be satisfying, gratifying, and rewarding, Sometimes, new ideas, enthusiasm, and vibrancy brought about by postgraduate students can challenge supervisors to fresh research perspectives, and enrich academic experiences. However, it is on very rare occasions that the journey is smooth. Frustrations for both parties happen, especially when the expectations between supervisors and supervisees do not match and are not made known to each other. Those embarking on a journey as a supervisor must therefore understand these roles and duties, as well as the code of practice of a good supervisor. Although it is very complex and often underestimated, the duties of a supervisor do not end until the supervisee graduates.

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CHAPTER 8

HUMANIZING EDUCATION: REFLECTING THE SEJAHTERA ACADEMIC FRAMEWORK BASED ON THE PSYCHOSOCIAL NEEDS OF STUDENTS

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Abstract:
This paper is intending as an illustration paper in reflecting the Humanizing Education with Maqasid al-Shari'ah Dimensions' session on day 3 of the KENMS 'Ibadah Camp. The author is trying to put the ideas behind the framework into more doable practices, not just as a rhetoric idea to stay on a nicely designed framework. The essay is constructed to reflect the understating on how to relate and make the framework becoming operationalise into daily activities as a learning facilitator at the Department of Business, engaging with the students on seeing the knowledge shared into more understandable manner, hence reflected into the quality of them as graduate of IIUM spreading the right understanding of the knowledge within the right understanding of Islam comprising of strong adherence to Quran and Sunnah.

Keywords: Erickson's Theory of Psychosocial Level, pillar of learning, khalifah, rahmatan lil alamin, Sejahtera Academic Framework

Introduction

I am attracted to an idiom as mentioning that "you can lead a horse to water, but you can't make him drink". What more that we can be on

disagreement on this? Students are creatures whom we need to treat them according to their ability and understanding. But we cannot force understanding upon them. Hence reflecting to the approaches in sharing knowledge throughout their tenure as KENMS students may also need to be challenged according to the diverse ability and level of readiness of them.

I bet it's not something surprising to hear students would conclude the irrelevance of the subjects taught in classes to the extend they were not sure on how to apply them in their working life. Corridors talk among us on how we just could not see how to apply additional mathematics that we have learnt during our secondary years in Malaysian education system. Sad as it is, those were the scenarios exist in reality upon wanting to bridge the level of understanding between the education system designed to the demands of the industry. Hence this paper is to reflect to how the educators should try to change the approach or the pedagogy to operationalize the *Sejahtera Academic Framework (SAF)* in not making the ripple effects as *a blind leading a blind* which at the end of the day, the world will be consisting with "unhealthy" thinkers and *khalifah*, disrupting the mission of bringing the *rahmatan lil alamin*.

Operationalising SAF: Reflecting from the General of Human Learning Stages within the scope of Generic Human Development

Generally, whoever we are, we simply cannot deny the fact that we are evolving as the diagram coined by Erikson in 1963 (Erikson's Theory of Psychosocial Development) as per table 1 below:

Table 1: Erickson's Theory of Psychosocial Development (1963)

Stage	Psychosocial Crisis	Basic Virtue	Age
1	Trust vs. Mistrust	Hope	Infancy (0 to 1.5)
2	Autonomy vs. Shame	Will	Early Childhood (1.5 to 3)
3	Initiative vs. Guilt	Purpose	Play Age (3 to 5)

4	Industry vs. Inferiority	Competency	School Age (5 to 12)
5	Ego identity vs. Role Confusion	Fidelity	Adolescence (12 to 18)
6	Intimacy vs. isolation	Love	Young adult (18 to 40)
7	Generativity vs. Stagnation	Care	Adult hood (40 to 65)
8	Ego integrity vs. Despair	Wisdom	Maturity (65+)

Clear enough, SAF with the absence of Erikson's Theory of Psychosocial would not be able to be operationalized if the understanding of it is made based on general approach literally as per figure below:
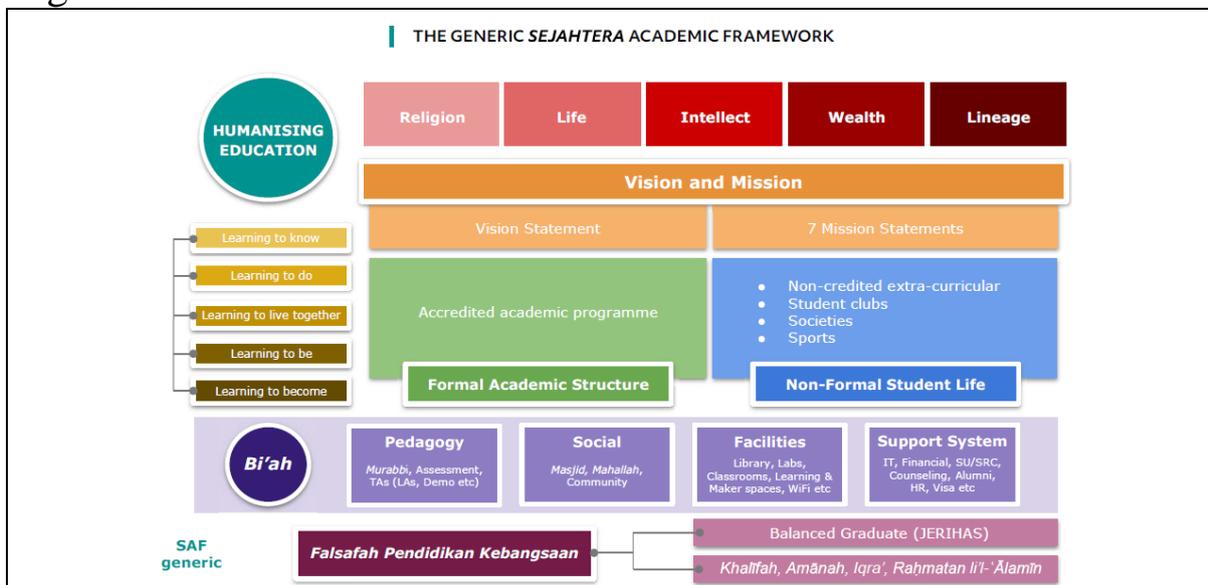
Figure 1: Generic Sejahtera Academic Framework (IIUM, 2021)

In helping myself to operationalize the nicely drawn SAF framework, I believe full empowerment should be given to each educator for they were the groups in direct relation and interaction the students, those whom will be the candidates as *khalifah* practicing the knowledge for *rahmatan lil alamin*, but in addressing the issue of a blind leading a blind, a controlling variable should be considered, that the knowledge and experience of the educators need to sum up the needs not to be considered as a blind (for sure here at least proper understanding of what is *maqasid al-shariah*, *fiqh* rulings, *tawhidic* understanding and as the subject matter expert).

The educators should be able to identify the level of psychosocial of their students, obviously, at the tertiary level majority are of those at stage 5 and above (as per table 1). Hence the pedagogy in educating these groups of students may not be strictly governed by the 5 pillars of learning as in learning to know, learning to do, learning to live together, and learning to be. It takes more than that. The psychosocial stages of these groups require different level of learning pillars to help them in structuring the right ability for the industry, may be as employees or potentially as employers. Empowerment to the educators as in knowing the right blends between the 5 pillars should not be confined to the course outline only, as creativity of adapting and adopting the right pedagogy may flows according to the level of psychosocial stage.

The Reflection

I am trying to operationalize the SAF framework based on my understanding of my student's psychosocial level by blending the pillars of learning together with my understanding on *maqasid al-shari'ah* and *fiqh* rulings as I believed without *fiqh* rulings, the application of *maqasid al-shari'ah* will become very rigid and unsustainable, causing the SAF to become only a theory without practical contribution. Marrying psychosocial stage, learning pillars and SAF would look like as per illustration in table 2 below.

Table 2: Reflecting SAF into classroom

Category	*Basic Virtue*	*Operationalizing SAF (the blending of learning pillars and maqasid and fiqh rulings)*
1st year	Fidelity + love	• **60% learning to know** – right knowledge is needed as foundation to ensure certainty and to eliminate doubt (*al yaqinu layazulu bish shakk*); meeting the basic virtue of fidelity in the psychosocial level of the group – *protection of the intellect* • **30% learning to do** – practical with **real cases/problem-based learning** to make

		students sees the connection between classroom and reality; so that the learning outcome could be achieved (acts are judged by intention); fidelity – *protection of the intellect* • **10% learning to live together** – group assignment (lesser on group work as the students are all still new, hence the fundamentals are needed more that learning to live together but yet, learning is not a lonely journey, and the industry needs for an active team player is a compulsory); fidelity and care – *protection of the intellect and the deen*
2nd year	Fidelity + Love + Care	• **40% learning to know -** right knowledge is needed as foundation to ensure certainty and to eliminate doubt (*al yaqinu layazulu bish shakk*); meeting the basic virtue of fidelity in the psychosocial level of the group • **30% learning to do** – more of **experiential based learning** (run real business, real data collection, real problem identification, real marketing activities, etc); fidelity • **20% learning to live together** – group activities • **10% learning to be** – be the potential candidate in the area that they are doing their specialization in
3rd and 4th year	Fidelity + Love + Care + Wisdom	• **30% learning to know** – ample with refreshing the fundamentals that they have been exposed to during their 1st and 2nd year courses. • **40% learning to do** – more of combination between problem based and experiential learning • **15% learning to live together** – teamwork (shared responsibility and leadership) • **15% learning to be -** be the potential

		candidate in the area that they are doing their specialization in

Illustration the reflection based on Marketing as a Specialization

Category	*Basic Virtue*	*Operationalizing SAF (the blending of learning pillars and maqasid and fiqh rulings)*
1st year	Fidelity + love (Protection of the intellect, protection of the *deen* the lineage and wealth)	• **60% learning to know** – fundamental of marketing to make the students master the generic marketing process and marketing plan – what value driven is in Islamic perspective, avoid overselling, ridiculous prices, dangerous products, etc) • **30% learning to do** – research for problem in the marketplace to solve customers' problem with better value proposition (solutions in terms of basic 4Ps) • **10% learning to live together** – group activities/ assignments/projects/communication
2nd year	Fidelity + Love + Care (Protection of the intellect, protection of the deen the lineage and wealth)	• **40% learning to know –** i.e based on the overall marketing process, the in-depth exploration is to be attempted based on the 4Ps/5Ps/ 7Ps separately; explore which caused customers not to see the offerings as attractive as the competitors • **30% learning to do** – experience the market, engage with customers, data collections, etc • **20% learning to live together** – group activities • **10% learning to be –** act like a marketer, think like a marketer, present oneself like a marketer
3rd and	Fidelity +	• **30% learning to know –** experiencing

4th year	Love + Care + Wisdom (Protection of the intellect, protection of the deen the lineage, the wealth as well as life)	constructing better value driven marketing strategy to capture the market by using the uptodate understanding in accordance with market trend (integrated marketing mic, digital marketing, service marketing) • **40% learning to do** – students are to set up their own marketing activities their own products/services; based on the customs, that should remove hardships/problems in the market) • **15% learning to live together** – teamwork (shared responsibility and leadership, experiencing to decide and convince others to agree on the decisions) • **15% learning to be** – fully equip oneself to become a real marketer as per industry standard, hence becoming more competitive as the industry needs.

Hence, total empowerment should be given to educator to train the potential "know how" candidates of IIUM to be constructed with clear understanding of *maqasid al-shari'ah* and *fiqh* ruling. These practices will be facilitating the graduates that could lead with sustainable knowledge based on Islamic perspective.

Conclusion
How good a framework is, it would not be useful if it could not be operationalized, put into practices. Hence, my reflection of SAF as a framework based on basic understanding on *maqasid al-shari'ah* and *fiqh* ruling on the ground of Erikson Theory of Psychosocial Level will facilitate me to see the expectation of students aligned with their needs for better understating of the course, simultaneously making the classroom courses to become relevant to the industry needs.

CHAPTER 9

HUMANIZING EDUCATION: ACHIEVING SUSTAINABLE DEVELOPMENT GOALS THROUGH m - KITCHEN IN AID FOR NEEDY IN THE COVID 19 PANDEMIC

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ABSTRACT
The Covid-19 pandemic has affected the ASNAF and B40 groups due to the mandatory lockdown that restrict face to face business. This situation has made them to be vulnerable in their livelihood leading to hunger and poverty. m-Kitchen is a model that utilizes mosque kitchen for the preparation free food for consumption. The model can also be used to train these groups to be self-dependent entrepreneurs   to generate their own income. The purpose of this study is to investigate the link of m- Kitchen objectives to sustainability development goals (SDG).   It will utilize literature review and content analysis in its methodology The results would provide a new body of knowledge and guidelines on how the m-Kitchen operations can aid in meeting SDG and address issues faced by ASNAF and B40 in the pandemic.

1.0 INTRODUCTION

COVID-19 pandemic has brought about challenges as well as new opportunities to businesses, societies, and nations. It is unprecedented in its global reach and has a tremendous impact to consumers, businesses and regulators. The pandemic causes simultaneous disruptions to both supply and demand of the economy. On the supply side, the infections reduce labour supply and productivity, while lockdowns, business closures and physical distancing also has caused supply disruptions.

On the demand side, layoffs and the loss of income worsened economic prospects reduce household consumption and firms' investment (Chudik, 2020). The impact of the Movement Control Order (MCO) has affected the ASNAF (party that is eligible to receive Zakat aid collected from Muslims) B40 (low-income group, less than RM 4,850) to survive from hunger and poverty.

m-Kitchen is based on the concept of soup kitchen practiced by the Turksih during the Ottoman Empire from the 14th to the 19th centuries. However, it will be enhanced with further improvements in terms of delivery. The Turkish soup public kitchens were often part of a larger complex known as a *Waqf-* an inalienable religious endowment in Islamic law. It includes hospices, mosques, caravanserais and colleges. The imarets gave out food that was free of charge to specific types of people and fortunate individuals (Wikipedia, 2014).

The Ottoman soup kitchens or the imarets survived from income generated by the public endowments. Since *waqf* cannot be repealed and perpetually owned by the public interest, the soup kitchens were able to sustain their operations for a long time - enabling them to go beyond soup kitchen - building capacity to provide comfortable places to socialise, offer counselling, medical attention, places for cleaning

(the public baths *hammams*) and overnight stay(Ibrahim & Dahlan, 2015).

In addition to providing for free food, the other objective M Kitchen is to provide knowledge and training to the targeted groups of ASNAF and B40s to be entrepreneurs who can later open their own self dependent business outlet.

According to JAKIM, there are about 6,500 mosques in Malaysia which be explored to assess the feasibility of the M Kitchen proposal.

The *mKitchen* operations has two main objectives as follows:-

  (i) To provide free food to the ASNAF community and B40 groups and.

  (ii)   To nurture and empower ASNAF and B40 groups to be entrepreneurs

The purpose of this study is investigate the link between m- Kitchen objectives to sustainability development goals (SDG). The paper is organized as follows. The first section begins with introduction followed by the literature review in Section 2 and 3. This will be followed by discussion in Section 4 before offering conclusion and recommendation in Section 5.

