REFLECTIONS ON HUMANIZING EDUCATION FOR ECONOMICS AND MANAGEMENT SCIENCES

Editors

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INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

'Ibadah Camp

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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.

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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
Treasurer
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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

HUMANISATION IN THE ISLAMISATION OF ECONOMICS AND MANAGEMENT SCIENCES

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Abstract

Teaching and research of mainstream economics and management has been based on neoclassical economics thought. It assumes Homo Economicus, where human being behaves in a self-interested manner to maximise profit and utility. With the assumption, capital owner thinker with appropriate incentive for managers and workers to maximise profit and share price. Islamic economics and management as practised in the Kulliyyah of Economics and Management Sciences has transformed the assumptions and values that are not in accordance with Islamic worldviews. Homo Islamicus that behaves in accordance with Islamic principles and human values, which include justice and cooperation is introduced. These values will drive sustainable development with the internalisation of social cost and benefit in decision making. However, greater efforts are required for the Kulliyyah to be released from the shackle of neoclassical economics.

Keywords: Humanising Education, Islamisation, Economics Curriculum, Management Curriculum

Introduction

The mission of International Islamic University Malaysia (IIUM), with the motto of Garden of Knowledge and Virtue or *Taman Ilmu dan Budi* in Malay, is not only to develop academic excellence, but also to ensure that students are nurtured to be responsible, imbued with good ethics and high moral values or imbued with the virtue of *Budi*.

The University's Educational Goal is to Nurture graduates who are balanced and harmonious (*Insan Sejahtera*) as stipulated in the Falsafah Pendidikan Kebangsaan, crafted on values-based holistic and integrated education for sustainable development. The word *Budi* originated from the Sanskrit word 'buddhi', which means wisdom, understanding or intellect. With the arrival of Islam and the process of Islamisation the word was accepted as part of the Malay vocabulary, and its meaning was extended to cover *akhlaq* and *adab*.

The spectrum of *Budi* includes phrases such as *Budi Bicara*, *Budi Bahasa*, *Budi Pekerti*, *Akal Budi*, and *Hati Budi*. This mission of imbuing the virtues of *Budi* signifies that economics and management curriculum at the University needs to move away from the mainstream neoclassical centric robotic soulless profit and utility maximising paradigm. Indeed, the Kulliyyah of Economics and Management Sciences has championed this approach, albeit greater efforts are needed to instil a more human economics and management curriculum.

Humanising Education at IIUM

The strategic direction of IIUM is Humanising Education through *Maqāṣid ash Sharī'ah* (higher objectives of Islamic Law) and Sustainable Development Goals. This strategic direction is also to propel the Islamisation agenda of the University. IIUM second Rector Abu Hamid Abu Sulayman in *Crisis in the Muslim Mind* define Islamisation of human knowledge as "a plan to reformulate Islamic thought, using as its starting point Islamic beliefs and Islam's

humanitarian, global, and civilizational principles based on tawhid and deputation".

The IIUM strategic direction defines humanising education as education with soul and loaded with values and wisdom. It is about nurturing a person (*Hamba Allah*) first, a professional second. It is an education curriculum that is designed to educate responsible human beings by moving away from the 4 M of Manpower Mind, Machine, Money to focus on the 4 H of Heart, Humanity, High Touch and Humanising. With the aims of achieving the *Maqāṣid ash Sharī'ah* of preserving and promoting the well-being of humanity through the protection, development, sustainment and enhancement of faith (*al-dīn*) human self (*al-nafs*) intellect (*al-'aql*) lineage (*al-nasl*) and wealth (*al-māl*).

Sustainable development Goals (SDGs) are the global agenda that IIUM adopts as the platform to operationalise the IIUM Vision and Missions within the context of *Maqāṣid ash Sharī'ah*. Sustainable development means acknowledging contributions from the past and meeting the needs of the present without compromising the ability of future generations to meet their own needs.

It is expected that the process of humanising education will nurture a balanced person or *Insan Sejahtera* who is the servant of Allah who is physically, emotionally, spiritually, intellectually, environmentally, and socially balanced. Hence, IIUM community will be fully committed to Islamic values and practices, imbued with integrity, *Īmān* (faith) *Akhlāq* and *Taqwā* and fully competent professionally.

The Sejahtera Academic Framework (SAF) provides the framework for the academic programmes and related *bi'ah* (eco-system) to move to and achieve the strategic direction. The SAF is both "old" and "new". It is "old" in the sense that the core values and the vision and mission of the University continue to be its foundation. It is "new" in that it weaves together the current and future major agenda while demanding everyone at all levels to reflect on their roles and responsibilities to move the University into a better future. The SAF

guiding principles is empowerment, flexibility, innovation, and accountability. Where Centre of Studies are free to make decisions pertaining to their programmes, and instructors are given liberty to decide on what is best and how to improve their teaching and learning process.

The liberty means there must be flexibility about choices to both the students and the instructors via curriculum structure, pedagogy, assessment, system, and facilities. Thus, IIUM community is encouraged to be innovative in providing solutions for a better learning experience for all, leading to a better outcome for the students, and a more satisfactory educational experience for both students and instructors. The empowerment, flexibility and innovativeness require accountability, such that all parties will be responsible and are able to justify the decisions made. Accountability will provide an environment where everyone will be able to grow and develop without compromise.

Soul Searching in Economics and Management

Global business scandals such as that of Enron and WorldCom, recurring financial crisis and cases of insider trading have led to multibillion dollar of losses to the common people. Locally, high profile corruption cases handled by Malaysian Anti-Corruption Commission (MACC) involving big businesses has become regular occurrences. These scandals, frauds, and corruption cases question institutions of higher learning especially business schools and economics and management faculties whose claim are to develop business, management, and financial leaders. Many agree that institutions of higher learnings share responsibility for the lapses of judgment and selfishness that turned the economy upside down.

These scandals have triggered much debate and introspection. They question the role of economics and management faculties as agents of change in the context of economics and management education, financial and policy management, and business practice. Have economics and business curriculum done what they are supposed to

do to prevent these crises of values? Economics and management curriculum should nurture leaders especially business and policy makers to uphold their moral responsibility to fulfil their *Amanah* as *Khalifah*.

The role of economics and management faculty is further questioned as several surveys conducted on students showed that studying economics and management discourage cooperation even up to the point that the students are indoctrinated to become selfish. Even though this view has been seriously challenged, that some of the studies are not able to reject the selfishness hypothesis in some experimental studies is of a great concern. Is the curriculum indoctrinating selfishness and the inevitability of capitalism when they are means and ways to transform the current economic system to a new and better economy? Furthermore, these students were exposed to the concept of public goods, free-riders, and negative externalities, and should have understand that non-cooperative behaviours will normally lead to sub-optimal outcomes for the society.

A society must be vigilant on the education of those who are expected to lead the society. It must ensure future leaders have the characters that are needed for fostering a society that the society wish to live in. But if economics and management education preached the unavoidability of the red in tooth and claw of capitalism as depicted by Karl Marx, it is expected its graduate to be self-interested, justifying massive salary to manager who take huge risks with other people's money. The education will result in the race to the bottom in business and economic strategy. As the curriculum emphasized profit and share prices, concepts on sustainability, diversity, and responsibility become mere decoration as corporate social responsibility.

The normal message from the teaching and research in economics and management is that market capitalism is inevitable, and it is oiling the economic system. The dominant general explanation on how a business is managed is that managers and workers are the agents of capital owners. Management is perceived as how capital owner

motivates workers and managers to maximise owner's profit. As workers and managers are assumed self-interested, hence can't be trusted, they must be 'bribed' with cash and stock options to behave in a way that benefits share price. Even though there are many noble causes for the existence of firms, neoclassical perspective has turned business strategy and management into the attempt to maximise share price.

The sciences of finance, economics, statistics, legal techniques, and operations research that dominate economics and management curriculum is what being imagined by a trader in stocks and shares, resting on neoclassical ideas about Homo Economicus. Ethics are considered as market imperfections. Market price is treated as if they are signals from the gods, guiding decision on profit maximisation.

This dominant paradigm treats human as capital, and consumer and firm as demand, supply, and production function. Economic agents that maximise utility and profit are disconnected from the real world. This paradigm has been questioned and has not been able to explain and anticipate many crises and real-world issues. The sophisticate models churned are appreciated for the sake of modelling beauty rather than explaining and forecasting real issues.

Thus, unsatisfied with how economics and management was taught, in June 2000, a group of economics students in Paris circulated a petition calling for reforms to the economics curriculum. The petition states:

> "Most of us have chosen to study economics so as to acquire a deep understanding of the economic phenomena with which the citizens of today are confronted. But the teaching that is offered, that is to say for the most part neoclassical theory or approaches derived from it, does not generally answer this expectation. Indeed, even when the theory legitimately detaches itself from contingencies in the first instance, it rarely carries out the necessary return to the facts. The empirical side (historical facts, functioning of institutions, study of the behaviors and strategies

of the agents . . .) is almost nonexistent. Furthermore, this gap in the teaching, this disregard for concrete realities, poses an enormous problem for those who would like to render themselves useful to economic and social actors".[1]

The students asked instead for a broad spectrum of analytical viewpoints.

