

REFLECTIONS ON HUMANIZING EDUCATION
FOR ECONOMICS AND MANAGEMENT
SCIENCES

Editors

Dzuljastri Abdul Razak
Nur Arfifah Abdul Sabian
Ahmad Khaliq
Nur Kamariah Abdul Wahid
Mohamed Aslam Akhbar
Ahasanul Haque
Suhaimi Mhd Sarif
Hafiz-Majdi Ab Rashid
Suharni Maulan
Yusof Ismail

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

'Ibadah Camp

REFLECTIONS ON HUMANIZING
EDUCATION FOR ECONOMICS AND
MANAGEMENT SCIENCES

Editors

Dzuljastri Abdul Razak
Nur Arfifah Abdul Sabian
Ahmad Khaliq
Nur Kamariah Abdul Wahid
Mohamed Aslam Akhbar
Ahasanul Haque
Suhaimi Mhd Sarif
Hafiz-Majdi Ab Rashid
Suharni Maulan
Yusof Ismail

First Print 2021

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical photocopying, recording, or otherwise, without the prior written permission of the publisher.

Perpustakaan Negara Malaysia

Cataloguing-in Publication Data

Reflections on Humanizing Education for Economics and Management

Sciences / Editors Dzuljastri Abdul Razak, Nur Arfifah Abdul Sabian, Ahmad Khaliq, Nur Kamariah Abdul Wahid, Mohamed Aslam Akhbar, Ahasanul Haque, Suhaimi Mhd Sarif, Hafiz-Majdi Ab Rashid, Suharni Maulan, Yusof Ismail.

ISBN: 978-967-2621-92-8

1. Humanities.
 2. *Maqasid* (Islamic law).
 3. Religious life.
 4. Government publications--Malaysia.
 - I. Nur Kamariah Abdul Wahid. II. Mohamed Aslam Akhbar.
 - III. Suhaimi Mhd Sarif. IV. Hafiz-Majdi Ab Rashid.
 - V. Suharni Maulan. VI. Yusof Ismail.
 - VII. Ahmad Khaliq. VIII. Nur Arfifah Abdul Sabian.
 - IX. Dzuljastri Abdul Razak. X. Ahasanul Haque.
- 001.3

Published by

Kulliyyah of Economics and Management Sciences

International Islamic University Malaysia

P.O. Box 10, 50728 Kuala Lumpur, Wilayah Persekutuan (Kuala Lumpur)

MALAYSIA

Tel No: 03 6421 4778

Fax No: 03 6421 4850

Email: gairuzazm@iium.edu.my, dzuljastri@iium.edu.my

Synopsis

This book compiles 15 written expressions of the participants of 2021 KENMS 'Ibadah Camp with the theme "attributes of true believers in the *Qur'an* and *Sunnah*" within the framework of humanizing education with *Maqasid al-Shari'ah*. The attributes of true believers should be rooted in spirituality.

Gairuzazmi contended that humanizing education at the Kulliyyah of Economics and Management Sciences has started with the humanization in the Islamisation of economics and management sciences. Each Islamic value has been incorporated in various disciplines. Mohamed Aslam and Hassanuddeen have incorporated the concept of *zuhd* into the value of responsible consumption in economics, finance and management. Rafikul Islam pointed at managing time with some practical tips.

Ahasanul Haque and Md Atiqur Rahman Sarker argued that the Sejahtera Academic Framework (SAF) has been used to guide humanizing education in marketing and business studies. Rafikul Islam contended that the manifestation of humanising education has been related to embracing priorities. Indeed, Suhaimi, Yusof and Nur Arfifah argued that the "Sejahtera" synonyms have been used in humanizing management studies. More importantly, Muhammad Irwan pointed at the Sejahtera heart and spirituality that derived from *ahadiths*.

Fatimah Noor Rashidah argued that humanizing education as sustainability allows one to act. The argument has been reflected by Nurdianawati Irwani on humanising students with five reflections. In lieu of that, Hamdino argued the role of patience and *tawakkal* in achieving the Sustainable Development Goals (SDGs).

Nur Fariza argued that humanizing education requires a second chance in managing human resources. Marhanum argued that the humanizing education process requires *ibda' binafsi*. Thus, Rafiqa pointed at the practices of *dhikr* in daily life with *ikhlas*.

Suhaimi, Yusof, Dolhadi and Rohaziah argued that humanizing education in Business Ethics was commendable from *Maqasidh al-Shariah*. In fact, humanizing education through *sejahtera* community edible gardens as the immediate application of humanizing education.