2.0 LITERATURE REVIEW

2.1 Impact of COVID-19 to business.

COVID-19 cripples businesses and shrinks bank accounts. This has affected countless workers, especially the ASNAF's community and B40 workers who mostly depend on day to day business. A survey conducted by the Department of Statistics Malaysia in May 2020 has found that: (i) 46.6% of self-employed respondents had reported losing their jobs; (ii) an estimated 90% respondents were still working

with lower than usual salaries; (iii) more than two-thirds (71.4%) of self-employed respondents have sufficient financial savings for less than one month; and (iv) the majority of respondents said they are unprepared if the duration of the MCO was extended except for employees under Government

Linked Companies and multinational companies. In the "Families on The Edge" UNICEF report dated October 2020, COVID-19 crisis has pushed more low-income (or B40) urban Malaysian families into poverty. The poverty rate in the B40 community is higher than last year, with 50% of the families now living in absolute poverty. 70% of these households reported that COVID-19 had affected their ability to meet their basic living expenses, with 37% reporting that they struggle to purchase enough food for their families while 35% are unable to pay their bills on time.

The biggest impact of Covid-19, in the short term, is that there will no longer be any face-to-face interactions. Almost everything will have to done online (Fong, 2020). This also requires adjustment on the part of consumers who may not be familiar with on line ordering platforms. This will further pose challenges for ASNAF's community and B40 workers who are still very new on the use of social media such as *Facebook* and *Instagram*. Some are not even using smart phones which make on line ordering a challenge.

Purchasing goods and services using on line transactions and e-Commerce are booming. The shift toward digitalisation is an in evitable phenomenon in the economy. Even before the occurrence of COVID 19 in March 2020, the government of Malaysia has emphasised on the implementation of digitalisation in the economy. Hence the demand for online transaction including payments has been growing significantly (Jones, 2020).

The COVID-19 pandemic has placed enormous pressure on consumers and small businesses struggling to generate income as public health concerns force travel, retail shopping and billions of dollars in business activity to a halt. The growth within the digital

economy has accelerated as the pandemic forced changing to new digital businesses, traditional brick-and-mortar businesses to pivot online and saw millions of Malaysians go virtual for their daily needs including e-Commerce, entertainment, and education (EPU, 2021).

2.2 Malaysian Government Stimulus

On March 27, 2020, the Malaysian government issued its second stimulus package to combat the economic impact of the COVID-19 pandemic (Medina, 2020). This second package includes addressing the growing and urgent needs of cripple small businesses and the countless workers who may lose their jobs.

The second package, valued at 250 billion Malaysia Ringgit (MYR), enhances the existing financing facilities issued in the first stimulus package. It also aims to support businesses, especially small and medium-sized enterprises (SMEs) and low middle-income household and provide fiscal injections to strengthen the national economy. However, not all the ASNAF community and B40s are eligible to apply due to small size and some of the businesses are not formally registered.

2.3 Mosque and *Surau* in Malaysia

The first city component introduced by Prophet Muhammad SAW. in Madinah was the mosque institution and the Prophet's Mosque. Since its inception, the mosque functioned as a community development centre (Omar et al., 2019; Spahic, 2020). Different types of activities were conducted within its realm. In addition to serving as a place for congregational prayers, as well as for other collective worship ('*ibadah*) practices, the mosque likewise, provided the Muslims with other essential social amenities and services. It was the seat of the Prophet's government, a learning centre, a place for medical treatments and nursing, a detention and rehabilitation center, a welfare and charity centre, and a place for some legitimate leisure and recreational activities.

Mosque as centre for community engagement and empowerment have been understood by most of the Muslims, but in reality the mosques are being utilised as a place of ritual rather that for empowering the society. If this perception is not deconstructed, the mosque would lose its role in providing mercy to mankind (*Rahmatanlil-alamin)* which can operationalised by the concern for humanity and sustainability for mankind. The mosque should not be an isolated space but instead be a place to seek high degree of purity

The revitalization of the roles and functions of the mosque is critical towards achieving the goal of empowering society which is much needed (Omar et al., 2019; Spahic, 2020), especially during this post-pandemic and digital era. There are more than 17,200 mosques and *surau* in Malaysia. These mosques and *surau* have more than 27,000 staff, as shown. Hence, these human resources and other assets such as land, property and kitchens should be mobilised towards helping the poor and needy by providing free food and education so that they are able to survive to be entrepreneurs by leveraging on the mosques' capabilities.

2.4 Soup Kitchens and Food Service Providers Business Model

Business Model Canvas (BMC) is a relatively new paradigm to business modelling. It was popularised by Alexander Oster alder and Yves Pigneur in their ground breaking book titled "Business Model Generation: A Handbook for Visionaries, Game Changers, and Challengers" (Osterwalder &Pigneur, 2010). The nine blocks of BMC capture the business big picture and its logic. Soup kitchen has been in existence for quite some time. An Imaret is one of a few names used to identify the public soup kitchens built throughout the Ottoman Empire from the 14th to the 19th centuries.

These public kitchens were often part of a larger complex known as a Waqf- an inalienable religious endowment in Islamic law. It could include hospices, mosques, caravanserais and colleges. The imarets

gave out food that was free of charge to specific types of people and fortunate individuals (Wikipedia, 2014). The Ottoman soup kitchens or the imarets survived from income generated by the public endowments. Since waqf cannot be repealed and perpetually owned by the public interest, the soup kitchens were able to sustain their operations for a long time - enabling them to go beyond soup kitchen by providing comfortable places to socialise, offer counselling, medical attention, places for cleaning (the public baths *hammams*) and overnight stay (Ibrahim & Dahlan, 2015).

In Malaysia, there are several soup kitchens aimed at helping the under privileged People can occasionally spot food, water and basic necessities being handed out by volunteers to the urban poor in Kuala Lumpur. The services range from cooking to distributing the foods. (Nur Izzati, 2021). There are eight soup kitchens in Malaysia, one of them is known as Pertiwi Soup Kitchen. It provides healthy meals in various locations across Kuala Lumpur on regular basis. Pertiwi is one of Malaysia longest running soup kitchen run by Non-Government Agency (NGOs). It aims to distribute basic pre-packaged healthy meals and clean water four nights a week in inner-city neighbourhoods, where various groups are located (Nur Izzati, 2021).

Sustainable soup kitchens have the capacity to help rejuvenate the neighbourhood, gradually transforming the landscape by getting the ASNAF and B40 back on their own two feet. The Ottoman Waqf Soup Kitchen Model - A Benchmark: This Soup Kitchen Model as shown in Figure 1, provided an excellent benchmark towards a sustainable and socially desirable soup kitchen business model (Ibrahim & Ahmad Dahlan, 2015; Ahmad Dahlan et al, 2021a, 2021b, 2021c, 2021d).

Historical evidence has described it to be highly successful until the fall of the Ottoman Empire (Wikipedia, 2014). It provided free food, offering added value propositions to the poor B40 and homeless as a one stop centre for them to improve their existing conditions - getting out of poverty and homelessness. An important point to note, the Waqf Assets are both resources to be used (e.g. building/space for

soup kitchen) and a key value proposition. A soup kitchen with the backing of waqf assets would be very compelling in attracting more donors and sponsors.
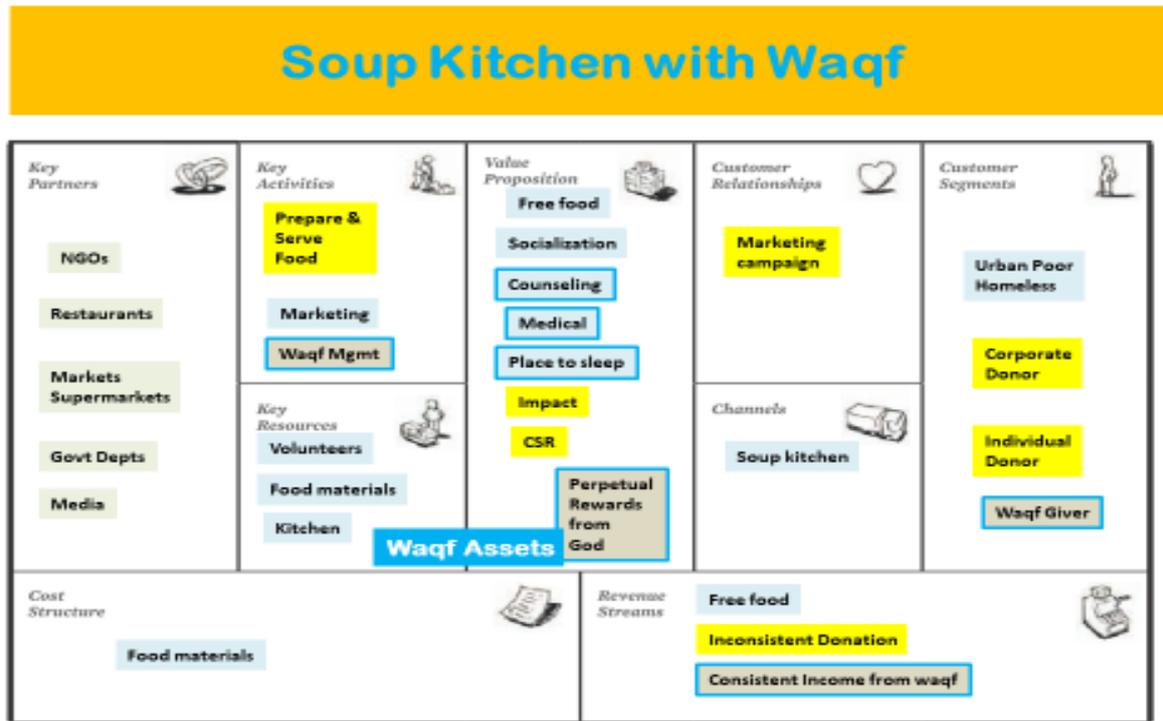
Figure 1

There are several programs that have been organized by various bodies to provide knowledge and skills for small business. They are carried out mostly by government bodies such as Institut Keushawan Negara (INSKEN) which conduct program such as marketing, selling proposition, digitalisation, and entrepreneurship. MARA is another government institution that provides training on entrepreneurship development, coaching, mentoring and technical skills needed *The Rakyatpreneur* pilot program aimed to help the ASNAF and B40 income group to grow their businesses that were affected by COVID -19 pandemic was organised by Bank Kerjasama Rakyat Malaysia (Bank Rakyat) for the purpose of strengthening talent of local entrepreneurs and build up business skills to sustain the challenges of the current situation. These activities are all in line with spirit of the National Entrepreneurship Policy (NEP) 2030 that was launched by the government in 11 July 2019 This further add on the need to train the ASNAF and B40 group to be self-dependent to contribute to the national economy of Malaysia

3.0 SUSTAINABLE DEVELOPMENT GOALS (SDGs)

3.1 Basic concept of sustainability

According to the Brudtland Report (1987), sustainable development is the" development that meets the needs of the present without comprising the ability of future generations to meet their own needs" and advocated integration of environmental considerations into all aspects of economic and development policy in order to meet this goal. There are three basic concepts to measure sustainability namely:-

(i) Living within certain limits of the earths' capacity to maintain life
(ii)   Understanding the interconnections among economy, environment and society.
(iii)   Maintaining a fair distribution of resources and opportunity for this generation and the next.

The Sustainable Development Goals (SDGs) are a new global set of standard goals comprising 17 goals and addressing three dimensions which are economic prosperity, social wellbeing and environmental protection. SDGs are successors of the Millennium Development Goals (MDGs) and the United Nations Member States including Malaysia, Indonesia, Pakistan and Bangladesh adopted these 17 goals on September 25, 2015. In order to be realized in the 15 years to transform the planet in 2030 (Dauda & Nik, 2018)

3.2 Comparing the objectives m Kitchen and selected SDG goals

In analysis the objectives of m-kitchen and sustainability, four of SDG goals are observed to have close relationship. They are SDG 2 (No hunger), SDG 1 (No poverty), SDG 4 (Quality education) and

SDG 10 (Reduce equalities) which are related to the two main objectives of mkitchen. See Table 1 below.

Table 1: Comparing the objectives m Kitchen and selected SDG goals.

Item	M kitchen objectives	SDGs	Purpose
1	Free Food	SDG 2	No hunger
2	Entrepreneurship	SDG 1	No Poverty
3	Coaching and training	SDG 4	Quality Education
4	Higher income level	SDG 10	Reduce inequalities

4.0 DISCUSSION

From the table 1 above, it can be seen that all four objectives of m-kitchen fulfils the respective SDG goals. Firstly, one of main objectives of m-kitchen is to provide free food for the ASNAF and B40 groups who are affected during Covid-19 pandemic to address the issue of no hunger (SDG 2). The investigation further revealed that there exist similarities between soup kitchen and m-Kitchen in providing free food to the needy. However, nothing is really free. Someone has to pay for the free food, services, and equipment. A multi-sided platform business model makes it possible for the m Kitchen to give away free food by leveraging on mosque kitchens while donors will actually pay for the food cost.

Secondly, in eradication of poverty (SDG 1), theses affected group should be groomed to be entrepreneurs which is another main objectives of m-kitchen. The ASNAF and B40 will eventually be self-dependent and set up their own business after receiving adequate training through their apprenticeship with m-Kitchen. These include teaching them to build business model and practice during incubation period. Successful entrepreneurs should have high passion, creative

thinking skills, persistence and risk taking ability In addition, they will be given initial financial support needed to plan and develop their business.

Hence, thirdly, it is essential that these needy group be provided with a systematic coaching and training to prepare them be in the market place. Educating this needy group on cooking and farming techniques would enable them to sell and grow their own food that can be used as ingredients. This will be a source of income which can be ploughed back as investment in the business. Training activities are carried by the m kitchen team and also other specialised bodies (e.g food handling) which need to abide to health requirements. The Rakyatpreneur pilot program has helped the ASNAF and B40 income group to develop their businesses that were affected by COVID -19 pandemic and has reduce income inequalities. Hence, this is to address SDG 4 (Quality Education).

Lastly, with proper education and skills assistance, the ASNAF and B40 can improve their income hence meeting the objective of SDG 10 (Reduce inequalities). This can be carried by demonstrating their creativity, innovativeness on the business opportunities there are available in the market. In so doing it will increase productivity, improve their income and reduce poverty.

4.0 CONCLUSION AND RECOMMODATION

This chapter has addressed the objectives of the m-kitchen in providing free food as well as nurturing their ability to be entrepreneurs. There is indeed a strong potential for the m-Kitchen model to meet the crucial needs faced by the ASNAF and B40 in the pandemic. Hence mosques need to perform an important function in promoting this program to the public and various religious bodies and State Religious Council to obtain financial support from Zakat and *Waqf* In addition, the mosques can also raise its own fund collecting campaign for *Sadaqa* and gifts from the community and

neighbourhood to support this noble project. The implementation of m-kitchen scheme would empower needful to be sustainable and meeting the respective SDG goals mentioned.

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CHAPTER 10
HUMANIZING EDUCATION: GAINING HUMANIZING KNOWLEDGE FOR FOOD WASTE MANAGEMENT IN CANTEEN AND CAFETERIA: A STUDY ON SUSTAINABLE PROSPECT FOR FOOD WASTE REDUCTION IN IIUM

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ABSTRACT

The issue of food waste is gaining more attention in both the public and scholarly realms. This is due to the gravity of the situation and the growing public awareness of the importance of eating healthy and sustainable foods. As a result, there are an increasing number of initiatives aimed at reducing food waste at all levels of the supply chain, from the first phases of production and storage up to the product cooked and ready to be consumed by customers. Still, food waste remains an unsolved problem, and many initiatives struggle to move from the design to the full-scale implementation. This study focuses on a successful food waste management innovation process in IIUM. The study illustrates how, with a limited investment and the involvement of stakeholders, an effective programme for reducing

food waste in Mahalla canteens and on campus restaurants and cafeterias in IIUM may be implemented.