"Too often the lectures leave no place for reflection. Out of all the approaches to economic questions that exist, generally only one is presented to us. This approach is supposed to explain everything by means of a purely axiomatic process, as if this were THE economic truth. We do not accept this dogmatism. We want a pluralism of approaches, adapted to the complexity of the objects and to the uncertainty surrounding most of the big questions in economics (unemployment, inequalities, the place of financial markets, the advantages and disadvantages of free-trade, globalization, economic development, etc.)"[2]

The petition started by students in France was followed by other petitions started by students in the UK and the US asking for a more pluralistic approach to the teaching of economics. The report by the Commission on Graduate Education in Economics (COGEE) in the summer of 1988 also agreed that the economics taught in higher education was too divorced from real world questions, "insufficient emphasis given to real-world problems and to empirical applications and policy issues, excessive emphasis on mathematical technique for its own sake, narrowness of content, lack of attention to economic history, and the need for more history of thought and interdisciplinary knowledge".[3]

The dogmatic neoclassical approach even in business ethics has corrupted the mind of many students. Neoclassical economics has

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[1] http://www.paecon.net/PAEtexts/a-e-petition.htm
[2] http://www.paecon.net/HistoryPAE.htm
[3] Hansen (1991) The Education and Training of Economics Doctorates: Major Findings of the Executive Secretary of the American Economic Association's Commission on Graduate Education in Economics

been using an incorrect model of human behaviour that treats managers as selfish maximisers of personal wealth and power. Neoclassical economic theory thus fosters a corporate culture that ignores the personal rewards and social responsibilities associated with managing a modern enterprise and encourages an ethic of materialism in which managers are expected to care only about personal financial reward, and in which such human character virtues as honesty and decency are completely ignored. This type of economics and management approach need to change.

Humanisation in the Islamisation of Economics and Management Sciences

Alternatives to neoclassical economics abound. Not all economic thoughts reduced human being into utility maximising Homo Economicus that are free of social-cultural interactions. Many of these alternatives, such as institutional and ecological economics, moved away from the neoclassical methods and assumptions. Rather than solving for a static equilibrium, these alternatives are more concerned about the dynamics bargaining, and the competitive and non-competitive processes that take place in the market. Yet, these viewpoints are not the mainstream, they are rarely taught except in certain specialised institutions.

Kulliyyah of Economics and Management Sciences does not concentrate on those alternatives. It has however, followed the multi-paradigm approach in its teaching and learning process, where Islamic viewpoints along with certain mainstream neoclassical perspectives are integrated. The Islamic viewpoints does not preach the ephemeral profit and utility maximisation, but they are discussed and assessed. Islamic perspectives are based on the *Quranic* values, unlike the mainstream neoclassical approach which is claimed to be value neutral.

As a discipline, Islamic economics and management is designed not only to study the behaviour of human being in making decision but also to nurture and encourage human behaviour towards achieving the

Maqāṣid ash Sharī'ah. Instead of assuming Homo Economicus, it visions Homo Islamicus, whose characteristics follow Islamic behavioural principles. It studies mean in relation to ends, where the means to achieve the end consider values, principles, morals, and objectives of Islam. Islamic economics and management discuss what is, what ought to be and how to achieve them based on Islamic principles that are humanising such as cooperation, justice, and the University tagline of *Khalifah*, *Amanah, Iqra* and *Rahmatan lil-Alamin*.

In 1984, when the Kulliyyah was established, the contents of Islamic economics and management were almost non-existent given the infant nature of the discipline. Even without proper references, courses on Islamic viewpoints such as Foundation of Islamic Economics were introduced.

The ought to be objectives of human being, firms and government were discussed and assessed rather than being left as unexplained preferences of economic agent. Ultimately, the objective of a Homo Islamicus is to achieve *falah* which is salvation, happiness and well-being in the material world and the hereafter. Important concepts in neoclassical economics such as scarcity, demand and supply which have been discussed by Islamic scholars were integrated and are synced with Islamic views.

In terms of scarcity, Islamic perspectives of economics and management moved away from the concept that resources are scarce, rather Allah has provided enough resources as an *Amanah* for human being to manage as the *Khalifah*. In fact, in *The Affluent Society* John Kenneth Galbraith pointed out that neoclassical economics concerns with scarcity and poverty is out of time and place.

The problem has changed from scarcity to affluence, from poverty to prosperity especially in developed economies. The assumption of scarcity and unlimited wants is realistic for the 18th century, as most of the people had so little, however in developed economies nowadays it is possible to have too much. In fact, one of the SDG is

responsible consumption pointing to over and conspicuous consumption that are taking place in the world especially the developed economies. The distinct basic assumption on the scarcity and abundance of resources is very important as it guides decision on how issues are explained and solved. The assumption that resources are scarce led to policies that weigh on the discovery and addition of more resources and consumption. The assumption that resources are abundance guide policies to ensure the available resources are distributed fairly, from abundance localities to localities that are in need.

In fact, many countries have increased their resources and production through improvement in technologies, but at the same time the process of growth and development introduce new wants and desires. Thus, the wants and desires of human must be kept in check.

Furthermore, it is advertising that reinforced the sense of scarcity, creating unlimited wants, pressuring consumers to demand more. Capitalism intensifies the desire for consumption as it help to increase growth and profit. Satisfying that desire has become the great palliative of capitalist society, the counterfeit reward for working irrational hours. Advertisers proclaim a single message: your soul is to be discovered in your shopping.

In the case of demand, rather than a consumer demanding goods and services without any moral boundary. The goods that are to be demanded from Islamic perspectives are to be not only *halal* but also *toyyib*. The concept of *darrurriyat*, *hajiyyat* and *tahsiniyyat* were introduced in examining consumer demand. Similarly for producers, what goods to be produced and how prices are to be set are discussed from Islamic perspectives. Practices that are not allowed in Islam with regards to price setting are prohibited.

That the higher objective is to seek the blessing of Allah, Homo Islamicus will internalise the social cost of consumption and production, hence consumption and production will be responsible. Even before the SDG words of Responsible Consumption and

Responsible Production are popularised, Islamic economics has indicated that consumption and production must consider social cost to the society and the nature. With the internalisation of the social cost there is no urgent need for the introduction of carbon tax, and trading of carbon quota to solve the negative externalities. Rather than paying to pollute, Islamic economics and management solution is for human being not to pollute.

That consumer should consume responsibly means that rather than students being taught marketing tactics, and to aggressively market goods and services, consumer education is more appropriate so that decision by consumers are with knowledge rather than thru demand that are created by advertising. A responsible consumption will also assist in production that are responsible, as producers react demand from consumers that are responsible.

Islamic economics and management in the Kulliyyah of Economics and Management Sciences has moved away from the capitalistic self-interested view of the economy and human being, it has since its establishment discussed and examined concerns not only of the 'firm' but also the society and the planet. However, more need to be done to transform the economic system to move away from the 'inevitable' capitalist system. Islamic economic and management especially the Kulliyyah must provide a system wide micro-macro model for the economy to be working Islamically. A mere piecemeal approach is not adequate.

Conclusion

The almost 40 years of the Kulliyyah has seen it integrate mainstream economics and management sciences. It transforms the main assumption with regards to the behaviour of human being from being a rational calculated being who care only about utility and profit to a human being who seeks success in both the ephemeral world and the hereafter. It has practiced responsible consumption and production even before the words are popularised by the SDG. Nevertheless, greater efforts are needed to envision and realised an economic

system that is just. From an Islamic sub-economy in the 1970, Islamic economy has grown leap and bound where Islamic finance has been accepted globally and recently Halal economy has taken a foothold in the global market. However, they are still a subset of global capitalist system. There is a need for a systemic change such that Islamic economics is the mainstream, where consumption and production are more responsible, hence negative externalities will be internalised, rather than absorbed unnecessarily by the environment or different types of taxation and pricing system that harm the environment.