TABLE OF CONTENTS

Program Overview	7-8
CHAPTER 1	9-20
Humanisation in the Islamisation of Economics and Management Sciences Gairuzazmi Mat Ghani	
CHAPTER 2	21-28
Consumer Behavior: Incorporating The Concept of <i>Zuhd</i> into an Integrated Value for Responsible Consumption Mohamed Aslam Akbar and Hassanuddeen Abd Aziz	
CHAPTER 3	29-38
Managing Time: Some Practical Tips Rafikul Islam	
CHAPTER 4	39-46
Humanising Education: The Guideline on Sejahtera Academic Framework (SAF) for Well-Being Community Ahasanul Haque and Md Atiqur Rahman Sarker	
CHAPTER 5	47-59
Embracing Prioritization: Why, How and Where? Rafikul Islam	
CHAPTER 6	60-67
Humanizing Management Studies: Reflection of Islam in “Sejahtera” Synonyms Suhaimi Mhd Sarif, Yusof Ismail and Nur Arfifah Abdul Sabian	
CHAPTER 7	68-81
Sejahtera Heart and Spirituality: Lessons from Selected Hadiths Muhammad Irwan Ariffin	
CHAPTER 8	82-85
Sustainability to Oneself to Act Fatimah Noor Rashidah Mohd Sofian	

CHAPTER 9	86-97
Humanising Our Students: 5 Reflections from Us Nurdianawati Irwani Abdullah	
CHAPTER 10	98-101
The Role of Patience and <i>Tawakkal</i> in Achieving the Sustainable Development Goals (SDGs) Hamdino Bin Hamdan	
CHAPTER 11	102-106
To Err is Human but Does Everybody Deserve a Second Chance? Nur Fariza Mustaffa	
CHAPTER 12	107-110
<i>Ibda' Binafsi</i> Marhanum Che Mohd Salleh	
CHAPTER 13	111-116
Self-Reflection -Practices of <i>Dhikr</i> in Daily Life and <i>Ikhlas</i> Rafiq Murdipi	
CHAPTER 14	117-124
Humanizing Education in Islamic Business Ethics from <i>Maqasidh Al-Shariah</i> Suhaimi Mhd Sarif, Yusof Ismail, Dolhadi Zainudin and Rohaziah Yahya	
CHAPTER 15	125-131
Humanizing Education through Sejahtera Community Edible Gardens Suhaimi Mhd Sarif, Yusof Ismail, Dolhadi Zainudin	

PROGRAM OVERVIEW

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 COMMITTEE FOR 'IBADAH CAMP

Chairman

ASSOC. PROF. DR DZULJASTRI ABDUL RAZAK

Secretary

ASST. PROF. DR NUR ARFIFAH ABDUL SABIAN

Asst. Secretary

SR. NURATIKAH NORDIN

Treasurer

ASST. PROF. DR AHMAD KHALIQ

Program coordinator

ASST. PROF. DR KAMARIAH WAHID

ASST. PROF. DR ASLAM AKHBAR

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 12

IBDA' BINAFSI

Marhanum Che Mohd Salleh
Department of Finance
Kulliyyah of Economics and Management Sciences
International Islamic University of Malaysia
Email: marhanum@iium.edu.my

Abstract

short writing is written to remind myself and all readers that if we want to ensure that we and our family will be united in the paradise, we should start with ourselves. Surah At-Thur (52) verse 21 have clearly mentioned “*And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained.*”. Therefore, we should increase our *iman* and *'amal* in order to bring our family members with us in the Paradise.

Keywords: Surah At-Thur Verse 21, Faith, Family Members, *Ibda' Binafsi*

The main discussion of this chapter is centered upon Verse 21 Surah At-Thur as stated below.

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ؕ كُلُّ

أَمْرٍ إِيمًا كَسَبَ رَهِيْنٌ

: “*And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not*

deprive them of anything of their deeds. Every person, for what he earned, is retained."

There are four points mentioned in this verse which are;

1. And those who believed and whose descendants followed them in faith
2. We will join with them their descendants,
3. We will not deprive them of anything of their deeds.
4. Every person, for what he earned, is retained

Based on sharing by Ustazah Solehah Kaswari at her social media page, this verse basically mentioned that Allah will unite the families who are in faith in His paradise, anyone of them is given right to invite their families to be with them in case they were placed at the lower level of the paradise.

As we know there are eight level of the paradise, in this verse, if we were placed in the highest level, Allah will give permission to us to invite our family members to be with us in case they are the believers. In point three, Allah have stressed that this special invitation is nothing to do with their deeds and for sure will not decrease their sins. It is confirmed by the last point in this verse where every person will be judge based on what they have conducted in this world.