INTRODUCTION

Food waste is a concern on many levels: ecological, economic, and societal. Globally, 1.3 billion tonnes of food are wasted each year (FAO, 2013), accounting for a significant portion of the total food produced (Lundqvist et al., 2008; Parfitt et al., 2010). Food waste tends to be greater in developed countries (Buzby and Hyman, 2012), whereas chronic hunger affects an estimated 842 million people in developing countries (FAO, 2013).

It raises many questions as to whether food wastage could be reduced along food supply chains (Curtis et al. 2016; Martinez-Sanchez et al. 2016; Muriana, 2017; Wilewska-Bien et al., 2016). The food service industry now employs more people than any single other retail business (Euromonitor International, 2016) and serves billions of meals every year (Gossling et al., 2011).

Therefore, they have a critical role in the global food waste challenge. There is evidence that considerable amounts of food are thrown away during preparation, or because they cannot be stored and reused (Betz et al., 2015; Hall and Gossling, 2013; Silvennoinen et al., 2015). Waste management has thus become a key priority, referring to all the activities related to avoiding, reducing or recycling waste, throughout the production and consumption chain (Papargyropoulou et al., 2016).

RESPONSIBLE CONSUMPTION AND PRODUCTION

The advocacy for responsible consumption and production is one of the Sustainable Development Goals (SDGs) or Global Agenda 2030. The 17 sustainable development goals (SDGs) are meant to transform our world from injustice, polluted, and poor conditions to justice, clean and prosperous. The effort must be participated every individual (United Nations, 2018).

GOAL 1: No Poverty
GOAL 2: Zero Hunger
GOAL 3: Good Health and Well-being
GOAL 4: Quality Education
GOAL 5: Gender Equality
GOAL 6: Clean Water and Sanitation
GOAL 7: Affordable and Clean Energy
GOAL 8: Decent Work and Economic Growth
GOAL 9: Industry, Innovation and Infrastructure
GOAL 10: Reduced Inequality
GOAL 11: Sustainable Cities and Communities
GOAL 12: Responsible Consumption and Production
GOAL 13: Climate Action
GOAL 14: Life Below Water
GOAL 15: Life on Land
GOAL 16: Peace and Justice Strong Institutions
GOAL 17: Partnerships to achieve the Goal

In the age of sustainable development, everyone has a role to contribute to sustainable development. In fact, everyone is a consumer. One must responsible in the consumption to ensure the world is sustainable and free from pollution and over use of resources (Sachs, 2016). Irresponsible consumption leads to waste. Eventually, the entire world will fill with waste (Doron & Jeffrey, 2018; Azul et al, 2020).

DESCRIPTION ON CHALLENGES AND OPPORTUNITIES

It is becoming increasingly evident that a waste management program, and especially a waste treatment innovation, that ignores social aspects of management and professional skills is susceptible to failure. This can be a barrier to the effective implementation of food waste innovations. The researchers involved in this project have a range of additional obligations, including their own academic pursuits. As a result, the level of commitment of full-time active

members of community. The study will be completed on time with good collaboration among community members.

IMPORTANT FOR IIUM?

Reducing food waste and implementing innovative food waste management plan can be beneficial of IIUM for several reasons. Firstly, in doing this, IIUM can demonstrate corporate social responsibility and thus improve their image. Secondly, wasting less because of less food being ordered can result in saving the IIUM financial resources.

OBJECTIVES:

1. To identify the innovative food management practices that can contribute to the avoidance, reuse or recycling of food waste in food service establishments.
2. To evaluate the food service managers' perspectives regarding the benefits of various food waste innovations.

LITERATURE REVIEW

While the term "sustainable development" is frequently used by politicians, researchers or the public, its definition is not totally set yet. Recently a new definition has been proposed by Griggs et al (2013, pp.306) as the: "Development that meets the needs of the present while safeguarding Earth's life-support system, on which the welfare of current and future generations depends". So far, the most recognized, but also probably also the most criticized, definition of "sustainable development" was the one from the Brundtland report (Brundtland, 1987, pp. 40): "development that meets the needs of the present without compromising the ability of future generations to meet their own needs". Twenty-five years or a quarter of century of research have passed and the meaning of sustainable didn't seem to have changed that much.

The biggest change between these two definitions is that the most recent one emphasizes even more on the pressure that present generation hold on the future generations and that important changes to our society is needed in order to be able to remove this sword of Damocles hanging above the future generations head but also our present moral. The food waste issue is seen as an inefficient use of ecosystem services or support systems (Nelleman et al, 2009). For instance, the production, transportation and processing of food require a considerable amount of water, land, minerals and energy. All these inputs rely on ecosystem services which are used in vain if food is not consumed at last. Therefore, the reduction of food waste in universities and more generally in the entire food supply chain will help to preserve the ecosystems services which will be available for future generations.

Porpino (2016) states that behavioral research can be a great help in order to know how to frame messages and change behaviour. More data concerning food waste together with empirical research will help to understand the concept better. He created the theoretical framework shown below. Of course, the content has to be adapted in order for it to fit with this project (Food waste in canteen and cafeteria instead of household).

Though, this table could be very handy for the team members when doing research. Emotions and communication initiatives can be investigated through experiments and cross-sectional research, retail and marketing stimuli and consumer culture can be researched through ethnographic oriented research. The measurement validation for this project is the amount of food wasted at IIUM Mahalla canteen and cafeteria instead of food waste in households. Then, behavioral economics are applied (why do people sometimes make irrational decisions? Why and how does their behaviour not follow the predictions of economic models? (Investopedia, 2017)), which – hopefully – leads to the desired scenario: sustainable consumption.
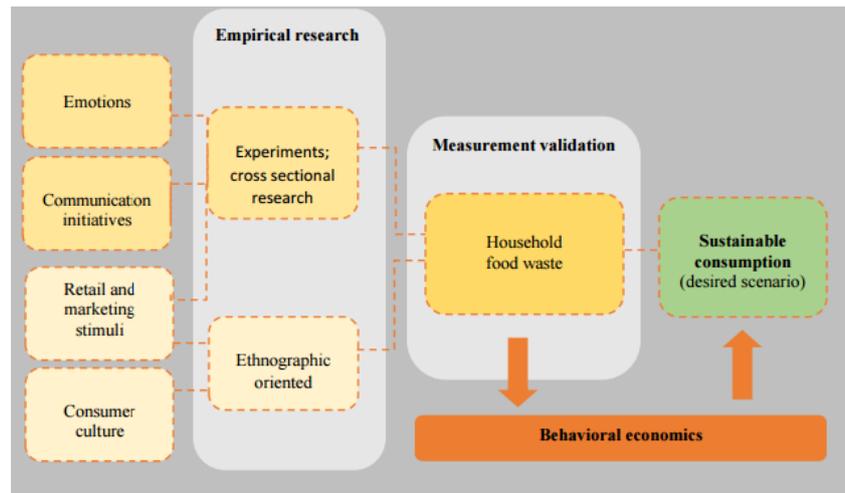
Research Framework

RESEARCH METHODOLOGY

To explore the innovative management practices for mitigating food waste, a qualitative method will be employed in this study. Based on interviews with food service providers in IIUM Mahalla canteen and cafeteria, the study will offer a discussion of possible management practices in food waste and the range of incremental to radical innovations that can be possible to found in the food sector.

Data will analyze through qualitative content analysis software like Nvivo. Such research is critical to better understanding how waste mitigation can be improved in the food service industry, in the sense that food waste is avoided, and a greater share of food reused or recycled.

SIGNIFICANCE AND BENEFITS

High food waste generation in Malaysia that reached up to 15, 000 tons per day assign for major problems towards environment, economy and social aspect (Firdaus et al., 2018). It has been shown that food waste causes environmental degradation (EC, 2010; Scholz, 2013), raises ethical concerns (Nellman et al., 2009) and has an economic cost (Quested & Johnson, 2009). These three interlinked consequences are becoming a major concern for our society because

the quantity of food waste has increased with time; this increasing amount of food waste occurs at every level of the food supply chain (Gobel et al, 2012).

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CHAPTER 11

HUMANISING EDUCATION AND THE SUSTAINABLE DEVELOPMENT IN ISLAM: WILL IT BLEND?

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ABSTRACT
The focus of this paper is to illuminate humanist system of education and the sustainable development approach to see if these two concepts blend together. The humanist system of education encourages and emphasises on the human dignity and worth, whereas, sustainable development focuses on meeting the needs of the present without compromising the needs of the future generations. In light of Islam, both, the humanising of education and sustainability are of prime importance. Islam gives special value to human and have bestowed them (human) with the name of "*Ashraf ul Makhloqath*" (The respectable amongst all the creatures). Similarly, Islam discourages "*Israf*" (Waste due to excessive production and consumption) and encourages "*Wasatiyyah*" (moderation), highlighting the importance of sustainability. It can, therefore, be confidently argued that in Islam humanising of education along with conscious understanding of sustainable development is encouraged.

Keywords: Humanising education, Sustainable Development, Islam, Reflection

INTRODUCTION
This paper has a three-fold objective. One to understand humanist oriented educational system in light of Islam with its implication on teaching, research, and publication. Second to explicate the

sustainable development approach from an Islamic perspective. Third and the last one is to see if these two concepts (humanising education and sustainable development) blend together. Let's understand the aforementioned in the following part of the paper.

HUMANISING EDUCATION AND ISLAM

Education must be for life with its focus on four main facets: (i) learning to know, (ii) learning to do, (iii) learning to live together, (iv) learning to be. This is absolutely aligned with Islamic teachings where the emphasis is on upholding human values, but at the same time not putting human in a place that somehow deviates them from believing in the Greatness and Oneness of *Allah (SWT).* As the humanism encourages and emphasises on the human dignity and worth, Islam also gives special value to human and have bestowed them (human) with the name of "*Ashraf ul Makhloqath*" (The respectable amongst all the creatures). Unfortunately, we (human) forget that from time to time (as the history witness) and come up with our own philosophies that at times contradicts with those of Islamic philosophies. But I will focus on the topic more optimistically than pessimistically. Hence, relating humanism to Islam positively.

I believe that Islam teaches us human autonomy (as in the form of human dignity and worth), and also on continuous human improvements (as in the form of enhancing one's knowledge and personality) to become remarkable in all facets of life, including politics, arts, and even sports.

As a teacher who serves in an Islamic environment of IIUM, we are given a chance to bond humanism and Islam positively. In this essence, putting all your efforts into teaching your students in the best possible way, and also counselling with them at the time of need. I personally try my best to do the same, where I prepare for all my lectures thoroughly and then utilize the allocated time of lectures in providing the knowledge I have, to the students in a manner that make them better after every session. To inculcate the humanist ingredient along with Islamic teachings, I make the lecture session more interactive and give students opportunities to discuss their queries

within the scope of the topic. Similarly, in the context of supervision, I guide the students to the best of my capacity and make sure that their research related needs are fulfilled.

As a researcher, IIUM made me understand conventional and non-Islamic topics from an Islamic perspective. I believe that I may not have researched many of the topics related to my field of expertise, which is marketing, from an Islamic perspective, if I was not working in IIUM (*Wallah o Alam*). I will give few examples from my academic life. A contemporary topic in marketing, conventionally, is called social media marketing. The Western world has already researched this topic significantly, but there is a dearth of research available on the same topic from an Islamic perspective or on Muslim respondents.

I have published many papers in the area of social media marketing and/or social network marketing where the research mainly focused on Muslim respondents. Similarly, a well-known topic in marketing is called "brand personality". *Alhamdulillah*, I supervised one PhD students to research this topic from an Islamic perspective, and we produced a model of "Islamic Brand's Personality", specifically, for the banking sector. I have also been researching the Islamic brand personality topic since then and have published a number of articles. Lastly, fashion is a topic that is considered the topic of the Western world. I have researched this topic from an Islamic perspective, more specifically, Muslim woman fashion, emphasising *hijab*.

Humanist oriented educational system and Islam can easily bond together, if understood and used constructively and optimistically.

THE SUSTAINABLE DEVELOPMENT AND ISLAM

Sustainability is a broad concept but could be narrowed down in order to understand it well. For this purpose, sustainability is measured (i) by living within certain limits of the earth's capacity, (ii) by understanding the relationship among economy, society, and environment, and (iii) by the production and consumption of resources fairly enough to ensure its availability for the present, as

well as, future generations. When it comes to "sustainable development", there are many definitions as well, but the core of all those definitions are to "ensure that for the fulfilment of the needs of the present generation, the needs of the future generation are not compromised". It simply means to come up with a system which can find ways to re-use, repair, refurbish, and recycle.

A common name given to this system is "Circular Economy". Under this philosophy, the focus is not only to reduce waste but also to use the waste in the process of producing something else. This concept encourages to introduce a cyclical process in production and consumption, where the remain (waste) of one production cycle becomes the material (raw material) for the next product. The aforementioned concept is very much aligned with the Islamic teachings, where excessive use in all forms are strongly discouraged (see the concept of "*Israf*"). If we look at only this Islamic concept (*Israf*), we will understand that it is encouraged to focus on sustainability and sustainable development as much as one can in his/her own capacity by reducing (even eliminating) waste. Therefore, one should adopt moderation (*Wasatiyyah*) in all acts of life.

CONCLUSION
How can we blend humanising education with sustainable development? The answer is complicated, yet simple. Educate (as a teacher) the world (your students) keeping in mind human values and dignity in a manner that your students become the educators of the present and the future. Eventually, appreciating humanising education in a sustainable developed manner.

CHAPTER 12
ESTABLISHING THE LINKAGES BETWEEN THE RESOLUTIONS, THE TALKS AND THE ISLAMIC ROOTS

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INTRODUCTION

Since the inception of International Islamic University Malaysia (IIUM) in 1983, the University been carrying out its staff development program consistently by giving it various names and the latest, *'Ibadah* Camp. *Ibadah* Camp is an annual event held by every Kulliyyah (Faculty), Center, and Institute of the University.

Each Kulliyyah would appoint a special committee to formulate and execute the year's program. In the past, the staff development programs had incorporated family events as well, although the two programs were managed separately so that the staff would be able to devote their time and attention to their spiritual, physical and career-related development.

This year's Kulliyyah of Economics and Management Sciences (KENMS) *'Ibadah* Camp was held online through *Zoom* platform. The *'Ibadah* Camp's main committee was commissioned to plan the program and invited speakers from among members of the campus community. Speakers within and outside the Kulliyyah had shared their knowledge and wisdom through their talks.

METHOD OF REFLECTION

In this chapter, I would attempt to work backwards by relating the 'Ibadah Camp Resolutions with the topics of the talks. I had paired the title of each talk with each resolution. I was aware that

establishing the relationship between the title and the resolution could not possibly be done scientifically, unless I employ independent reviewers (judges).

My objective in reflection is to establish subjective associations to ensure that I force myself to relate between the two domains – resolutions and title of each talk. The evaluation is viewed from the perspective of staff – academic and administrative, not the students. I realized that each resolution may be related to more than one talk, and vice versa. After I have completed the pairing, I would give my views on my perceived associations.

In my next step, I would relate the preceding observations with broader perspectives related to the mission of the University and the roots of Islam, specifically the *Qawa'id al-Fiqhiah, Maqasid al-Shari'a* and *Tawhid*. I consider this approach important to enable myself to reinforce the inevitability to always relate every subject matter to Allah, to the omnipotent *Kalima Shahadah*, which includes the belief in the Messengership of Muhammad ibni 'Abdillah *s.a.w.*

I developed a columnar table to represent my framework of study to help me explain my analysis. I used the term "talk" to refer to different categories of presentations specified by the *'Ibadah* Camp's main committee for ease of reference. I will discuss the rationale of the framework together with my analysis under Findings section of the Chapter in order to provide efficient explanation.