CHAPTER 2

CONSUMER BEHAVIOR: INCORPORATING THE CONCEPT OF *ZUHD* INTO AN INTEGRATED VALUE FOR RESPONSIBLE CONSUMPTION

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Abstract

Based on Alfred Marshall's assumptions of microeconomics, consumer behavior and satisfaction focus on maximizing utility. The conventional theories are more mathematical, explaining consumer behavior theory, while Islam emphasizes on moral value, ethics, and limitations in consumption. For example, *zuhd* literally connotes emotional detachment, renunciation, austerity, and self-discipline. Even though a Muslim is permitted to enjoy fully whatever unforbidden pleasure God bestows on him, Islam nevertheless encourages and praises those who restrain luxury in favor of a simple and pious life. *Zuhd* as a restraint is the act of holding back, which refers to keeping something under control, decluttering, simplifying, and minimalist living. The idea of minimization is seen prominent in early Muslim scholar's writings such as al-Shaybani, al-Muhasibi, Ibn Abu Dunya, and al-Ghazali. The current chapter refers to *Ihya ulum al-din* of al-Ghazali for further study and promotes *zuhd,* which is one of the demanded qualities within all Muslim individuals. *Zuhd* is defined as a quality that puts the life of the Hereafter higher than this temporary worldly life.

Keywords: consumption, behavior, *zuhd*, Ghazali, responsibility, sustainability

Background

Consumer behavior is defined as "the behavior that consumers show in buying, utilizing, evaluating and disposing of products, services, experiences or ideas" based on Alfred Marshall's microeconomic models and assumptions. A comparative analysis found that both conventional and Islamic perspectives have different goals in achieving satisfaction, where the conventional perspective only focuses on maximizing utility while Islamic goals focus on fulfilling needs and salvation in *akhirah*.

The conventional theories are more mathematical in explaining the theory of consumer behavior, while Islamic economics emphasizes moral value, ethics, and limitations in consumption. Both perspectives can be used in the daily decision-making process. However, a lack of responsibility in daily consumption leads to meeting the needs of the present with compromising the ability of future generations to meet their own needs.

Many studies related to the conventional consumer and producer behavior have been discussed several decades at length from various aspects, general and in detail. In recent times, significant attention has been given to investigating overproduction, overconsumption, competitive consumption, and socially/environmentally conscious consumption and production practices (FAO, 2019). Meanwhile, Muslim scholars have discussed the knowledge gap by examining Islamic moral values in economic rationalism and consumption i.e., *wasatiyyah*, moderation, and balance in consumption.

This is because the guided rationality, which is based on the sacred revealed knowledge of the Holy Qur'an and the Sunnah of the Prophet, is the key to the difference between consumer/producer behavior in Islamic and conventional economics. Islamic moral values promote shape and posit that human lifestyles should be, at a minimum, to control and withstand instincts' urges. Though natural wealth could be obtained quickly and freely, it cannot be used excessively or outrageously so that it neglects the basic needs and

comforts of life. (MS Hanapi, 2019). Thus, the current study promotes *zuhd,* which is one of the demanded qualities within all Muslim individuals, and it is defined as a quality that puts the life of the Hereafter on the higher point compared to this temporary worldly life.

Most of the literature on *zuhd* describes the concept within the ambit of *tasawwuf* discipline as commonly defined by western authors as Islamic mysticism. However, the holistic role of *zuhd* has not been adequately explored in the context of conscious consumption and production in recent works. *Zuhd* literally connotes emotional detachment, renunciation, austerity, and self-discipline. Even though a Muslim is permitted to enjoy fully whatever unforbidden pleasure God bestows upon him, Islam nevertheless promotes and praises those who restrain luxury in favor of a simple and pious life. *Zuhd* as a restraint is the act of holding back, which refers to keeping something under control, decluttering, simplifying, and minimalist living.

The idea of minimization has widely spread in early Muslim scholar's writings such as al-Shaybani, al-Muhasibi, Ibn Abu Dunya, and al-Ghazali. The concept of *zuhd*, which is based on three *darjat* (stages), three *aqsam* (classes) and six *anwa'* (kinds) of necessary things (food, cloth, house, furniture, spouse, and wealth) as proposed by al-Ghazali in *Ihya ulum al-din*, has the facility to contribute to the new understanding of consumption and production. For instance, when it comes to food, al-Ghazali explained that there are three stages of food in certain houses that will picture the quality of *zuhd* within an individual. First, the food is just to curb hunger in the morning, and nothing left for the evening meal. Second, keeping the food supply for a month or up to forty days. Third, the food supply is allocated for a year. In the case of someone who is keeping the food supply more than the above-stated periods, he can no longer be regarded as *zuhd* in the aspect of food. (Al-Ghazali, 2003).

The *Zuhd* Concept (Minimization and Detachment)

Allah says in al-Quran: "*Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share*". (al-Qur'an, 42:20). Based on the above-stated verse, *zuhd* is one of the demanded qualities within all Muslim individuals.

Furthermore, al-Qushayri (1971) interpreted that Allah will increase within a soul that strives for the better Hereafter by bestowing the obedience towards Him and giving *hidayah* (guidance) cum by these two qualities, individual may receive knowledge and clearer perspective on the essence of this life. Besides, Allah will endow him with rewards, put him closer and save him from the harm of worldly matters and elevate his position next to Allah. Meanwhile, Allah will make his life sufficient and wishes fulfilled for those striving for this life, but they surely miss the rewards for the hereafter life (Adam et al., 2020).

As indicated by al-Ghazali, the quality of *zuhd* is generally related to three elements: fundamentals, essence, and result. The fundamental quality within a soul is knowledge and light that turn to make a heart feel at ease by knowing that the hereafter life is better than this present world. Meanwhile, the essence of *zuhd* is by annihilating the world from a soul towards the obedience to Allah and entail the result of the ability to inculcate the quality of *qana'ah* (a condition where one is satisfied with something or contentment) towards this life by living it solely by to fulfill the basic needs of food, clothes, home and its appliances (Adam et al., 2020).

When it comes to food, al-Ghazali explained that there are three stages of food in certain houses that will picture the quality of *zuhd* within an individual. First, the food is just to curb hunger in the morning, and nothing left for the evening meal. Second, keeping the food supply for a month or up to forty days. Third, the food supply is allocated for a year. In case someone is keeping the food supply more

than the above-stated periods, he can no longer be regarded as *zuhd* in the aspect of food. Similarly clothes, al-Ghazali discussed that it is also depicting the *zuhd* of someone towards this world. First, the clothes are solely used to cover *awrah* as how taught by Shari'ah and to protect them from the hot and cold weather. Second, the clothes used to cover the head is from rough fabric. Third, owning only two pairs of clothes. If anyone owns more than that, hence that individual is no longer seen as *zuhd* towards clothes. (Al-Ghazali, 2003).

Furthermore, there are three stages of a home that had been highlighted by al-Ghazali in portraying an individual that possesses a quality of *zuhd*. The first stage is a group of people who only live in the corner of the mosque as how did by *ahl suffah*. Second, a special place that satisfies the self-needs, such as a rental or bought room. Third, a private room that has only the required space and width. Other than that, al-Ghazali also explained two stages of home appliances in describing the quality *zuhd*. First, as to how owned by Prophet Isa that only had a comb and cup for drink. Second, use the multipurpose tools from the rough material (Adam et al., 2020).

When it comes to the stages of *zuhd* towards this life, al-Ghazali expressed that the first stage is an individual with no tendency and love for this world and not departed from this world for his view says that this current life is just a temporary stop along this life journey. The second stage describes a person who abstains from pleasures of the world, and his heart has no love and tendency to its wealth. This is due to the consciousness of this group that the pleasure of this world and the enjoyment of Hereafter could not be merged in one stage. Third, someone that has a quality of *zuhd* towards this world, but the soul still attached to it. However, at the same time, these individuals try to abstain from the pleasure of this life by concentrating on the daily *ibadah* (worshipping) practices. In this matter, this third group does not belong amongst the members of *zuhd* but merely at a preliminary stage in inculcating the quality of *zuhd* and being called