This matter is further mentioned in one of the Hadith of Prophet Muhammad (peace be upon him):

عَنْ عَلِيٍّ قَالَ: سَأَلْتُ خَدِيجَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ وَلَدَيْنِ مَاتَا لَهَا فِي الْجَاهِلِيَّةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "هُمَا فِي النَّارِ". فَلَمَّا رَأَى الْكَرَاهَةَ فِي وَجْهِهَا قَالَ: "لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتَهُمَا". قَالَتْ: يَا رَسُولَ اللَّهِ، فَوَلَدِي مِنْكَ. قَالَ: " فِي الْجَنَّةِ". قَالَ: ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ الْمُؤْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ، وَإِنَّ الْمُشْرِكِينَ وَأَوْلَادَهُمْ فِي النَّارِ". ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ}

Abdullah ibn Imam Ahmad said, has told us Us'man ibn Abu Syaibah, has told us Muhammad ibn Fudail, from Muhammad ibn Us'man, from Zazan, from Ali who said that Khadijah once asked the Prophet about two of her children who died during the Jahiliyah period. The Messenger of Allah. said, "Both of them are in hell." But when he saw an unpleasant facial expression on Khadijah R.A.'s face, he said, "If you had seen the position of the two, surely you would be angry with them." Khadijah R.A. asked, "Then what about my children from you?" Rasulullah SAW. said: (They) are in heaven. Then the Messenger of Allah. said: "Indeed, the believers and their children will be in Paradise. And verily the polytheists and their children will be in hell. Then the Prophet. recite the word of Allah SWT.: And those who believe, and whose children and grandchildren follow them in faith. (Ath-Thur: 21), until the end of the verse.

There are two important lessons that we can get from this verse;

1) The blessing of Allah towards children caused by parents' 'amal (good deeds).

As-Sauri has narrated from Amr ibn Murrah, from Sa'id ibn Jubair, from Ibn Abbas who said that Allah really raises the descendants of the believers to be equal to him, even though their deeds are below him so that by being with them with their hearts they become equal.

Al-Aufi has narrated from Ibn Abbas in connection with this verse, that those whose children and grandchildren believe and do deeds of obedience to Me, I will link their descendants with them in Paradise, as well as their little ones.

Then Ibn Abbas read his word: And those who believe, and whose offspring follow them in faith, We associate their offspring with them, and We do not deduct anything from the reward of their deeds (Ath-Thur: 21).

2) The blessing of Allah towards parents that have children who believe (faith).

'told us Yazid, told us Hammad ibn Salamah, from Asim ibn Abun Nujud, from Abu Saleh, from Abu Hurairah r.a. who said that the

Messenger of Allah once said: Verily Allah has indeed raised the rank of the pious servant in heaven, then the servant asked, "My Lord, where did all this come from for me?" Then Allah swt replied, "Thanks to your son's request for forgiveness for you." (Reported by Ahmad and al-Baihaqi from Abu Hurairah)

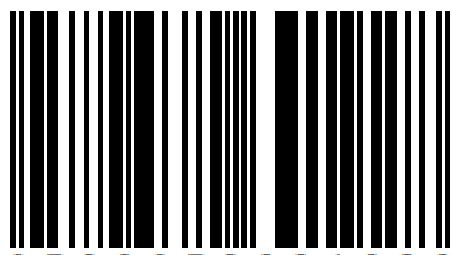
From Abu Hurairah, the Messenger of Allah said, "When a son of Adam dies, his deeds are cut off except for three: good deeds, or beneficial knowledge, or a pious child who prays for him." (Reported by Muslim from Abu Hurairah)

In conclusion, let's start with ourselves to accumulate as much as rewards to be harvested in the Hereafter (*al-yaumul akhirat*) and finally living in His Paradise. Allah has promised that we will be given a special request to invite our family members to stay with us in the high level of Paradise. Do not only hope that our children will help us to enter the Paradise, we are the one that should first be responsible to ensure all our children and families are among the believers and have strong faith to be placed in His Paradise.

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.

ISBN 978-967-2621-92-8



9 7 8 9 6 7 2 6 2 1 9 2 8

Kulliyyah of Economics and Management Sciences
International Islamic University Malaysia
P.O. Box 10, 50728 Kuala Lumpur,
Wilayah Persekutuan (Kuala Lumpur) MALAYSIA
Tel No: +603 6421 4778
Fax No: +603 6421 4850