FINDINGS

The theme of the *'Ibadah* Camp is "Attributes of True Believers in the *Qur'an* and *Sunnah*." My analysis should ascertain whether the titles and overall contents of the talks are linked to the *Qur'an* and *Sunnah.*

Table 1 captures the information related to the *'Ibadah* Camp. There are seven columns in the table, and from left to right the columns

contain these headers: Resolution (Objective), Title of the Talk, IIUM's Mission, and the remaining columns show only the generic headers, which may be referred to as the "roots" of Islam: *Qawa'id al-Fiqhiah, Maqasid al-Shari'a, Ma'ruf vs. Munkar* and *Tawhid*. The preceding headers proceed from specifics to general.

IIUM's Mission has been elaborated using seven points but summarized into the acronym IIICE as follows:
- Integration;
- Islamization;
- Internationalization; and
- Comprehensive Excellence

Qawa'id al-Fiqhiah comprise very specific principles or maxims. The specific principles seem to flow from broader objectives of the *Shari'a* (*Maqasid al-Shari'a*) (column 4), which the scholars of *Usul al-Fiqh* have derived from their understanding of *Tawhid* (column 7) and the two primary sources of reference in Islam, i.e., the *Qur'an* and *Ahadith.*

The concept of *Tawhid* is normally expressed through *Kalilma Shahada* – absolute profession that man shall Worship only Allah and shall obey the Messengership of Muhammad s.a.w. This profession of faith makes man accept a dual responsibility, i.e., to be a servant (*'abd*) and vicegerent (*khalifa*). By accepting the dual responsibility, man shall obey Allah's Commandments of formulating and executing good deeds (labeled as *ma'rufat*) and prohibit from the formulation and execution of bad deeds (labeled as *munkarat*).

Table 1 Relationship between Resolutions, Talks and the Roots of Islam

1	2	3	4	5	6	7

Resolution (Objective)	Talk	Mission (IIICE)	Qawa'id al-Fiqhiah	Maqasid al-Shari'a	Ma'ruf vs. Munkar	Tawhid (Kalima Shahada) Qur'an and Ahadith Personality (Man as servant and vicegerent)
R1 To continue sharing knowledge and improvements on **humanising education**	**T1** Sustaining Islamic Personality in Today's Troubling World					
	T2 *Dzikrullah* in various forms/daily life/24 hours					
R2 To strengthen	**T3** *Tazkiyatun*					

rapport with students through activities	*Nafs* (Self purification) for individual and social reform
	T6 (Forum) Humanising education with *Maqasid Al Shari'ah* Dimensions
R3 To plan for **community engagement** as a holistic approach to sustainability	**T5** Sustainability based on Muslim thought and action
R4 To continue with *Tazkirah* and **Tarbiyyah** of *Qur'an*	**T8** *Ikhlas* and *Ibtigha' Mardhartillah* in the time of Covid-19

and *Sunnah*

R5 To continue with the **acts** taught by Prophet Muhammad SAW that can help to purify our soul.	**T7** Sunnah and *Seerah* attributes; *Ta'awun* approach
R6 To **love, respect, help** and remind each other to achieve the IIUM's mission.	**T5** Sustainability based on Muslim thought and action
R7 To observe **sincerity** in our intention, words and actions just for the sake of Allah's pleasure.	**T8** *Ikhlas* and *Ibtigha' Mardhartillah* in the time of Covid-19

R8 To **continue acquiring** knowledge, upskill, reskill in enhancing work of *'ibadah* quality	**T4** Tadabur *Al Qur'an* on *Talbis Iblis (Sūrah al-Aʿrāf,* verses12-22; *Surah-al Isra'* (verses 61-65)
R9 To subscribe to *sejahtera lestari* (**sustainable development**) with ***maqasid al shari'ah, 'afiyah*** *(healthy)*, and ***rahmatan lil alamin*** (for the good of all human beings, nature and environment	**T7** Sunnah and *Seerah* attributes; *Ta'awun* approach

)

R10 To subscribe [to] *Khalifah-Amanah-Iqra-Rahmatan lil alamin* (**KHAIR**) with *Fatonah-Amanah-Siddiq-Tabligh* (**FAST**) attributes.	**T4** *Tadabur* (Contemplation) *Al Qur'an* on *Talbis Iblis (Sūrah al-Aʿrāf,* verses12-22; *Surah-al Isra'* (verses 61-65) **T7** Sunnah and *Seerah* attributes; *Ta'awun* approach

Key: "R" refers to resolution. "T" is a generic label that refers to reminder (a short lecture), lecture and forum.

Comparing the Resolutions and Talks

Columns 1 and 2 of the above table showed that the resolutions and titles of the talks could be subjectively matched. **"T"** in column 2 refers to reminder (*tazkirah*), lecture (*muhadara*) and forum (*almuntadaa*; *muzakarah*).

Resolution 1 (or **R1**) says that staff should "continue sharing knowledge and improvements on humanising education." In

performing the task of sharing knowledge, the staff should have an Islamic personality, i.e., the personality of servant and vicegerent. Anyone is a Muslim first, a staff afterwards. A staff with the awareness of being Allah's servant and vicegerent will act responsibly and honorably because he is performing an act of worship, similar to praying obligatory (*fard*) and supererogatory (*sunnah*) prayers (*Salat*). The title of the talk "**T1** Sustaining Islamic Personality in Today's Troubling World" is therefore relevant and reaffirmed in the resolution (**R1**).

Talk **T2** "*Dzikrullah* in various forms/daily life/24 hours" supports to maintain the staff's personality as Muslim or Muslimah. Hence, the title may also be associated with **R1**.

Talks 3 and 6 contribute towards staff building rapport with the students - **R2** "To strengthen **rapport** with students through activities." Staff are encouraged to enliven their soul (**T2**) and humanize education (**T6**) by respecting the development of intellect (one of the *daruriah* principles) of the students. Thus, **T3** (*Tazkiyatun Nafs* [self-purification] for individual and social reform) and **T6** (Forum: Humanising education with *Maqasid Al Shari'ah* dimensions) are associated with **Resolution 2**.

I will omit my analysis for Resolutions 3 through 9 in order to save the pages and jump to my discussion on **Resolution 10** that are related to the current direction of the University.

A few titles of the talks can be linked to **Resolution 10**. For example, **T4** and **T7** as shown in the table. **R10** says that staff must possess five attributes, KHAIR, i.e., *Khalifah-Amanah-Iqra-Rahmatan lil alamin*. In addition, the staff must also practice *Fatonah-Amanah-Siddiq-Tabligh* (FAST) attributes.

In reinforcing the attributes of **R10** "To subscribe [to] *Khalifah-Amanah-Iqra-Rahmatan lil alamin* (KHAIR) with *Fatonah-Amanah-Siddiq-Tabligh* (FAST) attributes," the staff must be strong. They must naturally contemplate on the meaning of the *Qur'an*. **T4** on

Tadabur (Contemplation) *Al Qur'an* on *Talbis Iblis (Sūrah al-Aʿrāf,* verses12-22; *Surah-al Isra';* verses 61-65) emphasizes on the importance of contemplating on the *Surat* of the *Qur'an*.

Staff as *khalifa* should emulate the Prophet *s.a.w*. Thus, **T7** "Sunnah and *Seerah* attributes" are relevant. Not only that, staff should cooperate in carrying out their work – optimizing the "*Ta'awun* approach."

CONCLUSION

My reflections on the resolutions and the titles of the talks suggest that they two domains could be associated. However, the perceived associations would be insignificant if the staff fail to relate the associations with the value-chain of roots of Islam, i.e., the *Qawa'id al-Fiqhiah*, *Maqasid al-Shari'ah*, the understanding of *Ma'ruf* vs. *Munkar* according to specific contexts and most importantly, *Tawhid*, the axis of *Iman* and *Islam. The theme of the 'Ibadah Camp is short, i.e.,* "Attributes of True Believers in the *Qur'an* and *Sunnah*." One should remember that the *Qur'an* and *Sunnah* are the primary sources of reference and guidance. However, they have been expanded into a number of Islamic sciences to help make man more cautious and more certain that he strives to Worship Allah in the workplace and outside, with the students and others.

CHAPTER 13

HUMANIZING EDUCATION THROUGH CONSUMERISM ADVOCACY AND VEGETABLE GARDEN PROJECT

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Abstract
Humanizing education with *maqasid al-shariah* and sustainability agenda can be done in edu-action activities through consumerism advocacy and vegetable garden project. Prior to the activities, there is a need to get insights and tips on how to initiate and manage activities. Activities with a good guidance can produce high impact into human civilization and sustainability. This chapter deliberates the humanizing education experience through consumerism advocacy and vegetable garden. The outcome of the activities is very meaningful to reflect humanizing education.

Keywords: Consumerism advocacy, Urban gardening, Malaysia

Introduction

After attending 2021 KENMS Ibadah Camp from 21-24 September 2021 about humanizing education with maqasid al-shariah and sustainability agenda, we were inspired to relate the humanizing education talks and deliberations with our short visit at Consumer Association of Penang (CAP) on 22 March 2019 to acquire humanizing education in the consumerism advocacy. CAP has spent many decades in humanizing people with the education on consumerism advocacy. A few key officials of CAP accommodated the humanizing education visit with conversations and briefing, a visit in humanizing consumerism education gallery, and a short tour in humanizing education through the practicum of urban gardening project. We were very keen to 'transfer' the practices of humanizing education through consumerism advocacy and urban gardening project.

Why consumerism advocacy important?

In general, consumers do not have adequate awareness and education on consumerism. They might learn about moral education during the school days, but the moral education was too broad for students to comprehend about every aspects of morality. Consumerism is unique because it is about the daily affairs of everyone in the society.

Consumers are not making choices in consumption out of rationality or thorough thought. They are attracted by advertisement, sales promotion and discounts. There is no more priority in consumption. Have customers planned for their shopping? Or they do not have any shopping list!

Everything is in the mind. After a few rounds of 'walkabout' in the shopping mall, customers would be attracted by various goods on display, sales promotion and huge discounts for certain products. Awareness and education are essential in consumerism advocacy.

Where to start the consumerism advocacy?

Consumerism advocacy is not seasonal. It is perpetual effort to provide awareness and education to consumers about their rights and welfare.

We met the CAP key officials on Friday 22 March 2019. The first agenda was to have a close conversation with Mr. S.M. Idris, founder and president of CAP. Basically the president and his exco briefed on CAP achievement in consumerism advocacy for many decades. The president emphasised on the verse "bismillahirahmanirrahim" in sustaining CAP consumerism advocacy for decades. The Al-Rahman and Al-Rahim advocated about mercy, equality, and fairness.

After a short conversation with SM Idris, another exco briefed the group about the history and activities of CAP for decades. The exco reiterated on the same universal values in the consumerism advocacy.

CAP had its gallery to show case unhealthy food products consumed by the public. Such advocacy has received aggressive retaliation from major food manufacturers and distributors. Nevertheless, CAP did not bow down to the legal actions taken by those companies. CAP continued with its advocacy which was not against the laws and norms of the country.

Apart from the unhealthy food gallery, CAP showed the practice of urban garden just at the backyard of CAP office.

We made a follow up with key officials of IIUM to discuss about our consumerism advocacy and vegetable garden project proposal. We had a discussion with Executive Director of Development, Y.Bhg. Dato Wan Hilmi, and key officials Assoc Prof LAr Dr Ramzi and Assoc Prof Dr. Zainal on Tuesday 23 April 2019. Immediately after the discussion, we made a site visit to the proposed site for vegetable garden at KENMS.

After obtaining an approval from the university, IIUM Development Division and Daya Bersih Sdn Bhd prepared the site for our humanizing education site vegetable gardening.

The humanizing education through consumerism advocacy and vegetable gardening did not just stop at the garden. We engaged with our fellow academic colleagues, administrators and partners from IIUM Development Division and Daya Bersih Sdn Bhd.

We did not leave anyone behind. We incorporated our humanizing education in consumerism and gardening into case study discussion in the class.

We involved directly the vegetable gardening project. We spent some time after office hours on the vegetable garden.

As a follow up with CAP, we invited CAP education officers to give talk at KENMS and inspection visit at our vegetable garden on 3 May 2019. Figure 8 shows the humanizing education talk on consumerism and inspection on the vegetable garden by CAP education officers.

Conclusion

Humanizing education with *maqasid al-shariah* and sustainability can be done through activities. In CAP experience, the application of *maqasid al-shari*ah and sustainability is in the word of "*bismillahirrahmanirrahim.*" The edu-action activities are more visible and easy to be emulated. Prior to the edu-action activities, there is a need to create awareness and to educate consumers about consumerism with humanizing values. The knowledge about *maqasid al-sh*ariah is essential to prioritize activities.

CHAPTER 14

SELF REFLECTION ON TALK 1: SUSTAINING ISLAMIC PERSONALITY IN TODAY'S TROUBLING WORLD BY PROF. AKMAL KHUZAIRY ABDUL RAHMAN

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Abstract
A reality of the world that we are living in, being volatile, uncertain, complex, and ambiguous (VUCA) has indirectly change the reactions of people towards the dynamic environment. Some sees the need to adapt to the changes in positive manner, some sees opportunities along the way, some feels the tense for not able to control the changes, and some may also be left behind not knowing how to react. Hence, the writing is to reflect how I see better ways in handling the VUCA environment based on the talk in Talk 1.

Keyword: ulul albab, VUCA environment, tawhidic perspective, servant and khalifah

Overview
War, power hunger, drugs, human trafficking, unfair business practices, breach of trusts, leak of confidentiality in information, wild lifestyle, LGBTs, slave labours have been among the few issues that we could easily found on the news, no matter whether on conventional platform or digital platform. Information be it a good authentic source of information or not, has been made easily found only just by clicking a search button on you search engine on the Internet.

Internet of things, cloud services in away forced everyone to share their confidentiality on shared services platforms. It is now a game either you follow, or you will be left out. People at their individual level would react differently to these new norms in this VUCA environment, causing the sparks in emergence attitudes that more of a concern on moral aspects, what is right and what is wrong leading to the interpretation of immoral behaviour, disrespectful, peer pressure, mental health, breach of trusts, suicides, murder, pollution, rumour mongering and many more.

Are these the civilized people attitude in this modern and advanced world that we are living in? Thus, this writing is to reflect the content of the talk in helping us to see the reality of how we should lead our life so that our duty as servant of Allah at the same time to lead others as *khalifa*h and bring benefits to the others on the venue of *rahmatan lil alamin* will not be jeopardized.

Discussion

The talk highlighted that human basically according to the Arabic lingual definition spurs from the basic word of nun (ن), sin (س) and yak (ي) which brought the meaning "being forgetful" in nature. This is so true to the typical nature of us being human, hence requiring a constant reminder to bring us back to the right track or path. Sustaining the personality based on Islamic personality able to help in overcoming the nature of being forgetful based on Quran and *Sunnah*, for instance as per content in the *Surah Luqman* (13-19) that remind Muslim on the basic do's and don'ts.

But questions knocked on my conscience while listening to the talk. What is considered as Islamic personality? How to know whether I have all those attributes so that I will always be on checked for my actions and not being forgetful of my tasks as servant of Allah and as *khalifah*?