mutazahhid. (Al-Ghazali, 2003). Figure 2.1 summarizes elements of al-Ghazali's concept of *zuhd* related to consumer behaviour.
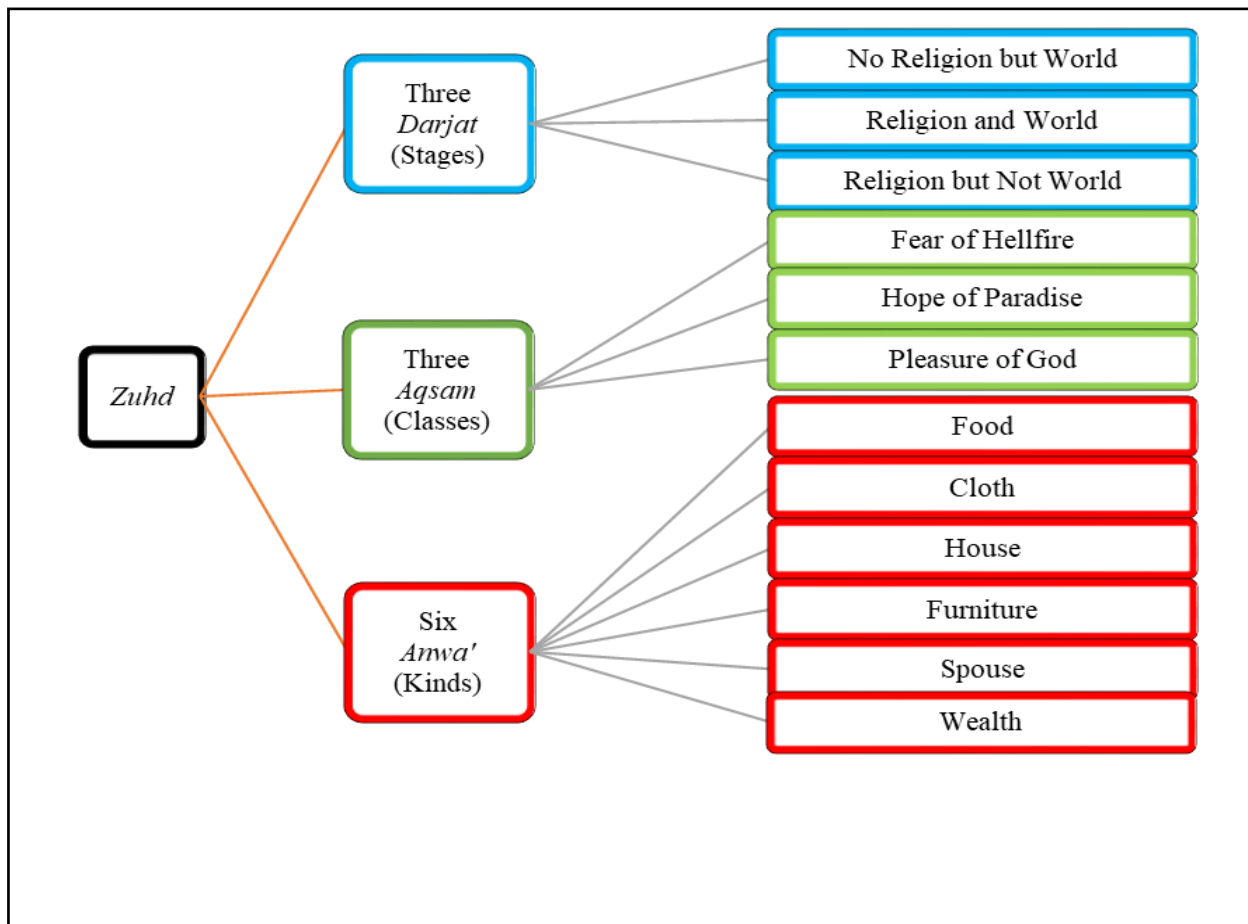
Figure 2.1: Elements of al-Ghazali's Concept of *Zuhd* related to
Consumer Behaviour
(Source: Al-Ghazali (2003)/Author)

After grasping al-Ghazali's concept of *zuhd*, it can be comprehended that the quality of *zuhd* towards this world refers to taking the pleasure and enjoyment of this world solely for satisfying the necessities and convenience in order to live this life. However, this situation does not mean the prohibition to own any wealth or being refused to own it at all until burdening their life and distracting the sustainability from practicing ibadah to Allah. It may create a

worrying situation where all of the *ibadah* is solely considered to get compliments by certain people (Adam et al., 2020).

Conclusion

Based on the brief literature above, there is a need to incorporate the concept of *zuhd* into an integrated value for responsible consumption. To date, no significant attempt has been made focusing on exploring the definition of *zuhd* in a modern context to understand the impact of the concept of *zuhd* on consumption and production; and determining the suitable mechanism in applying the concept of *zuhd* in protecting the environment in the light of Maqasid al-Shariah. Therefore, the future study by the author will attempt to propose an integrated model for sustainability incorporating the concept of *i'tidal* (moderation), *qana'ah* (contentment) and *zuhd* (detachment). A thorough study of the principles related to the concepts must be done in order to contribute to the new understanding of consumption and production, mainly to cater to the unresolved issues of environmental footprints in Malaysia and support the Malaysian government's efforts to achieve and promote sustainable development goals highlighted by the United Nations.

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CHAPTER 3

MANAGING TIME: SOME PRACTICAL TIPS[4]

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Abstract

We get recharged through *'Ibadah* Camp activities every year. *'Ibadah* Camp programme motivates us to follow the imperatives of *Istiqamah*. To remain on the path of *Istiqamah*, we need to manage our time properly. It is a basic responsibility entrusted to all of us. In this essay, I have briefly outlined few ways on how to enhance our time management skills.

Keywords: Time management, *Amanah*, Productivity, Prioritization

Introduction

Every year we embrace *'Ibadah* Camp. The Camp activities enrich our knowledge base, motivate us to better our ibadah and raises our level of *iman*. In the language of quality management, we seek continual improvement in all our mundane activities. We need time to do any our activities. Here comes the urge to manage our time to reap maximum benefits in our life.

It is widely known that time is an *amanah* given to a human being from the Creator Allah (swt). Allah (swt) revealed a complete surah (*Surah Al-Asr*) in the name of time. In a hadith Prophet Muhammad (saw) said that on the Day of Judgement, children of Adam (as) will not be able to step forward, until he/she answers five questions. One

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[4] The initial version of this article appeared in Al-Ameen Mission Newsletter, Kolkata, India in 2017.

of these is how he/she spent his/her lifetime in the world. We do not know how much time has been given to us (i.e. our life time) in the world. Then it goes without any argument that we must utilise our time so that we can be successful in this world as well as hereafter.

In the following, a number of tips are provided that aimed at maximising our productivity and benefits.

Practical Tips

(1)   **Self- motivation:** We do not need to go that far to find out that every great person, regardless of his/her area of achievement had a mission in his/her life. The person has worked very hard to realise this mission. Constant pushing someone may not lead the person achieving excellent results. Motivation must come from within. The motivation of managing one's time is not an exception. Charles Garfield, a noted thinker found one thing common among the world class athletes, who have broken world records or world class business-people who have achieved extraordinary business results, that they share extraordinary reserves of energy and they are passionately committed to a mission.

(2)   **Have a to-do list:** One day can be considered as a unit in our life. If we can effectively pass one day, one week, one month, then probably we are going to succeed in our life. There are possibly so many things that can be done in weeks time. Prepare a list of all the activities for a week. This list is called to-do-list. It can be done manually or using some device such as smart phone.

(3)   **Prioritization:** It is necessary but not sufficient to have a list of activities. This list must be prioritized into three categories:

- Category A: Must do
- Category B: Should do
- Category C: Can do

As it sounds, the tasks in Category A must be done first. It may take one day or few days to complete all these activities. The Category A tasks must be updated constantly. That is, revise category B activities often and see whether time has come to promote some tasks from B to A. Same goes for the promotion of the tasks in Category C to Category B. Note that this is a dynamic process that needs to be done continuously.

(4)   **Planning, Planning, and Planning**: It is not that you only plan for the number of activities, you also need to plan how you will carry out those activities. Alan Lakein said that failing to plan is equivalent to planning to fail.

(5)   **Hardest thing first**: One particular day's to-do list should be prepared in the preceding evening or latest by the morning of the particular day. It is extremely important to spend few minutes to prepare this list. This is essential for time management. This is to ensure that we do not forget to carry out some essential activity in that day. So, when the day begins, we have a list of activities. Which activity should be done first? Some say, well, we should begin the day by doing the most important task. True, but there is another suggestion from experts. According to them, first we should carry out the toughest task (which is also an important one that should be

done in that particular day) in the beginning of the day. The rationale is, once the task is done, we can exhale a sigh of relief. The rest of the tasks can be done one after another more comfortably.

(6) **One task at a time:** While some people may think that multi-tasking increases productivity, but it is not. Multi-tasking may lead to loss of focus and quality of outputs of the tasks may be inferior. Imagine that someone is on phone call and at the same time he is typing a memo. Often, we have experienced this in a typical office environment. How can a person concentrate on talking as well as typing at the same time? There is enough possibility of making mistakes in both cases. Note that it is illegal as well as dangerous to attend phone call while someone is driving. World famous management Guru Peter Drucker said that multitasking requires 20% more time to complete the tasks compared to doing one task at a time. Engage your full energy, have your total concentration in doing one activity, finish it and then start the next one.

(7) **No Procrastination**: Procrastination means postponing some activity which is supposed to be completed. In general, procrastination of activity is considered as bad. If it is repeatedly postponed, the activity may emerge as a nightmare. People postpone it due to a possible reason that the task is difficult or requires a long time to finish. Remember that the task may be difficult but if it is important, it must be done. So, better to do it as soon as possible. Again, if you are repeatedly postponing it, then there is a tip for you which is known as "15 minutes rule". This means that you just start the work and think that, well, I am not going to finish it today, but I will do the work just for 15 minutes. You will see that this is a head start of the work and

very soon you will see there is a good headway in completing the task. The choice is yours whether you want to postpone the work for a long time or just start and do it for 15 minutes. It may happen that the work may take much less time compared to what you originally thought and there is enough possibility that the work will be completed soon.