Is it simply based on the attributes of our dear *Rasullullah* SAW known as *siddiq, fatonah, al amin,* and *tabligh*? Or is it about complying to the *Arkanul Islam* and *Arkanul Iman*? Or probably I

need to look back at my level of *aqidah*, *ibadah* and akhlaq. Questions and questions have been bombarding me wanting for certainty. Not knowing exactly what is needed to comply with Islamic personalities, how am I going to sustain the qualities so that I can meet on the challenges in today's troubling world?

It attracts my attention to some of the narrations highlighted in the talk on how Islam removed *jahilliyah* attributes of unfair and unjust in life systems leaving out social justice, sexism, assobiah, double standard, caste systems, racism, power hunger, capitalism that the rich becoming richer exploiting the poor which becoming poorer.

A reflection on this part appeared to my thinking, are the don'ts of these *jahilliyah* attributes considered as the Islamic personalities? But too obvious, I am still living in a world consisting of those attributes considered as *jahilliyah* personalities where ironically, we are considered as civilized society and we exist after Islam being revealed by Allah to Prophet Muhammad P.B.U.H. I could still see capitalism in actions, and with the Covid19 pandemic, I could see around me the poor becoming poorer, the rich becoming richer broadening the wealth gap. Sexism and racism as well as social injustice were too obvious especially the downgrading of moral standards with human trafficking, drugs, suicidal, workplace bullying, power greediness and so on, making the list to grow longer and longer, that it confused me even more to really search for the answer of what is Islamic personality so that it could help me to live in this troubling world.

Curiosity kills the cat, and it brought me to the point of doing self-reflection on this aspect. The speaker talked unity, unified political system, social justice, economic progress, eradication of poverty, improvement in personal level values (managing the heart) in becoming wiser and virtuous, striving for perfection, committed, balance, empathy, try to overcome spiritual trouble which later will ease the social trouble. Interestingly those were the things that we could easily learn from the Quran and Sunnah. But still the world that we live in today is troublesome. And the cat in me, got to this "Aha!" moment. Quran and Sunnah got all the answers, but the lack of

reading and understanding it making us to have trouble living according to Islamic way of life.

Moving on to learning the answers of what is the Islamic personality to overcome the issue in today's troubling world is me myself. Allah has sent down the answers through the holy Quran, appoint the Prophets to preach and show the attributes, just that the problem lies when I myself do not read and understand, I read what I want to read, I see what I want to see, I listen to what I want to hear, causing me to becoming consumer to the deen, consume only to what I want to consume, leaving out the information that not in use to me, which at the end of the day too much of being a consumerist, without my awareness, I am making myself as a secular. I am the culprit causing today's world to be troubling as I myself do not possess the Islamic personalities which the Quran itself.

There I started to see the answer, Islamic personality is too huge to just make a list, it is the Quran. No wonder, the description made by Saydatina Aishah (R.A) on describing the character of our dear Prophet Muhammad P.B.U.H as the Quran itself. Islamic personality should be the Quran. Thus, I am reflecting it back on me.

To get at least close enough to what supposedly described as the Islamic personality, I need to do *Iqra'* (read and understand the messages from Allah) and belief in it. With the right understanding, it will automatically be reflecting unto me through the quality of *ima*n and *taqw*a that able to be translated into my wisdom with firm knowledge and automatically lead me to portray the personalities as my responses and actions.

These activities of *iqra'*, understand and responds need to be confined with *zikrullah* (always remembering and coming back to Allah as the source; making the presence of Allah significant in every breath I take), do my thinking based on my firm belief and understanding of knowledge, and come back to Allah all the time by ensuring me performing the *Arkanul Islam* perfectly.
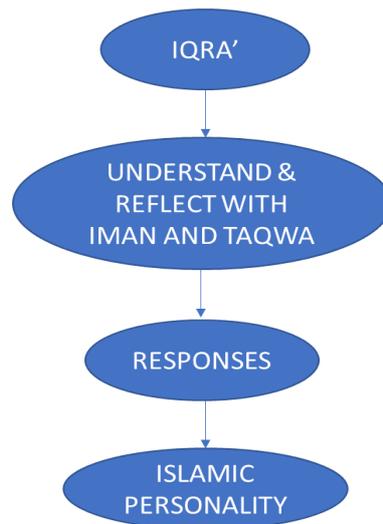
Conclusion

Islamic personalities should just be based on a specific list as Quran is huge and relevant throughout time. The list will grow longer based on fiqh rulings. This would be my reflection in conclusion as portrayed in my design thinking diagram below. The personalities may vary according to who we are, where we are and with whom that we are dealing with. Keep on reading the Quran and Sunnah with correct *tadabbur* and understanding as it will help us to be "remember" about who we are, our roles and duties, hence able to address the literal definition of us as *insa*n coming from the root word nun (ن), sin (س) and yak (ي).

CHAPTER 15
CONTRIBUTORS RANKING TOWARDS EMAIL ENGAGEMENT IN THE KENMS 'IBADAH CAMP 2021

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ABSTRACT
Email has been widely used in communicating matters related to the KENMS 'Ibadah Camp 2021. Any staff who desires to learn about the latest announcements will do so by checking their mailbox or WhatsApp group. It appears that one would naturally access email which may contain attachments which may not be appropriate for the main committee representatives to send such files through WhatsApp group.

Keywords: Email, Engagement, Ranking.

INTRODUCTION

Email has been widely used in communicating matters related to the KENMS 'Ibadah Camp 2021. Any staff who desires to learn about the latest announcements will do so by checking their mailbox or WhatsApp group. It appears that one would naturally access email which may contain attachments which may not be appropriate for the main committee representatives to send such files through WhatsApp group.

It will be interesting to discover the type of messages and the senders to appreciate the contribution made by the event's committee's representatives.

This Chapter is produced to discover and share the results of communication via official email mail of the staff. It specifically identified the contributors and the number of entries associated with the person. Entries related to the contributors are labelled as "relevant", and those that are not related are categorized as "irrelevant." The study does not analyze the contents of the relevant emails.

METHODOLOGY

I thought about the topic and the data collection and analysis in the last two and a half hours before composing the Chapter. I specified a number of search terms that should be related to our annual staff development program, i.e., KENMS 'Ibadah Camp 2021 for this year. My search terms were confined to only a few colleagues whose names appeared frequently in our KENMS mail box.

Let me describe the five steps that I followed in generating the data which helped me produce the results of my analysis.

Step 1

I have created search terms that included the names of a few colleagues that were related directly to the program and the keyword KENMS 'Ibadah Camp 2021. You may refer to the keywords in the results table.

I decided to use html mode to enable me to copy and paste the results for each search term. This is a very important initiative in order to avoid MS Word slows down while the copying the graphics.

I restricted the data entries for the month of September 2021 only. The keywords also produced results of previous years the entries of which I have not deleted from my mailbox.

Step 2

After keying in each search term, I copied and placed the entries directly under a particular search term.

Step 3

I created a separate file for each step of my data processing in order to avoid encountering corrupted file which I experienced in the past. Should that happen, I could still refer to my immediately preceding file.

Step 4

I shaded the entries using different colors to differentiate between the entries that are relevant to KENMS 'Ibadah Camp 2021 and those that are not relevant. I went through the entries one by one under each search term.

Step 5

This is the final step which required me to count manually the relevant and the irrelevant entries. I placed the summary in a table. You might wonder why I didn't use Excel spread sheet instead of Word for the whole data set.

A traumatic past experience relying on Excel with formulas in producing student results had given me and my past students a disastrous consequence. Students were accidentally assigned results belonging to their "next row" course mates.

Excel is still useful though. I did use Excel for this exercise in totalling the rows and columns of the summary table. I copied the resulting sub-totals from Excel to my Word file! Unnecessarily

traditional and old-fashioned academic! Better be safe and meet with avoidable accidents.

I am not the worst case as far as I know. There is a 'colleague' who confessed to me that he had never typed using a computer, including in producing his doctoral thesis abroad which happened decades ago. This is candid, true, entertaining and real!

I searched the terms on October 1, 2021 and copied the entries (data) from 9.53 a.m. to 10.25 a.m. Next, I processed the data by shading the relevant from the irrelevant ones from 10.25 a.m. to 11.19 a.m. Next, I produced a summary table, excluding the sub-totals for rows and columns. I copied and pasted the summary results onto Excel spread sheet to produce the sub-totals. Then, I copied and pasted the results onto my Word file. I completed the task at 11.40 a.m., Malaysian Time.

RESULTS

Table 1 shows the output of time and efforts investment for one hour and 47 minutes. The first row of the table shows Name of staff, Relevant to theme, Irrelevant to theme, Total, Relevance index and Rank.

Relevance index was computed by diving a staff's frequency with the total and multiplied by 100. The search term " *'Ibadah* Camp KENMS 2021" produced a perfect index, which top the ranking. Next contributor consisted Kulliyyah's Islamic coordinator, the *'Ibadah* camp chair and committee members.

Table 1 Search Results Relevant to the KENMS *'Ibadah* Camp 2021

1	2	3	4	5	6
	Relevant	Irrelevant		Relevance	

Name of staff	to theme	to theme	Total	index	Rank
'Ibadah Camp KENMS 2021	18	0			1
			18	100.0	
Arfifah (Kulliyyah's Islamic coordinator)	17	7			2
			24	70.8	
Dzuljastri ('Ibadah camp chair)	16	11			3
			27	59.3	
Suhaimi ('Ibadah camp committee member)	13	18			4
			31	41.9	
Mohamed Aslam Akbar ('Ibadah camp committee member)	6	12			5
			18	33.3	
Dean (The camp's patron)	10	24			6
			34	29.4	
IIUM Centre for Islamic Economics (An associate)	11	40			7
			51	21.6	

Ghairu (part of the personal name of the Dean)	0	0		
			0	0.0
Ghairuzazmi (Full first name of the Dean)	0	0		
			0	0.0
Norlin (The Dean's secretary)	0	0		
			0	0.0
Total	91	112	203	

Please

Please refer to Appendix 1 on the entries related to the perfect relevance index. Communications that contributed towards the index took place near the times of the *'Ibadah* Camp scheduled from September 20 to 23, 2021, for four days with 11 entries. Seven dates adjacent to the event's dates were September 9-15-18-28-24-28-29.

CONCLUSION

Committee members communicated greatly on the subject matter of the event, ranging from 41.1 per cent to 70.8 percent based on their email's total frequencies during the month of September 2021. The email system captured the search results perfectly when the keyword *'Ibadah* Camp KENMS 2021 was used. Communications pertaining to an event seemed to be active before the event actually took place compared to the time prior. However, more communications emerged during the days of the event.

Entries for the *'Ibadah* Camp's Perfect Relevant Index

☐	Nur Arfifah Abdul Sabian	Inbox REMINDER TO FILL UP THE EVALUATION FORM AND PARTICIPATION FOR QIYAMULAIL AND AL-MATHURAT	Sep 29
☐	Nur, Dolhadi, Dzuljastri (3)	✐Inbox KENMS IBADAH CAMP 2021 RECORDED SESInbox REMINDER TO FILL UP THE EVALUATION FORM AND PARTICIPATION FOR QIYAMULAIL AND AL-MATHURAT	Sep 28
☐	Suhaimi .. Nurdianawati (3)	✐Inbox KENMS Ibadah Camp 2021: Book on Reflection Essays -	Sep 24
☐	Nur Arfifah Abdul Sabian	Inbox EVALUATION FORM AND ATTENDANCE LINKS FOR KENMS IBADAH CAMP 2021	Sep 23
☐	me	N Arfifah: Attendance link provided in CHAT works: Fwd: Invitation: Ibadah Camp KENMS 2...	Sep 20
☐	me	✐N Arfifah: (see below): Fwd: Invitation: Ibadah Camp KENMS 2021 @ Mon 20 Sept 2021 9am ...	Sep 20
☐	Nur Arfifah Abdul Sab. (2)	✐Inbox GENTLE REMINDER ON KENMS IBADAH CAMP 2021	Sep 20
☐	IIUM Centre for Islamic .	✐Inbox Invitation: Ibadah Camp KENMS 2021 @ Tue 21 Sept 2021 9am - 1pm (MYT) (bba_lect)	Sep 20
☐	IIUM Centre for Islamic .	✐Inbox Updated invitation: Ibadah Camp KENMS 2021 @ Tue 21 Sept 2021 9pm - 10pm (MYT) (bba_lect)	Sep 20

☐	IIUM Centre for Islamic .	📎Inbox Invitation: Ibadah Camp KENMS 2021 @ Thu 23 Sept 2021 9am - 1pm (MYT) (bba_lect)	Sep 18
☐	IIUM Centre for Islamic .	📎Inbox Invitation: Ibadah Camp KENMS 2021 @ Wed 22 Sept 2021 9am - 1pm (MYT) (bba_lect)	Sep 18
☐	IIUM Centre for Islamic .	📎Inbox Invitation: Ibadah Camp KENMS 2021 @ Mon 20 Sept 2021 9pm - 10pm (MYT) (bba_lect)	Sep 18
☐	IIUM Centre for Islamic .	📎Inbox Invitation: Ibadah Camp KENMS 2021 @ Mon 20 Sept 2021 9am - 1pm (MYT) (bba_lect)	Sep 18
☐	Nur Arfifah Abdul Sabian	Inbox KENMS VIRTUAL RIADHAH CHALLENGE FOR IBADAH CAMP 2021	Sep 15
☐	Nur, Suhaimi (2)	📎Inbox ANNOUNCEMENT ON KENMS IBADAH CAMP 2021	Sep 15
☐	Nur Arfifah Abdul Sabian	Inbox ANNOUNCEMENT ON KENMS IBADAH CAMP 2021	Sep 15
☐	Suhaimi .. Dzuljastri (6)	📎Inbox Call for Paper in Edited Book of KENMS Ibadah Camp 2021	Sep 9
☐	Nur Arfifah Abdul Sab. (2)	📎Inbox Details Tentative for Ibadah Camp 2021	Sep 8

CHAPTER 16
HUMANIZING EDUCATION FOR A BETTER MUSLIM: AN EXPECTATION FROM AN ICT PERSPECTIVE

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Abstract
This chapter tries to understand and reflect *'ibadah* camp and its connection with the whole process of humanizing education especially from the information, communication, and technology (ICT) perspective. Various spirituals were laid out for the three or four days programme with the main objective is to nurture and remind all participants (*murabbi*) on their roles and duties regardless of their current position in the university. Specifically, like academia, regardless of academic background, we must discharge the duty by the way we talk, we dress, we behave, we mingle, we participate and we perform our tasks and religious duty to Allah SWT.

Keywords: IIUM, 'Ibadah camp, murabbi, humanizing

Introduction
Every year, all Kulliyyahs, Centres, Divisions, Institutes, Offices and Mahallats (KCDIOM) organize *'Ibadah* Camp. As a staff, we by Allah SWT will participate without a miss. It is a continuous effort of Islamizing education particularly to remind all staff of their duties and roles.

For the past 20 years since joining this beautiful university, I notice different characters of International Islamic University Malaysia (IUM) students once they graduated. Some, Alhamdulillah, represent our success in the "Islamization process" and some, more or less are the same as other university graduates whether locally or abroad.

Again, it is our duty as *murabbi* to nurture them with all the Islamic values. It is not a one-man show, not the Rector, not the Dean, not the imams, not the Ustaz alone but everyone in this university being as academicians or non-academician including our security personnel and cleaners.

The way we act, behave, communicate, dress, and so forth basically represents or creates an environment and it is an Islamic environment that we are indirectly influencing them to digest and develop naturally. From an information, communication, and technology (ICT) perspective, all this can be depicted in Figure 1.