(8)   **Time wasters**: One of the important things in time management is that we identify our time wasters. This may come in the form of some activities that are "excessive" prefixed, i.e., excessive phone calls, excessive dealings with Facebook or excessive socializing. While some sort of socializing is good and recommended but excessive socializing consumes a lot of time. Another big waster is gossiping or watching television program that are not that educative. It is recommended that you call people one after another on a particular time or you can open your e-mail box and reply e-mail at particular time of a day. This will enforce more control on your ancillary activities.

(9)   **A polite 'No'**: You maybe already overburdened but new things/requests keep on coming. Perhaps you have reached at the time to politely refuse, just saying no. It is better to say no rather than not being able to complete the task in time or worse yet completing the task with inferior quality. This will also enable you to focus more on the tasks at your hand.

(10)   **Delegate tasks often**: This is especially true for managers or administrators. In fact, it is true for many other kinds of people. If you are spending too much of your time on activities which other people should be doing, then possibly you will not get time to do your core activities. But important thing to

remember is that the task needs to be delegated to the right person who has the necessary skills to carry out the task effectively. In management theory, this is considered as some sort of recognition of the person's skills. Delegating task is a good time management tips as by doing so your overall productivity level can reach to a greater height.

(11)   **Important vs. Urgent works**: 34th American President Dwight D. Eisenhower said all the works that are considered as urgent may not deemed to be important. Stephen R. Covey, a celebrated management guru devised a matrix that puts all types of activities into two categories: Important and Urgent. The design of the matrix is the following Table 3.1 to illustrate important and urgent works.

Table 3.1 Important and Urgent Works

	Low Urgency	High
High Importance	Important goals	Critical activities
Low	Distractions	Interruptions

Many times, people are obsessed to carry out urgent works leaving the important ones. However, if the urgent works have low importance, then those may be considered as interrupters. Perhaps we can negotiate about the delayed deadlines of those acts, if that is at all possible. To maximise our productivity and

achieving our life goals, we should be paying more attention to the important tasks. To do this, obviously, first we need to assign the levels of urgency and importance to all our tasks.

(12) **Pacing**: Pacing means to keep buffer time for some activity. For example, if your deadline is 30th of September, you assume that your deadline is say 28th of September and have plan to finish by this time. The extra buffer time of two days will allow you to accommodate any eventuality that may emerge in course of doing the task.

(13) **Use planners:** Use of planners is essential for a person who have to carry out many types of activities. As and when the tasks come, this should be entered at the right date (specifying the time as well) of the planner. However, only important activities are to be entered into the planner. Small-small or petty tasks can come into the to-do list. Do not forget to browse through your planner often.

(14) **Physical organization:** Be wary about cluttered table. This needs to be put in order. The reason is simple. Searching an important document which is on your table but since there are so many things, sometimes it is hard to find it. So, you lose some time and this kind of search might affect the smooth rhythm of workflow. So, arrange the stuff nicely and put on the table in order.

(15) **Make use of your waiting time**: Everybody experiences waiting time: while to catch a train or bus or flight or at a government office. Especially, if you are waiting to get your connecting flight, you may have to wait for a long time, sometimes 7 or 8 hours. Always carry something useful with

you, be it within your smartphone apps or clipping of important newspaper articles or simply may be funny story book. Further, you may know that in some particular day you may have some waiting time, so plan a priori how you are going to utilise this time. Use your waiting time by reading the material that you carry or simply do *zikr* of Allah (swt).

(16)   **Punctuality:** This is one of the great human qualities. Punctuality is the bedrock of time management. How many times you have seen that the meeting or the seminar did not start in time? Remember that when you are supposed to attend a meeting at 10 o'clock, be there at 9.55 am (pacing concept). If you think that you will reach exactly at 10 o'clock, most probably you will be late for few minutes, as we live in an uncertain world; you may get an important phone call or may meet some friend on the way that may make you late. Do not ever think that, ok, the meeting time is 10 o'clock but I know it will not begin before 10.10, so better I reach at 10.10. No, it is wrong to think in that way.

(17)   **Put things in writing**: We listen many things from many people. Put in writing some useful information that is expected to be referred in future. Otherwise, you may forget those, or you have to spend a plenty of time to recover those. So, it will save your time if you develop your habit to put useful information or even new ideas in writing. My friend Professor Thomas Saaty of University of Pittsburgh once said that some night he needs to get up 2-3 times from sleep to put in writing new research ideas that may instantly crop up in his mind even in midnight. This is very true, as his busy mind might forget in the morning what ideas came into his mind in the midnight!

(18)   **Reduce absent-mindedness**: This is easier said than done. This is one of real problems of mine. To certain extent, all of us are absent-minded. In many cases, it happens that we lose inordinate amount of time in looking for stuff which we misplaced. This loss of time can be minimised if we place stuff to its designated location. It is said that we the human beings have our own houses; similarly, everything else has its own house. So, put the stuff in its own 'house' and while searching for it, be in its house. Further, keeping calm and coolness in mind and focusing one work or one thinking at a time, can reduce absent-mindedness.

(19)   **Exercise, good-sleep and healthy diet**: Are these also related to time management? Yes, in a big way. Some of my friends once lamented that we don't have time to do physical exercise, but have enough time to be on hospital bed, unfortunately. Obviously, good sleep and healthy diet are also necessary to keep our brain fresh and body fit. A healthy body is essential to concentrate on our activities so that these activities can be completed at a minimum amount of time and with impeccable quality.

(20)   **Miscellaneous**: Following are some extra tips:
-       Arrive mosque early for *jamah* prayer and pray with full concentration with utmost humility
-       Do not forget to spend your quality time with your family members and visiting sick relatives
-       Minimise watching television
-       Gossiping – absolutely no. That does not mean that you do not need to have leisure time. Rather, to energise yourself, you need to have leisure time but use it prudently

-       Go to bed at a reasonably fixed time of night and get up everyday at the same time in the morning

-       Try to schedule all your phone calls (except emergency ones) at a particular time of a day

-       To avoid disturbance in doing some important work, either switch off or put your mobile phone in silent mode

-       Have a wall-clock in front of you

-       Be flexible so that eventualities can be accommodated in your schedule

-       Spend about 10 minutes at the beginning of your day on what activities from your to-do list you intend to carry out in that day, sequence them and start doing one by one.

Conclusion

In conclusion, managing time is equivalent to managing one's life and a life is a full of activities. It is hoped that the tips discussed in this article can help in carrying out our day-to-day activities so that we can attain our ultimate success in both worlds. However, success does not come overnight; it requires a meticulous plan and its execution with patience, persistence, and perseverance.

CHAPTER 4

HUMANISING EDUCATION: THE GUIDELINE ON SEJAHTERA ACADEMIC FRAMEWORK (SAF) FOR WELL-BEING COMMUNITY

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Abstract

Education is more than studying for examinations and getting ready for employability and satisfying industry needs. Rather, education now a days incorporates 4Ms (Manpower, Mind, Machine and Market). Education with soul and loaded with values and wisdom can nurture the humanising process that makes individual and professional achieve sustainable development goals. Sejahtera in this regard focuses on well-being of community in collaboration with parties for achieving community lifestyle. Sejahtera Academic Framework (SAF) emphasizes that humanising the education system with values of life along with spiritual knowledge brings peace and harmony into the community. These two ensures sustainable life style for a balanced and harmonious relationship among people. Thus,

achieving the wellbeing of the society. This descriptive study focuses on the importance of humanising the education through SAF guidelines.

Keywords: Humanising Education, Sejahtera Academic Framework (SAF), Peace, Harmony and Wellbeing

Introduction

Education is the backbone of every nation. Education has greater impact on community, society and the world as a whole through sustainable development, growth, research and innovation. Every society needs particular philosophy on education for social progress. Government and social institutions can make bigger success on education by promoting certain idealistic goals for the society (Sarif, et. al., 2021, Razak, 2021). Since the world is facing many challenges and changes due to this COVID-19 pandemic, there is a common discussion on fostering democratic citizenship, leadership and character formation, achieving social and national integration, nurturing moral and spiritual values, and building social capital (Razak, 2021, Sanusi, 2021). Rapid changes have already been introduced by the Industrial Revolution 4.0 (IR 4.0) that includes Internet of Things (IOT), Big Data, Artificial Intelligence (AI), Cloud computing, Intelligent Robotics and so on (Moten, 2021). In this context, how we humanise the student's experience in our education system should be a priority objective. This objective may be summarised by 4 Ms (Manpower, Mind, Machine and Market).