CONTROLS (Intended Islamic environment)
-external and internal factors

INPUT	PROCESS (Educating and humanizing)	OUTPUT
"students from various background"	1. Main system: IIUM 2. Sub-systems: KCDI, i.e. KENMS 3. Minor sub-system: Programmes *(Accounting/Finance/Business Administration/Economics)*	"graduates who are imbued with Islamic value" and adhere to the concept of -hablumminallah -hablumminannas

DATABASE
Memory that we keep/we share etc

Figure 1: My View on Education Process at IIUM

Discussion

Component 1: Input

Students are the main input for the whole system. As IIUM receives local and international students, their diversity offers challenges as well as opportunities to broaden the knowledge dimension across countries and continents. It is a responsibility (*Amanah*) for us as *murabbi* to nurture them into a balanced graduate who Insha Allah will be practicing *"Ilmu, amal and akhlaq"*.

Component 2: The Process

- IIUM

As the whole system and its name represent an "Islamic environment" for students to assimilate and reflect their way of interacting with various parties. For a long, IIUM, or better famous among the local community in Malaysia as UIA (Universiti Islam Antarabangsa) produced high regarded graduates with imbued Islamic values. To the extent that, even the graduate from non-Islamic studies disciplines are also called by the community as "*Ustaz*" or "*Ustazah*". The continuous effort of religious-based programmes such as *Usrah* has made our graduates embrace Islamic values. This tradition should be preserved and enhanced as a niche for IIUM in terms of humanizing education with Islamic values across disciplines in the three campuses. On top of that, the IIUM song, also stress serving for the betterment of the world, the ummah, and mankind.

- KENMS

The family of Kulliyyah of Economics and Management Sciences (KENMS) offers very conducive, safe, and approachable murabbi to offer assistance when a need arises. Encouragement for students' activities is constantly organized locally or abroad. Students are developing soft skills such as confidence, public speaking, global network, care for sustainability, and love the environment.

- Respective Programme

Lots of courses need to be completed by students and mostly each course requires students to conduct a project or assignment. These projects are there to instil not only the requirements of the subject but also indirectly various good deed attributes such as taawun, amanah, siddiq, tabliq, sabr, trustworthy etc.

Component 3: Output
After going through the above processes, by Allah SWT will, Insha Allah our intended graduate should possess the principles mentioned in the hadith *"Hablumminallah and Hablumminannass". For example*, we are hoping that our brothers are the ones who always perform congregational prayers in the mosques where nowadays more

than 90% are older people. In this regard, when people or *jamaah* ask who are these young persons, our university Insha Allah is associated with them. As commonly said among ordinary Malaysian "*Dia belajar di UIA…patut la*!"

Component 4: Controls
It is very hard to control the external environment. In a digitized society, information is within our fingers. The good and bad things are one choice. On top of whatever controls imposed by the government, system, or content providers and IIUM (via ITD), it is "users" themselves the utmost value control component. Remember, Allah is watching us!

Component 5: Database
The continuous journeys offer very memorable events to be shared and kept as we go on to explore our life.

Conclusion and My Expectation
Ibadah Camp has been in place as part of the "process" to continuously enhance and remind the people about their respective roles or duties either academicians or administrators. Its effectiveness remains unchecked because it has no proper indicator or measurement tools. In my view, a very simple indicator, perhaps is just to assess "people's heart". For example, for brothers, where they perform their fajr prayer. Why fajr prayer? Because there is no acceptable reason they can't perform this prayer at mosque or mussula. If they constantly perform their fajr prayer at the mosque, Insha Allah they are belonging to the ones who are indeed good Muslims, a true believer! As mentioned in the hadith. Insha Allah, they are the ones who will carry the hadith concept of *hablumminallah* and *hablumminannas*. So, it is my intention (probably one of the indicators of Islamization) to see that one day our SHAS mosque's fajr prayer atmosphere imitates Jumaah prayer! Wallahualam.

CHAPTER 17
THE IMPORTANCE OF INCENTIVES TO SUSTAIN VOLUNTARY PROJECTS

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Abstract

Many impactful projects started off on a voluntary basis. However, some of these projects were not sustainable due to lack of an incentive system to motivate new members to support the projects. The problem to realign the mindset and motivation between founding members and new members of a project can be viewed systematically from a principal-agent problem perspective. There are three conditions for an effective incentive mechanism: (1) the agent must be able to influence the outcome, (2) the principal must be able to monitor the behavior of the agent, and (3) the incentive offered must be valuable to the agent. The incorporation of an incentive system to a philanthropist project should not be seen as negative elements that pollute the originally noble goals of the project. Instead, it is a factor to propel the project to be more impactful and long lasting. The effective incentive mechanism also enhances the role of human as the *khalifah* of Allah on earth, and motivates them to fulfill their duties as the 'abd* of Allah.

Keyword: Incentive, Principal-Agent, Motivation, Sustainability, *Khalifah*, Teamwork

1. Introduction
Since 2018, IIUM has embarked on a journey to align its strategic directions with the United Nations (UN) Sustainable Development Goals (SDGs). Among others, SDG elements have been incorporated in UNICORE courses to permeate its understanding and

implementation among students. At the same time, staff have been encouraged to come up with real high-impact projects that are mapped to SDGs.

Many of these projects have been recognized as flagships of the University, and they have proven to be fruitful in translate into real actions that benefit the community, both inside and outside campus. In a way, many of these SDG-mapped projects break the universities are enclosed and not really contributions community engagements.

However, as many of the projects have kicked off and are ongoing successfully, there is a need to ensure the continuity of the projects in the future. While the issue of incentives may not be significant at the inception of these projects due to their philanthropist spirit, the team members who are managing the projects may need to consider a proper incentive mechanism to extend the projects into the future.

2. *Khalifah* and Sustainable Development

From Al-Quran, we know that Allah has announced to the angels on the creation of Adam as His *khalifah*. He says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةًۭ ۖ قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ

And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?" He [Allah] said, "Indeed, I know that which you do not know." [Al-Baqarah, 2:30]

As the vicegerent of Allah, Adam was created to establish the rule of Allah and perform His commands on earth (Al-Baghawi, 1989). This divine task is entrusted by Allah to all human. However, the life span of human is limited and therefore it may not be sufficient to fulfill this task within one own's lifetime. Therefore, it is the responsibility of all

vicegerents to ensure that the effort to civilize the earth according to the rule of Allah continues after death. This has expanded the concept of khalifah as the vicegerent of Allah to include the role of human as successors. Allah says in Al-Quran:

وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful. [Al-An'am, 6:165].

Based on the verse above, human are successors since they replace others on earth (Ibn Kathir, 1999). Besides succeeding the previous generations to civilize the earth, human also replace each other in performing various tasks to address their needs. The advancement of technology since the early days of civilization, supplemented with an organized social system and the role of money as a medium of exchange has led to specialization of labor. Human has become more interdependent with each other in order to survive. Now, even the most basic life necessities such as water, food, clothing, and shelter are produced by others in exchange for other resources.

Both definitions of khalifah, as vicegerents of Allah and successors on earth, fulfill the two out eight general objectives of Islamic Law (Maqasid Al-Shari'ah Al-'Ammah) listed by Al-Fasi (1993), which are: (1) to populate and civilize the earth, and (2) to sustain the wellbeing of earth and its usefulness for the wellbeing of those who have been entrusted as the vicegerents of Allah. It is interesting to note that sustainability has been a significant issue in the discussion of Islamic scholars since a long time ago. Allah has created the resources on earth for human to fulfill their duty of worshipping Him. At the same time, these resources are to support human life on earth. Allah says in Al-Quran:

هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things. [Al-Baqarah, 2:29]

Allah has even subjected many other creations which are greater than human to their command:

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ لِتَجْرِىَ فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ (٣٢) وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ (٣٣)

It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers. And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day. [Ibrahim, 14:32-33]

From the above verses, we know that Allah has created everything on earth for human to use in our lives. The right to use these resources is a trust that comes with a heavy responsibility where we are held accountable to every action that we did in life. As the khalifah of Allah, it is our responsibility to make sure that these resources are also available to support the lives of future generations of human. In this regard, besides holding the trust of Allah to take a good care of the earth, we are also holding the trust of our children and future generations.

3. The Roles of Incentives in the Principal-Agent Problem

As the society grows bigger, there is a need to have a good coordination mechanism that minimized the risk of conflicting

interests between various individuals. A rational individual is assumed to make decisions and take actions that are to the best of his own interests. However, some of these decisions and actions may be detrimental to the interest of other individuals in the society. Worst, some of those individual decisions and actions may adversely affect the wellbeing of the whole society. A similar issue may arise in a team that is involved in a noble project aligned to SDG. There are various members in the team that may We can try to look into this issue from the principal-agent problem framework.

The principal-agent problem occurs when an entity, the 'agent', has the ability to make decisions or take actions on behalf of another entity, the 'principal,' where these decisions and actions done by the former affect the latter (Eisenhardt, 1989). This dilemma exists in when there is a conflict of interests between the agent and the principal, where the former is motivated to act in his own best interests which contradict those of the latter.

In a team organization, the founding members of the project may be able to have the same objectives and able to cooperate to accomplish the missions. At the beginning of the project, the founding members may have a very high morale to participate and contribute. They are willing to volunteer and sacrifice to make sure the program is successful. The opportunity cost is relatively lower compared to the enthusiasm and eagerness to be a part of something noble.

However, human life is very dynamic. As time passes, the euphoria and enthusiasm to participate in a noble endeavor may begin to dissipate. New commitments in work and family, impatience to reap the benefits of the project, and various challenges that may appear later in life may further deteriorate the moral of the team members to continue to be in the project. They may no longer be as dedicated as when they joined the project at the initial stage. This situation is like an incident shared in one of the ibadah camp sessions, when a scholar was forced by his friend to attend a charity program without his knowledge. When the scholar arrived at the venue, his friend advised

him to change his intention that he wants to participate in the charity program on his own will.

Furthermore, the founding members may find it attractive to expand the scope of the project impacts and increase the team size. New members need to be recruited and there is a need to share the noble goals of the project with them through an effective communication channel. However, these new members may not possess the same level of commitment as the earlier team members. For example, in the aftermath of the Battle of Hunain in 8 AH (630 CE), the Prophet (peace be upon him) gave the new converts among the Quraisy of Makkah a bigger share of the war spoils than the Ansar of Madinah.

This is because unlike the Ansar of Madinah who have been through thick and thin with the Prophet (peace be upon him), the Quraisy of Makkah have just converted to Islam after the conquest of Makkah approximately two weeks earlier. Although it was reported that there was some kind of dissatisfaction among the Ansar of Madinah, they were pleased with the decisions made by the Prophet (peace be upon him) when he clarified the matter to them and decided to return to Madinah with them (Ibn Hisham, 1990).

Based on the two scenarios described above, there is a need to design an incentive mechanism to ignite the moral of the team members or influence their behavior, albeit temporarily. For the new members, this may be used to hold their interest temporarily until they are fully committed and subscribe to the noble goals of the project. Old and new team members are now agents whose actions may affect the original mission and noble ideals of the project as initiated by the founding members who are the principals of the project. A good incentive system can be used to encourage team members to learn about new skills to improve the impact of the project.

The success of a project depends on the ability of the founding members to align the mindset of everyone in the team. This is similar to a situation narrated in one of the ibadah camp sessions about a boat with two groups of people that are located on the upper deck and the

lower deck. When people of the lower deck want to get water, the people of the upper deck should tell them not to dig a hole in the wall. Instead, the people of the upper deck will get the water and give it to them in the lower deck.

4. Criteria for an Effective Incentive System

An effective incentive system is necessary to resolve the principal-agent problem. This would either improve the sphere of information sharing or align the priorities between the agent and the principal, or both. From the perspective of game theory, the rules of the game have to be revised such that the rational choices made by the agent coincide with what the principal desires. The incentive mechanism is used to persuade the agent to behave in a manner that fulfills the directives of the principal. There are three conditions for an effective incentive mechanism: (1) the reward recipient has the ability to influence the outcomes, (2) the superior (principal) has the ability to monitor the performance of the subordinate (agent), and (3) the potential rewards must matter to the agent (Montias, 1976).

We can easily see that these conditions are present in the grand incentive plan designed by Allah in order to influence human behavior to His goals. Firstly, human is equipped with the facilities to survive on this earth, and they are given the free will. They are free to decide whether to follow the path of Allah or to go against it, and they are fully accountable to the decisions that they made and the actions that they have taken.

It is important to note that Allah will only consider actions that are within the capability of human. Anything that befalls an individual that are not a consequence of his action is forgiven or ignored by Allah. The individual will not be held responsible for matters that are beyond his responsibility. Secondly, Allah has the perfect ability to monitor our actions, including the intentions in our heart, all the time. Thirdly, the rewards and punishments in the divine system, which are Paradise and Hellfire, really matter to human in the Hereafter.

For example, Allah says:

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَـٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَـٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَـٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّـٰرِبِينَ وَأَنْهَـٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَـٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ

Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord... [Are its inhabitants] like those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines? [Muhammad, 47:15]

From the above verse, Allah described four rivers in Paradise with details as the reward for the righteous. We know that the Arabs live in the deserts, where water is a scarce and valuable. The parable of four rivers stated in here serves as a powerful incentive to attract the Arabs to believe in Islam and behave righteously. Similarly, the description of the punishment in the form of drinking scalding water that sever the intestines in the Hellfire is a powerful threat to them since water is scarce and valuable in the desert. Of course, these rewards and punishments are applicable to all human including us since water is essential for our survival too.

Another example can be seen from the following hadith narrated by Al-Bara ibn 'Azib (may Allah be pleased with him):

لما كان حين أمرنا رسولُ اللهِ صلَّى اللهُ عليهِ وسلَّم بحَفْرِ الخَنْدَقِ عَرَضَتْ لنا في بعضِ الخَنْدَقِ صخرةٌ لا نأخذُ فيها المَعَاوِلَ، فاشتَكَيْنا ذلك إلى النبيِّ صلَّى اللهُ عليهِ وسلَّم، فجاء فأخذ المِعْوَلَ فقال : بسمِ اللهِ، فضرب ضربةً فكسر ثُلُثَها، وقال : اللهُ أكبرُ أُعْطِيتُ مَفاتيحَ الشامِ، واللهِ إني لأُبْصِرُ قصورَها الحُمْرَ الساعةَ، ثم ضرب الثانيةَ فقطع الثُلُثَ الآخَرَ فقال : اللهُ أكبرُ، أُعْطِيتُ مفاتيحَ فارسٍ، واللهِ إني لأُبْصِرُ قصرَ المدائنِ أبيضَ، ثم ضرب الثالثةَ وقال : بسمِ اللهِ، فقطع بَقِيَّةَ الحَجَرِ فقال : اللهُ أكبرُ أُعْطِيتُ مَفاتيحَ اليَمَنِ، واللهِ إني لأُبْصِرُ أبوابَ صنعاءَ من مكاني هذا الساعة

While we were digging the trench as commanded by the Messenger of Allah (peace be upon him), we found a rock which was too immense for our pickaxes to break it up. So, we sought the help of the Prophet (peace be upon him). He came and took a pickaxe and said, "Bismillah", and he struck the rock and a third of it was broken. He proclaimed, "Allahu Akbar! The keys of ancient Syria are granted to me, I swear by Allah, I could see its red palaces at this moment." Then he gave a second strike and another third of the rock was broken. He proclaimed: "Allahu Akbar! Persia is granted to me, I swear by Allah, I could see the white palaces of Madain." On the third strik, he proclaimed: "Allahu Akbar! I have been given the keys of Yemen, I swear by Allah, I could see the gates of San'a while I am in my place at this moment." [Sunan Al-Nasa'i Al-Kubra, hasan according to Al-Albani].

The hadith above narrates the story of the battle of the trench (Khandaq) that happened in late 626 CE (5 AH). In that battle, about 3000 Muslim soldiers under the leadership of the Prophet (peace be upon him) had to defend Madinah from a confederation of about 10,000 enemy soldiers from various tribes led by the Quraisy of Makkah. The outnumbered Muslims of Madinah decided to dig deep trenches as a defensive barrier along the northern front. Every capable Muslim in Madinah, including the Prophet (peace be upon him), participated in digging the trench in six days. Coincidentally, Madinah was affected by a near-famine situation in a harsh winter.

We could see that the Muslims of Madinah, while digging the massive trench, were under a very dangerous situation. They were hungry and surrounded by a large number of enemies that gathered from all corners. At any time, their enemies could strike and kill them. At the same time, it's winter and there was not enough food to pump the much-needed energy to complete the trench.

Despite all the adverse factors threating the Muslims of Madinah, the Prophet (peace be upon him) promised them that one day they will defeat the major powers of the world one day. This prophecy, which came from none other than the Prophet (peace be upon him), was able

to boost the morale of the Muslims that they will be successful sooner or later. For a group of people who are surrounded by a large enemy, they really desire to be victorious by defeating the enemy. If they are assured to one day defeat a more powerful enemy, then they will be able to overcome the threat of this less powerful enemy easily. As recorded in history, the Muslims of Madinah won the Battle of the Trench in early 627 CE (5 AH).

5. Conclusion

A good project should have a long-lasting impact. This requires continuous supports and dedications from the team members. In order to sustain the many noble projects at the University which have been aligned to SDGs, it is important for the founding members, as principals of the project, to consider an effective incentive mechanism to motivate other members, who are the agents, to share the same mindset as the principals and dedicate similar commitments to the success of the project. Should the founding members unable to be in the project for any reason, the new team members should be able to succeed them and let the project continue to benefit the community.

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CHAPTER 18
HUMANIZING EDUCATION: EDU-ACTION OF THE PROPHETIC ATTRIBUTES WITH *TA'AWUN* APPROACH

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Abstract
This chapter reflects on edu-action practice of ta'awun with Prophetic attributes. The action oriented education enables development with ta'awun innovation. The edu-action drives ta'awun of Prophetic attributes to attain global agenda of sustainability. Sustainability requires partnership, teamwork, and cooperation with every individual regardless of nationality and citizenship. Edu-action enables human well-being is an outcome of integrated attainment of

triple bottom line (economic, social, and planet). Education plays essential role to provide the brain, heart and soul to achieve ethical decisions and actions.

Keyword: Ta'awun, Prophetic attributes, Education, Transformation

INTRODUCTION

The *ta'awun* approach in edu-action manifests key Prophetic attributes. There are many tasks to achieve multiple objectives for sustainability. EDU-ACTION drives *ta'awun* of Prophetic attributes to attain global agenda of sustainability. Sustainability requires partnership, teamwork, and cooperat

ion with every individual regardless of nationality and citizenship. EDU-ACTION enables human well-being is an outcome of integrated attainment of triple bottom line (economic, social, and planet). Education plays essential role to provide the brain, heart and soul to achieve ethical decisions and actions.

TA'AWUN WITH THE CONTEXT OF ISLAM

Ta'awun manifests the operationalization of key components of Islam - *aqidah*, *ibadah* and *akhlak*. All the three elements must combine into any action. An action is not valuable in Islam when it does not have *aqidah* (purpose, reason, and direction).

This *aqidah* requires learning to be a person with sense of purpose in life. Allah has created humans to worship Allah only. That's the purpose of human creation. Allah mentioned in the Quran (Az-Zariyat verse 56). How to perform ibadah? Allah mentioned in the Quran about solat, zakat, fasting, and hajj (pillars of Islam).

Al-Sunnah shows how to perform solat, zakat, fasting and hajj. The hows require procedures and guidelines. This is the basis for shariah (Islamic law). The gist of Quran and Sunnah is established into

Maqasid al-Shariah (objectives of Islamic law). *Aqidah* and *Ibadah* must follow ethics (akhlak/manner). To simplify the three components of Islam, this paper uses education, action and ethics or Edu-Action-Ethics.

SUNNAH AND *SIRAH*

Sunnah and Sirah have been used inter-changeably. In essence, sunnah is about a behavior worth emulating or a behavior can give example in real life (Guraya, 1972). It includes the "saying, deeds, and approvals of the Prophet." (Kamal, 2013, p. 65).

Notably, it has "an individual's behavior, carries a normative element" (Hasan, 1968, p. 47). In a more practical way, it has "actual practice long established over successive generations, gains the status of normativeness" (Rahman, 1962, p. 5). Eventually, it leads to "way of life, custom, behavior or conduct" (Khan & Hussain, 2021).

As for *Sirah*, it is about "Prophetic history" (Bakali, 2021). In practical sense, it is about the "narration of life" (Norzaharah, 2011), and "actual narration of life." (Hasbillah, 2012).

From Edu-Action-Ethics framework, the paper relates the framework into the concepts of *Sunnah* and *Sirah*. The concept of *Sunnah* relates to behaviour, action, practice, and custom/conduct. The paper articulates as impactful and actionable behavior worth of being emulated or practiced. Thus, the concept of *sunnah* meets Edu-Action-Ethics. The *sirah* is a record of the explicit narration of the Prophet. The narration of *sirah* allows people to imagine the history into the real time.

The operationalization of *sunnah* and *sirah* is into the Prophetic attributes of *fathonah* (intellectual) (surah al-An'am: 83), *amanah* (trustworthiness) (surah al-Syuara': 143), *siddiq* (trutfulness) (surah al-Hasyr:71), and *tabligh* (advocacy) (surah al-Ahzab:39) (Hassan Al-Banna, 1968, 1974, 1979; Altalib, 2001; Dzulkifli, 2015).

Why humanising requires *sunnah* and *sirah* attributes? Prophet Muhammad SAW as messenger of Allah demonstrated living examples (sunnah) through his vivid story (*sirah*) (Dzulkifli, 2021a, 2021b). Without the clear understanding, human will struggle with the self (*nafs - nafs al-ammarah bis-suk* or the inciting ego soul that led to greediness and selfishness; the *nafs al-lawwamah* or self-accusing ego struggling between good and bad).

Indeed, the *sunnah* and *sirah* attributes enable self-peace or *nafs al-mutmainnah*. Eventually, the self-peace humans could generate wisdom (*hikmah*) to benefit the humanity. *Maqasid al-Shariah* will guide humans not to reduce to defect.

There are many examples or *qudwa*h from the Prophet, for example, think truthfully, learn obediently, interact politely, fight courageously and so forth.

Interestingly, the *sunnah* and *sirah* attributes could generate 10 Prophetic attributes with 103 educational actions. Table 1 summarises 10 Prophetic attributes and 103 education actions.

Table 1: Prophetic Attributes and Educational Actions

Sunnah and Sirah (Prophetic) Attributes	Educational Actions
Prosperity of faith [*Salimul Aqidah*]	11
High impact rites and rituals [*Sahihul 'Ibadah*]	16
Strong in ethics (*Matinul khuluq*)	19
Independent (*Qadirun 'ala al-kasbi*)	8
Knowledgeable (*Muthaqqaful fikri*)	11
Strong and healthy body (*Qawiyyul jismi*)	11
Resistance to temptation (*Mujahidun	9

linafsihi)	
Organized Work (*Munazhzhom fi shu'unihi*)	5
Good Time Management (*Harisun 'ala waqtihi*)	4
Beneficial to others (*Nafi'un li ghairihi*)	9
	103

CONCLUSION

The *sunnah* and *sirah* prophetic attributes are required to sustain educational actions. The action oriented education in several projects enables development with *ta'awun* innovation. The *sunnah* and *sirah* prophetic attributes drives *ta'awun* to attain global agenda of sustainability. With ta'awun, people are able to enter into partnership, teamwork, and cooperation. Projects with Prophetic attributes and Edu-action enable humans to sustain triple bottom line (economic, social, and planet). Education plays essential role to provide the brain, heart and soul to achieve ethical decisions and actions.

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CHAPTER 19
SELF EVALUATION (*MUHASABAH*)

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تَعْمَلُونَ بِمَا خَبِيرٌ اللَّهَ إِنَّ اللَّهَ وَاتَّقُوا لِغَدٍ قَدَّمَتْ مَّا نَفْسٌ وَلْتَنظُرْ اللَّهَ اتَّقُوا آمَنُوا الَّذِينَ أَيُّهَا يَا

O you who believe! Have Taqwa of Allah and let every person look to what he has sent forth for tomorrow, and fear Allah. Verily, Allah is All-Aware of what you do.) (Al-Hasyr: verse 18)

According to Tafsir Ibn Kathir, in this verse, there are three important points for us to ponder to prepare ourselves for the day of resurrection. The first one is;

اللَّهَ اتَّقُوا آمَنُوا الَّذِينَ يُّهَاأَ يَا

Meaning: ' O you who believe! Have Taqwa of Allah, establishes the Taqwa of Allah which pertains to obeying what He ordered and staying away from what He forbade.

Al-Muhaimin said: The main objective of Iman is not to believe any deception towards Allah, have Taqwa on Him from temptation of Syaitan that always whisper towards disbelief, where at the end of the day they will break away from us.

Taqwa have been mentioned in the Al-Quran in 60 locations. There are various definitions of Taqwa given by Muslim scholars. Among them is by Sayidina Ali RA: Taqwa is the fear of Allah, worship and believes in the book revealed (https://muftiwp.gov.my/). Ibn Ataillah Rahimahullah said: "Taqwa is divided into two, actions and intentions. The actions are obeying the rules set by syarak and intentions are sincerity and good intentions." It is to protect oneself from doing anything that will make Allah angry.

The Mufti Federation of Malaysia have concluded that outcomes of taqwa in a person are him performing amar ma'ruf and nahi munkar while at the same time getting closer to Allah with sunnah worships. Taqwa is of the utmost importance when Allah SWT states that the most honorable among people are of those the most God-fearing (taqwa).

Taqwa grants us the ability to distinguish between truth and falsehood:

يَا أَيُّهَا الَّذِينَ آمَنُواْ إَن تَتَّقُواْ اللّهَ يَجْعَل لَّكُمْ فُرْقَاناً وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللّهُ ذُو الْفَضْلِ الْعَظِيمِ

"O you who have believed, if you have *Taqwa* of Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you." (Al-Anfal: verse 29)

In the second point, Allah has mentioned:

وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

Meaning: and let every person look to what he has sent forth for tomorrow. Ibn Kathir have further clarify this as hold yourselves accountable before you are recompensed, and examine what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord.

This is a command from Allah for us to reflect and evaluate ourselves, who we are and why Allah created us in this universe. We have to admit that we are His servants and our task is to worship Him. In Surah Az-Dzariyat Allah have clearly mentioned that "He did not create the Jinns and the human beings except for the purpose that they should worship Me". There is no other way to be safe later in the Hereafter except to have Taqwa on Him and not to commit with something that He forbid. He has created us for reasons and not in vain.

In Surah Al-Mukminun verse 115 "Did you then think that We had created you in vain (without any purpose) and that you shall not be returned to Us?

And in Surah Al-Qiyamah verse 36 "Does the man think that he is to be left uncontrolled (free of responsibility)?"

We are here in this universe, whatever position that we hold now and roles that we commit with whether as a daughter/son, mother/father, sister/brother, teacher/lecturer, employer/employee, and many other roles, we are currently being tested by The Almighty under His exam hall (this universe). The result would be whether we fail or pass His test as His servant. Whether we successfully become among the believers those will be placed in His paradise or become among the disbelief (kafirun) and will be thrown in His Wellfire.

In Surah Al-Baqarah verse 281 "Be fearful of a day when you shall be returned to Allah, then every person shall be paid, in full, what he has earned, and they shall not be wronged"

If we realize and understand this matter, as a Muslim, we should purify ourselves from any sin because everything will be counted and rewarded even as small as atom. In Surah Al-Zalzalah verse 7 and 8 "So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil shall see it".

In this day, nothing that is beneficial except good deeds and those who are seeking Allahs' blessing in his life. Whoever evaluate (muhasabah) themselves in this world before he is judged in the Hereafter, the judgment would be eased for him and insyaAllah he would be able to answer all the questions.

In the Hadith by Syaddad bin 'Aus, the Prophet Muhammad (peace be upon him) said;
An intelligent person is one who purify his soul and works for provisions after death. And people who are stupid who always obey their desires; besides that they expect various wishes from Allah. (HR Ahmad)

Imam Hasan Al Bashri said: "A believer is one who is able to master and reflect on himself".

Imam Ahmad have narrated from Umar bin Al-Khathab, "Count yourselves before your deeds are counted, weigh your deeds before they are weighed and adorn yourself for the great gathering because on that day everything will be shown nothing is hidden"[11]

In the last point, Allah mentioned;

<div dir="rtl">

تَعْمَلُونَ بِمَا خَبِيرٌ اللَّهَ إِنَّ اللَّهَ وَاتَّقُوا

</div>

Meaning: (Have Taqwa of Allah), again ordering Taqwa, Verily, Allah is All-Aware of what you do.)

According to Ibn Kathir, Allah asserts that surely, He knows all of your deeds. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge.

In the same verse, after Allah have commanded the believers to have *Taqwa* on Him and do self-reflection before the day of judgment, and finally Allah have reminded them (us) that nothing we can escape from Him. People may not knowing what we do behind them, but please be aware that Allah Al-'Alim (The Knowledgeable), Al-Basir (The All Seeing/Noticing), Al-Hasib (The Reckoner), and As-Shahid (The Witness) knows everything.

In conclusion, here are some advice from Sheikh Muhammad Abdul Athi Buhairi[12];

Wahai yang bersuka ria bersama berjalannya sang waktu, pada hakikatnya kalian bersenang-senang dengan berkurangnya umurmu.
Wahai yang dosanya terus bertambah dengan bertambahnya umur
Wahai orang telah beruban rambutnya bersama bergantinya hari, sesungguhnya ia telah menghitamkan hatinya

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[11] From Ahmad in Az-Zuhd

[12] Syaikh Muhammad Abdul Athi Buhairi (2005). Tafsir Ayat-Ayat Ya Ayyuhal-Ladzina Amanu. Pustaka Al-Kautsar,Indonesia.

O Allah, wake up our hearts from negligence, and from dreaming and love the world, grant us Qanaah and make things easy for us. O Allah, make obedience as our symbol, and Your blessing as our provision. O Allah, protect us from Your wrath and forgive our sins, O Lord of the Worlds.

CHAPTER 20
SELF-EMPOWERMENT AND HUMANIZING EDUCATION IN ONLINE TEACHING AND LEARNING – A PERSONAL JOURNEY

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Abstract:
This chapter looks at a personal journey in humanizing education through self-empowerment in online teaching and learning. The experience is recorded from three semesters, starting in Semester 2, 2019-2020 when the COVID-19 pandemic first hits the nation until the most recent Semester 2, 2020-2021. In trying to humanize education on a personal level, we must try to empower ourselves to try new things and be flexible in adopting changes upon getting feedback. While it may be difficult to please all parties in online teaching and learning, we can try to humanize education by being flexible in our delivery of teaching and in the way we conduct our assessments.