Education is more than studying for examinations for ultimate employability and satisfying industry needs. Character formation, competency in leadership, and competency in a profession can be the 3Cs as another priority in this advanced era of technological innovations. For this purpose, International Islamic University Malaysia (IIUM) and other partners have already taken some greater initiatives through setting KPIs for University Lecturers and Administrators (Razak, 2020). This aims in humanising the education

for reforming Muslim mentality and Islamic Revealed knowledge & Human Sciences in positive Manner. It fosters Islamization among the intellectuals, professionals and scholars for integrating the qualities of Faith *(Iman),* Knowledge *(ilm)* and good character *(akhlaq)* in holistic way for the progress of education system and for the progress of Muslim World. Education with soul and loaded with values & wisdom can nurture the humanising process that makes individual and professional to achieve sustainable development goals. There must be the understand of responsible self-hood and it is inescapable as life is a process of making choices, whether for oneself or for others.

Sejahtera on the other hand means leading a meaningful life to unfold inner self (Razak, 2020 and 2021). It refers sustainable lifestyle though adapting values of life along with changing the attitude and behaviour of people. Sejahtera focuses on well-being of community in collaboration with parties for achieving community lifestyle (Razak, 2020; Riswanto, 2015). Sejahtera includes five elements, such as volunteerism, cooperation, community empowerment, knowledge sharing and data. Measuring progress towards the Sustainable Development Goals (SDGs), the journey of Sejahtera plays an important role. Academic institution can introduce the journey of Sejahtera (Peace and Wellbeing) for greater benefits of the community through learning and practice. Therefore, this descriptive study is focusing on the importance of humanising education through Sejahtera academic framework.

Prominence of Sejahtera Education

The term 'Sejahtera' is widely used in Malay and Indonesian language that roughly refers "wellbeing'' or ''prosperity" (Razak, 2020; Riswanto, 2015; Sansui, 2021; Sarif, et. al., 2021). It is way of leading life for peace and harmony. Irrespective of religious beliefs, human beings aspire for peace and harmony in life with themselves and with others. Peaceful and harmonious relationship is needed in every aspect of life. The journey of Sejahtera ensures peace and harmony in the society with safety and security that develops the sense of inner tranquillity, joys of happiness and well-being among

individual (Razak, 2020, Hassan, 2021). Educational institution can play great role in shaping the thought of society as well as the state where people can get the sense of satisfaction. It helps one to lead the life in a peaceful manner. Through Sejahtera Academic Framework (SAF), the core values, vison and mission of the university can be bedrock which has been done for long. At the same way, it weaves together the current and future major agenda while demanding all at both the individual and organisational levels to reflect on roles and responsibilities to move the society into future for peace and harmony.

Besides, the holy Qur'an instructs the human being to live in this planet as Khalifahs (Vicegerent, Successor, Custodian) for developing Amanah (trust) responsibly and truthfully in order to attain goodness-wellbeing (al-ḥasanah) in this life as well as goodness-wellbeing (al-ḥasanah) in the Hereafter (al-Akhirah) (Q. al-Baqarah 2: 201; al-A`rāf 7: 56). These verses underscore the importance of living purposefully on earth, but the Qur'an always reminds that the ultimate objective is in the Hereafter, the life of eternal bliss and everlasting happiness in al-Jannah (Paradise). Thus, living the journey of Sejahtera is important from Islamic view point.

Sejahtera Academic Framework (SAF) Guidelines

Sejahtera Academic Framework (SAF) is future academic direction for humanising the education as well as bringing peace and harmony into the society, which is prioritised by International Islamic University Malaysia (IIUM). It is one of the ways to make positive changes in this world community in humanising education for Rahmatan lil-Alamin. It addresses the changes to stay active and relevant for sustainable and peaceful community life through education system into practice. Sejahtera Academic Framework (SAF) is a consummate framework that encompasses all elements related to the management of academic programmes, institution and more. In this part, the guidelines to follow by the academic institution is highlighted based on four criteria's as in Figure 4.1.
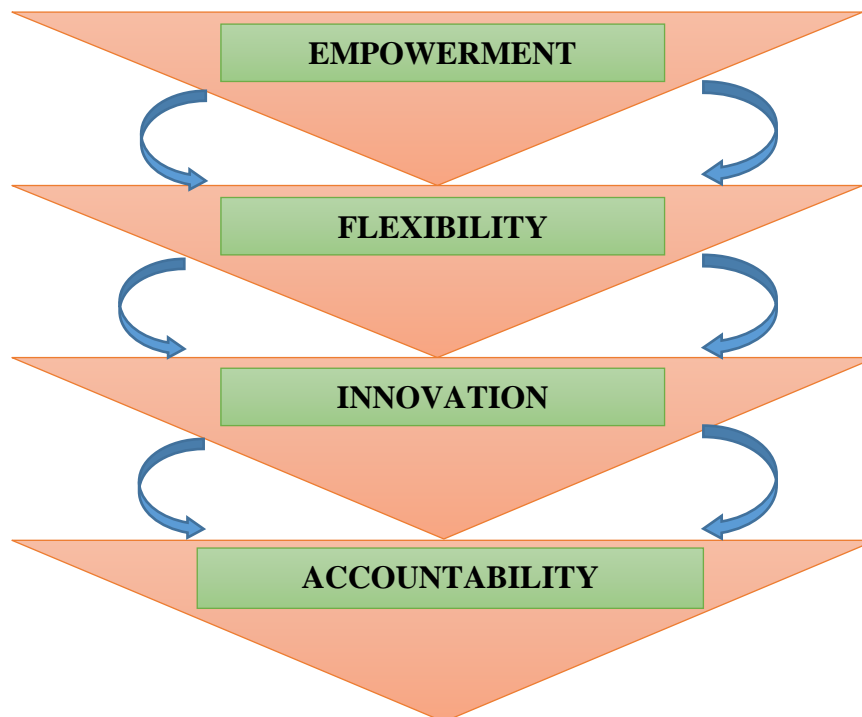
Figure 4. 1: Sejahtera Academic Framework (SAF) Guiding Principles
Source: (Leading for Sejahtera Humanizing Education Book, Razak, 2021)

Empowerment

Sejahtera Academic Framework (SAF) provides guidelines and procedures for empowering various bodies within an academic institution in order to humanise education. The Senate authorises the Centres of Studies (CoS) to make decisions concerning their programmes, and the educators empower the Centres of Studies (CoS) to make decisions in relation to their specific course ((Razak, 2020, Hassan, M. K., 2021). The importance of achieving a balance between local and global markets is emphasised while teaching students about the importance of making society self-reliant. This programme also aims to train students for the role of vicegerent (Khalifa) and to contribute to society by portraying the spirit of Rahmatan lil 'alamin to life.

Flexibility

The Sejahtera Academic Framework (SAF) also allows students and instructors to choose from a variety of programmes based on curriculum structure, pedagogy, assessment, system, and facilities. This helps both the educators and the learners to be dynamic towards the change and sustainable learning. Flexible learning entails more than just presenting a course across numerous technical channels. The ultimate approach is much bigger, and it's best realised by pedagogically combining the advantages of electronic communication with more traditional distribution methods. It can use any combination of these modes when developing a course, depending on a variety of factors such as the availability of certain resources, cost, the level of involvement you want your students to have, and the capacity to meet the learning objectives.

Innovation

The goal of innovation is to give new approaches or solutions for all parties to have a better learning experience, resulting in a better outcome for students and a more satisfying educational experience for both students and instructors (Razak, 2020). Students and instructors are encouraged to research, explore, and use all the tools available to learn something new through innovation in education. Innovation entails a new way of approaching and solving problems. It also benefits education since it forces students to address complicated problems at a higher level of thinking. Translating the knowledge and concept of different taught course for sustainable social growth and innovation worldwide through teaching and practical understanding among the students is one of the key guidelines of Sejahtera Academic Framework (SAF). Innovation and core competency are key components that also incorporate the sustainability, community engagement and environmental consideration.

Accountability

Accountability-Decision Making is defined as the ability to accept responsibility, plan a course of action, and hold oneself accountable for one's actions. The emphasis is on taking action in order to meet goals or criteria. It entails accepting responsibility for the decision-making process as well as the results of those decisions and actions. Sejahtera Academic Framework (SAF) ensures accountability through teaching and practice. Accountability includes being responsible and able to justify decisions made when one has the authority to do so. As a result, good governance in more empowerment, flexibility, and creativity, while ensuring responsibility. It is about offering an environment in which people may grow and develop without compromising their values and beliefs.

Conclusion

The journey of Sejahtera in education can bring balanced and harmonious outcomes for the society. Academic institution individually also plays vital role in nurturing the values across the nation and globe as a whole. Through Sejahtera Academic Framework (SAF), four vital dimensions (such as intellect, physical, emotional and spiritual) can be achieved, which are also the recommended outcomes of the United Nations Educational, Scientific and Cultural Organisation's (UNESCO) Education for Sustainable Development (Razak, 2020). Sejahtera is "beyond prosperity and wellbeing" and it is human-centric. It embraces both "self" and the inner dimensions for a balance and harmonious ways of life by connecting both wealth and faith. Humanising the education through SAF can contribute to bring peace and harmony to the society. That is why empowerment, flexibility, accountability and innovation are guided framework in the journey of Sejahtera. In conclusion, it is recommended that co-existence of values, peace and harmony in a balanced way can make the society more integrated and the wellbeing can be ensured. Humanising the education and following SAF by the educational institutions are essential for nurturing values and bringing peace and harmony into the community for safeguarding and strengthening the relationship among people.

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CHAPTER 5

EMBRACING PRIORITIZATION: WHY, HOW AND WHERE

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Abstract

We all have a fixed amount of time in a day but the list of activities to be carried out in the day is pretty long. So, prioritization of the tasks in the list is an imperative. Further, in any decision making exercise, we have criteria. We realize that, in general, all of these criteria are not of equal importance. Therefore, in order to make a good decision, we have to prioritize these criteria. In fact, we prioritize every day. The objective of this essay is to show how to perform prioritization scientifically using the Analytic Hierarchy Process (AHP). Finally, I have outlined ten areas in a university administration where AHP can be applied to do the task of prioritization.

Keywords: Prioritization, Analytic Hierarchy Process, Decision Making, University Administration

Introduction

This year (2021) Kulliyyah of Economics and Management Sciences organized its Ibadah Camp during 20-23 September. It is compulsory for all staff to attend in this annual event. Usually, in any day we have a list of tasks that we need to carry out. If attendance in Ibadah Camp

is not made compulsory, then it may be possible for some staff that he will not attend. This is not the case that he underestimates attendance in Ibadah Camp, rather in that day he has more urgent work to do. This can happen to anyone on any day. Inherently, we all prioritize our daily activities. Prioritization of tasks, our needs is something natural in our life. Then, what is prioritization? Prioritization is a process through which we assign priorities to a set of tasks or activities. Most urgent task is assigned highest priority; second most important task is assigned second highest priority, and so on.

Why Prioritization?

Why do we need prioritization? Let us discuss something about this. Every year Kulliyyah selects best students for giving away Kulliyyah academic awards. If we consider CGPA as the only criterion, then selection of the best student is a trivial matter, we just select the student who possesses the highest CGPA. But the Kulliyyah administration has kept Extra-curricular activities as another criterion for the award. Here can we consider both the criteria as equally important? Most people will say in the negative. I presume, according to majority of people, CGPA will be given higher weightage, i.e., higher priority. But how much weightage is to be assigned to CGPA and how much to extra-curricular activities? That is an important question which requires answer.

When we apply for promotion, the criteria to be fulfilled are many, e.g., teaching, research, publications, consultancy, etc. We notice that publication has been assigned the highest weightage. In MyRA system, we all know differential (and sometimes controversial!) weightages are assigned to different items. In our life also, we have priority, for example, we may assign highest priority to our children's

education compared to other activities. Mother Teresa sacrificed her life for serving poor people as serving poor people was the highest priority in her life. Some people at some point of time quit their job citing the reason that they want to give more time to their families, so family precedes their job at that juncture of time. The list is endless. In a nutshell, we all assign priority to certain stuff at certain moment.

How to Prioritize?

How do we assign priority? Most of the time we do it holistically, meaning we do some mental arithmetic and we carry out the stuff accordingly. Often this maybe alright, however, there are certain situations, we need to do it in a better way. Why? Let me explain this in the following.

The weighting scheme to the criteria set used in the QS World University Ranking system is the following:

- Academic Reputation (40%)
- Employer Reputation (10%)
- Faculty/Student Ratio (20%)
- Citations per Faculty (20%)
- International Staff Ratio (5%)
- International Student Ratio (5%)

How have these weights been generated? It is important to note that even there is slight variation in the weighting scheme, there could be significant change in the ranking of the universities. In the previously cited best student selection example, the weightage assigned to CGPA is 0.7 (70%) and that for extra-curricular activities 0.3 (30%). But the question is how do we get these percentages? Why not 75% and 35% or 68% and 32%? Obviously, we require some method to do it. Actually, in this regard, we need two ingredients: a method and

inputs. We use the method, then process the inputs and generate the priorities. This is the way we should be carrying out our prioritization tasks, especially when the matter is serious and warrants public justification.

A method that can be applied to do the prioritization is Analytic Hierarchy Process or AHP. The method was developed by Professor Thomas L. Saaty of University of Pittsburgh, USA in 1977. The methodological aspect of AHP has been shown in Figure 5.1, whereas a typical AHP hierarchy is shown in Figure 5.2.

The goal could be prioritization of a set of factors or making a decision involving multiple criteria.

Define the goal of the problem.

Identify the criteria, sub-criteria (if any) and alternatives.

Brainstorming can be very helpful at this stage. Often interviewing experts also deemed necessary.

Constrict the hierarchy of the problem.

This is a tree like diagram that consists of several levels. Usually, goal of the problem lies at the first level. Criteria, sub-criteria, and alternatives are placed at the succeeding levels.

Form pairwise comparison matrices (PCMs) for all the criteria, sub-criteria and alternatives using 1-9 scale.

This can be done using interviews or designing a structured AHP questionnaire.

Obtain priorities of the criteria, sub-criteria and alternatives using AHP software.

Normally, eigenvector method is used to derive the weights. Super decision or Expert choice software is used to derive the weights.

Are C.R. ≤ 0.10 for all the PCMs?

Checking consistency in judgements.

No

Yes

Synthesize the local set of weights to obtain the global weights of the alternatives.

Synthesis is done using Principle of Hierarchical Composition.

Perform sensitivity analysis and report the findings.

Sensitivity analysis is carried out using software and it provides the idea of the extent to which the ranking of the alternatives is stable.
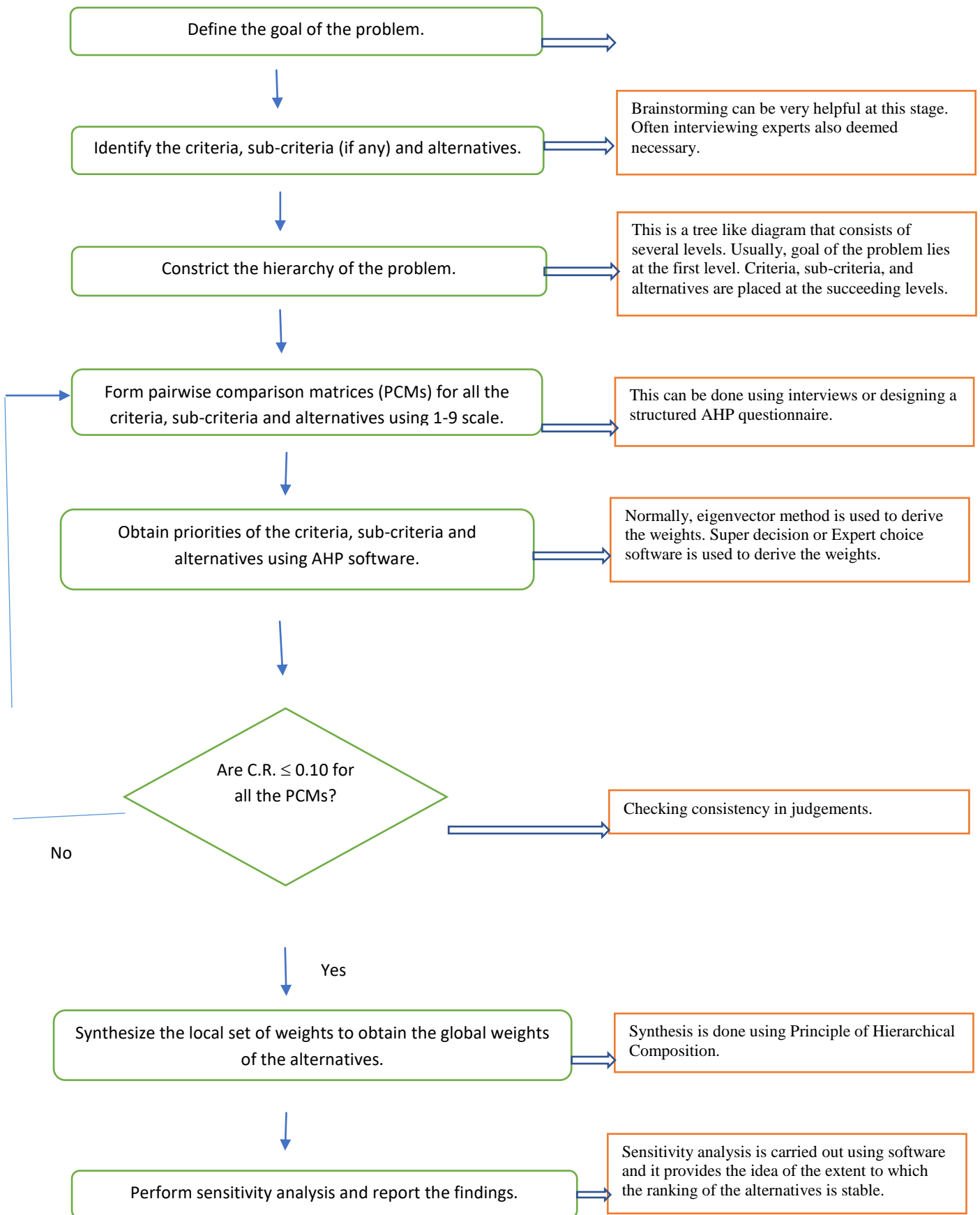
Figure 5.1: Flow chart of Analytic Hierarchy Process (Source: Author)
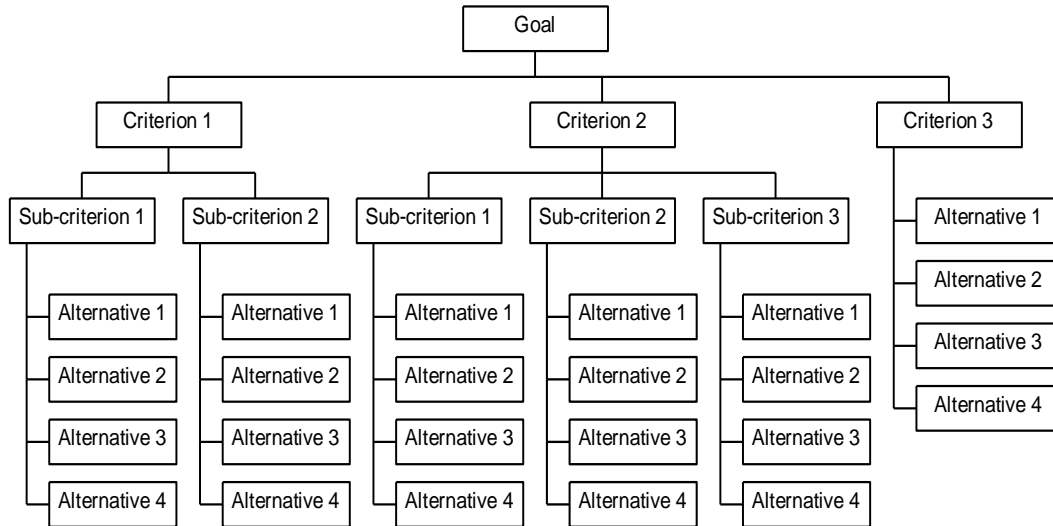
Figure 5.2: General structure of an AHP hierarchy (Source: Author)