Keywords: humanize education, self-empowerment, pedagogy, online classes, teaching and learning

Introduction

When the COVID-19 outbreak came into existence in late 2019, no one truly understood the real impact it would have on education. Sure, we imagined lesser face-to-face meetings with our students and more screen time in preparing for our lessons and assignments. But nothing prepared us on the *extent*, or how much time and effort, all that would involve. Nor did we truly understand the toll online teaching would

have on our mental health as instructors, or how online learning would affect the well-being of our students.

Despite the pandemic, IIUM is fortunate to be able to stay on track of its strategic mission of humanizing education through Sustainable Development goals (SDG) and Maqasid Shariah, an effort that started in 2018. As an institution of higher learning, IIUM recognizes that its curriculum would be the main catalyst for the successfulness of this mission. So, evaluation of the current practices of the existing curricula at the time began via focus group discussions and surveys among the students, academic members and graduates. As a result, a transformation was made to the curriculum by making the academic programmes more current, relevant and reflective of the direction of the university, as outlined in the Sejahtera Academic Framework (SAF).

However, curriculum design is only a part of humanizing education. An equally important aspect is the *implementation* of these changes. Or simply put, the way we deliver our lessons to our students and how we assess them. Four guiding principles were prescribed in SAF, which are empowerment, flexibility, innovation and accountability. I especially like the idea of empowering lecturers to make their own decisions pertaining to the pedagogy and assessment for the courses that they teach.[13] Theoretically, when empowerment is done right, it would bring about an environment that is conducive and enables everyone to be proactive and in charge of their own study (for students) or work environment (for lecturers). To empower the lecturers, a certain amount of flexibility is required. Likewise, innovation to the pedagogy, assessment or communication to the students are highly encouraged. As with most things in life, one must be held accountable for the action one takes. In this instance, lecturers are fully responsible for the method of online teaching and assessment that they adopt for their classes.

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[13] Pedagogy is the method and practice of rules and principles that guide effective teaching (Pritchard & Woollard, 2010). It is formed by an educators' teaching beliefs and concerns the interplay between culture and different ways to learn.

Here I would like to share my experience on how I dealt with online classes for the first time without prior knowledge and training, the mistakes that I encountered and how I learnt from them. For me, this is an important step to "humanize" my delivery in an online teaching and learning environment. After all, *we are in the same storm, but we are not in the same boat*. This saying has become popular in light of the pandemic and resonates so much to me as some students may find it extremely difficult to cope with their online classes.

Taking on the Self-Empowerment Challenge

When the university announced that we were to begin an emergency remote teaching and learning (ERTL) after the mid-semester break during the first Movement Control Order (MCO) in March 2020, honestly, I was quite terrified. The semester only started for a month and a half, and the students did not get a chance to know me better yet. Not only that, like most lecturers, I have never taught anyone online or remotely before. Luckily, the students have already chosen their group members so class assessments could be maintained.

During that two-week break, I decided to take on the self-empowerment challenge. First, I conducted a simple poll among my students and asked for their preference on how they would like me to conduct our remote, or online, classes. The options were (i) have synchronous Zoom or Google Meet sessions during class time, (ii) have lecture videos posted on Google Classroom, (iii) have lecture videos posted on YouTube, without them having to log on to Google Classroom or (iv) create a Telegram channel where I can upload slides and notes (this may benefit those with low internet bandwidth).

The result of the poll is shown in Figure 1 below. About 66% of my students who responded preferred me to post my video lectures on Google Classroom as I have done it before when I had to attend a workshop and could not replace my class.

Figure 1. Result of simple poll among my students in Semester 2, 2019-2020

Salam everyone. I'm doing a quick survey to see your individual preference on how we could conduct our online lessons when the semester reopens on June 1st, 2020. Thing is, even if the MCO is lifted, mass gatherings are still prohibited for everyone's safety as advised by the Ministry of Health. Given that our class size is huge (>150 students), I'm not about to put anyone at risk. So like it or not, online learning is the way to go for us. But I understand that some of you may have problems assessing the Internet, or have poor internet connection. So, that's why I need your feedback.

97 Turned in	**32** Assigned

|	
Have online classes, using Google Meet/Zoom/Skype during class times	8
Have lecture videos on Google Classroom (like always). You can post questions in the student comment section.	64
Have lecture videos on YouTube. You can post questions in the comment section. (Difference is you don't need to log on to Google Classroom)	12
I create a Telegram channel for our class and upload lecture slides & notes there. You can ask questions in the chat group within the channel (possible for low bandwidth content for anyone with a phone but poor internet connection)	13

As a result of the poll, I followed the class majority and conducted asynchronous sessions throughout the semester. What that involves is me preparing numerous short, pre-recorded video lectures for my students and tried to keep the videos as detailed as possible. I also created a simple class website using Google Sites as a one-stop-center to help my students in different courses get all their class materials such as lecture notes, PowerPoint slides, eBooks and weekly planner under the ERTL directive. All these changes were communicated to my students via Google Classroom, and I was fortunate to have them respond quite enthusiastically.

Getting Feedback

At the end of the ERTL semester, I conducted my own unofficial Student Feedback Survey (SFS) as there was none given by the university. I did so to gauge my own performance and to get feedback from my students. Close to half (49.6%) of the students responded to the survey and they gave very informative and candid responses. This was possible as their identities were kept anonymous. Generally, 95% of the respondents said they enjoyed their virtual classes but 8% feel that my grading was "somewhat strict". A total of 95% of the respondents also found my video lectures to be helpful.

I also asked them "What did you *like best* about our virtual class last semester?". The results are shown in Figure 2.

Figure 2. Results of a personal SFS with my students in Semester 2, 2019-2020 (Like Best)

4. What did you LIKE BEST about our virtual class last semester? (Tick all that applies)

64 responses
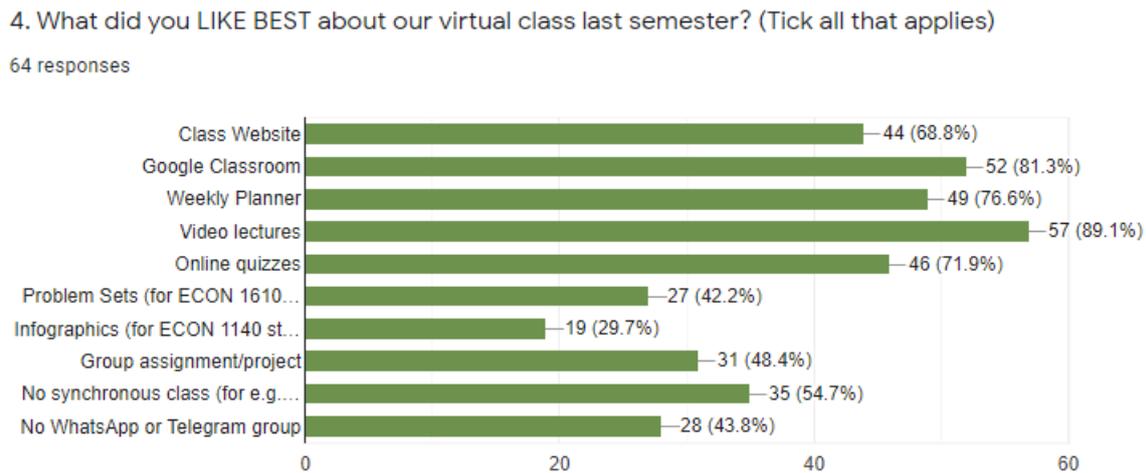
It was a pleasant surprise to discover that majority of those who responded to the survey said that they liked the video lectures the best in our virtual classes (89%), followed by the use of Google Classroom as a platform (81%) and the use of my class weekly planner (77%).

To have a fair evaluation, I also asked "What did you *least enjoy* about our virtual class last semester?". The results are shown in Figure 3 below.

Figure 3. Results of a personal SFS with my students in Semester 2, 2019-2020 (Least Enjoy)

6. What did you LEAST ENJOY about our virtual class last semester? (Tick all that applies)

64 responses

Category	Count
Class Website	6 (9.4%)
Google Classroom	1 (1.6%)
Weekly Planner	4 (6.3%)
Video lectures	1 (1.6%)
Online quizzes	8 (12.5%)
Problem Sets (for ECON 1610...	14 (21.9%)
Infographics (for ECON 1140 st...	14 (21.9%)
Group assignment/project	27 (42.2%)
No synchronous class (for e.g....	8 (12.5%)
No WhatsApp or Telegram group	17 (26.6%)
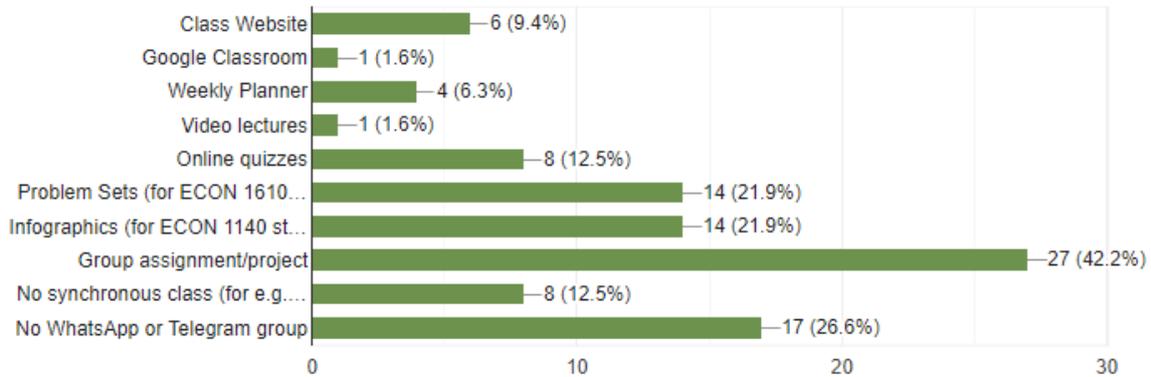
A high percentage (42%) of the respondents did not like the group project assignment due to "free riders" in their groups and they found it difficult to communicate with group members for being at different locations. The second highest respond was "not having a WhatsApp/Telegram group". But this was understandable as the number of respondents mimic my earlier poll in Figure 1. Surprisingly, not that many students felt that a lack of synchronous Zoom meetings was a major issue (only 13%).

Being Flexible and Learning from Experience to Improve Class Deliveries

From the feedback of my first batch of online class students, I took responsibility of the success and failure (to some extent) of my online classes and took actions to improve for the next semester. This is important because accountability is deeply rooted in the concept of *amanah*. Whatever role we play in the university, we need to discharge our responsibilities and duties to the best of our ability, regardless of whether we have prior knowledge on how to do it or not, as that is part of our *amanah* to Allah.

The following semester (Semester 1, 2020-2021), I maintained my short, pre-recorded video lectures, maintained using Google

Classroom as my e-learning platform and maintained the use of my weekly planner as those were the "success" of my online classes. However, I decided to supplement the above with a synchronous Google Meet session once a fortnight with my students. These live sessions are used for class discussions and to answer any Q&A that the students might have. As all my video lectures and other class notes are posted on the class website in advance for the student to obtain, the Google Meet sessions would provide a flipped classroom learning experience for them.

In addition to that, I have also decided to conduct individual assignments instead of group assignments in the new semester as a direct response to the "failure" of my previous online classes. Unfortunately, while this approach is super effective in giving personalized feedback to each student individually, I found myself being physically and mentally drained at the end of the semester for having to grade over 115 students individually for their assignments, quizzes and mini projects. So in the next Semester 2, 2020-2021, I learnt (again) from my mistake and resumed to giving group assignments to my students. However, this second time around, I complemented the group assignments with improved rubric and gave ample reminders for all group members to work together. I also gave a chance for group members to declare their respective contributions so that a fairer allocation of marks can be awarded on the group assignments.

Humanizing Education is to Empathize with Students

The argument *"back in the day when I was a student"* may not necessarily hold true now. For two reasons. One, we are of different generations. Me, for instance, I am a Generation Xer. It is believed that people of my generation are responsible for creating the work/life balance concept. As most of us were born in a time of declining population growth, Generation X generally possess strong technical skills and is more independent than prior generations. My students, however, are mostly Generation Z. According to Ng, E.S.W and

Parry, Emma (2016), Gen Z is the first truly digital and global generation. They are a global and diverse generation, who grew up in a wider mix of backgrounds than other generations. They are confident, very optimistic, imaginative, and think more laterally than other generations. Gen Z have never known a world without computers and mobile phones. Having integrated technology seamlessly into their lives and having used it since a young age; it is almost like the air that they breathe, pervading almost all areas of their lifestyle and relationships.

Two, we are now living in a pandemic (some say, endemic) where online teaching and learning has become the norm. As much as I dislike giving excuses for students' lack of commitment in their assignments or studies, there may be genuine cases where the students are really struggling. Not only in their inability to cope with the workload but struggling to juggle the multitude platforms used by different lecturers. Not to mention the added costs of purchasing internet data if they are not supported by their low-income parents as well as the not-so-conducive environment at home for online classes.

Compared to our time *("back in the day"),* we only had face-to-face meetings or presentations with our lecturers and submit written assignments to them. But students these days, are faced with different online platforms such as Zoom, Google Meet and Microsoft Teams for their live synchronous classes in addition to e-learning platforms like iTa'Leem, Google Classroom and Microsoft Teams to do their tests or quizzes and submit their assignments. On top of that, there may be WhatsApp or Telegram messaging platforms used in their courses for communication purposes. Students would normally register for six to seven courses per semester. They would definitely feel the hecticness and stress of managing these multiple online, e-learning and messaging platforms used in different classes.

Perhaps a standardized form of e-learning platform(s) may be able to lessen the students' burden in facing these multiple platforms. However, imposing such thing on the lecturers may be unfair or inefficient as it may impede the instructors' creativity in handling

their classes. So honestly, I do not have a general solution to this situation. But what I can try to do on a personal level, is to be more flexible with my students' situations. I will try to stick to at most two mediums i.e., Google Classroom and Zoom for my online classes (or maybe switch to Microsoft Teams next year as that is more comprehensive) and will minimize the number of continuous assessments that I give my students, but without sacrificing their quality.

Conclusion

Online classes are not only challenging for instructors but are demanding for students as well. No one is truly prepared for the changes that COVID-19 brought to the education scene. While it may be difficult to please all parties in online teaching and learning, we can try to humanize education by being flexible in our delivery and in the way we conduct our assessments. May Allah bless our efforts in educating our students and may they be honest in learning and strive their best too.

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10 KENMS IBADAH CAMP 2021 RESOLUTIONS

1. To continue sharing knowledge and improvements on humanising education;
2. To strengthen rapport with students through activities;
3. To plan for community engagement as a holistic approach to sustainability;
4. To continue with *Tazkirah* and *Tarbiyyah* of *Qur'an* and *Sunnah*;
5. To continue with the practices taught by Prophet Muhammad SAW that can help to purify our soul;
6. To love, respect, help and remind each other to achieve the IIUM's mission;
7. To observe sincerity in our intention, words and actions for the sake of Allah's Pleasure;
8. To continue acquiring skills, upskilling, and reskilling in enhancing work of *'ibadah* quality;
9. To subscribe to *sejahtera lestari* with *maqasid al shari'ah*, *afiyah*, and *rahmatan lil alamin;*
10. To subscribe to *Khalifah-Amanah-Iqra-Rahmatan lil alamin* (KhAIR) with *Fatonah-Amanah-Siddiq-Tabligh* (FAST) attributes.