Where to Prioritize?

Since its introduction in 1977, AHP has been applied in diverse areas including Business & Management, Engineering, Sociology, Education, Conflict Analysis, Transportation, Environmental Science, Healthcare and so on. The main reason for this wide range of applications of AHP is its inherent simplicity and ability to quantify subjective factors. Note that in a typical recruitment exercise, if we have the criteria qualification, working experience and performance at interviews, then we can complete the exercise comfortably but if we add 'attitude' as an additional criterion, the exercise may turn out to be a complicated one. Any scientific decision requires conversion of subjective factor to an objective measure. AHP has the potential to do this kind of conversion in an elegant way. AHP uses the 1-9 ratio scale to capture dominance of one factor over another. It does not matter whether the factor is objective or subjective. At the end,

evaluation scores on all factors – objective or subjective come as numbers. From there, it is easy to make our decision. Since necessity of prioritization of factors arise in all walks of life and virtually in all fields of study, hence AHP's applications cut across disciplines. The methodology can be learnt quickly by anyone. Possession of a sound mathematical knowledge is not a prerequisite to assimilate the steps of AHP. In the following, I have outlined ten areas in a university administration where AHP can be applied.

In a university setting, prioritization of factors is necessary in many important areas. Please note the following:

i. **Staff Recruitment**: Normally, a candidate's academic qualification, working experience and interview performance are considered as the main criteria for recruitment. Some may argue for including "attitude" of the candidate or any other highly subjective yet important criterion in the selection process. In any case, criteria should be finalized on a consensus basis and then due weightage must be assigned to those criteria, again taking inputs from relevant people. The performance of the candidate can be measured on those criteria using a rating scale (that itself requires prioritization) and then final decision can be made. This is a defensible and scientific way to make recruitment decision, not just in a university, but in any organization.

ii. **Students' Selection**: The process is more or less same as the staff recruitment process described above. The matter should not be done on an ad hoc basis. For example, each year many reputed American and European universities receive hundreds of applications for MBA admission. If it happens to IIUM, then how are we going to select them? As the seats are limited, only deserving candidates should be offered. In fact, the selection can be easily done and in a scientific manner. Firstly, through brainstorming, we need to decide on the criteria of selection. Let

us say that the criteria are CGPA at the Bachelor level, Admission Test Result, Interview Performance, and Letter of Recommendation. Here is the time to assign priorities to these criteria and further process needs to be adopted to measure the performance of the prospective candidates and final selection can be made. Interestingly, the whole selection process can be automated.

iii. **Selection of Staff for Award**: In IIUM *Taqrim Day*, we see many staff are awarded for their outstanding achievements and contributions to the university. Notably, for every award, there is a set of criteria. For example, in 2021 the criteria for 'The Most Promising Academic Award' at IIUM are the following:

- The candidate should be aged under 40 years old on 1st January of the award year.
- The candidate has served as a lecturer at IIUM for at least five (5) years cumulatively in his or her academic career.
- The candidate has contributed expertise in academic/professional at national or international levels within the last five (5) years (including the year of assessment).
- The candidate has received awards or academic accreditation from professional and academic bodies at the national or international level.
- Showcases impact to the community through scholarly activities.
- Demonstrates continuous excellence in the field of expertise

How do we select the candidate ultimately for the award? To my feeling at IIUM, it is done more on holistic manner, without applying a scientific method. It is done more through mutual discussion among the group of selectors. Actually, the matter should be done following more analytic way. Each candidate

must obtain an overall score through an analytic process. Once again, I will say that the crux of the issue is prioritization of the criteria of selection. Note that any kind of selection process consists of four stages: Stage 1: Identification of the criteria on consensus basis. This is usually done using brainstorming involving 5 to 8 relevant people in a meeting room. Stage 2: Prioritization of the criteria, Stage 3: Evaluation of the alternatives with respect to the criteria one by one and obtaining their local weights, and finally Stage 4: Synthesizing the local set of weights and obtaining the global or overall weights of the alternatives. Usually ranking is made on the basis of the overall weights of the alternatives.

iv. **Faculty Promotion**: Promotion exercise is carried out in all types of organizations including universities. Promotion exercise process must be valid and transparent. Usually, an academic staff needs to fulfill a number of criteria in order to get promoted. For example, at IIUM, in order to get promoted from an Associate Professor to the post of a Professor, the candidate needs to fulfill the criteria, *inter alia*, Teaching, Research, Publication, Consultancy and Societal Contribution. Usually, these criteria bear differential weightages. Hence here AHP can be applied to generate a defensible set of weights. These weights need to be determined taking inputs from expert academicians. Next, a candidate's performance on the criteria should be measured in a systematic way. In this case, the absolute measurement process of AHP can be elegantly applied. A number of case studies have been reported elsewhere where AHP has been applied to execute faculty promotion exercise.

v. **Budget Allocation**: At IIUM, the task of budget allocation is done by the Finance Division. Each year the university obtains certain amount of money from the government. Afterwards, it is

the university which needs to allocate budget to various faculties. Since the amount is limited, the allocation is to be done prudently. Here also AHP can help in allocating budget among various faculties in a scientific way. At first weightages of various faculties have to be developed. These weightages usually depend upon the size of the faculty, their need and contribution to the university's vision and mission. Once weights are assigned to the faculties, then allocation of budget is a trivial matter. For example, let us assume that the weights of the five faculties are: Faculty A (0.24), Faculty B (0.13), Faculty C (0.32), Faculty D (0.20), and Faculty E (0.11). Suppose the total budget is RM 1,000,000. Hence the allocation for the five faculties are RM 240,000, RM 130,000, RM 320,000, RM 200,000, and RM 110,000 respectively.

vi. **Research Proposal Evaluation**: Research proposals are invited by research organizations including universities. Ministry of Higher Education (MOHE), Malaysia has a number of research schemes such as FRGS, TRGS, and LRGS. Ministry of Science Technology and Innovation (MOSTI) has also a number of research schemes including Techno Fund. Every year numerous proposals are submitted by researchers. Evaluation of all these proposals is a daunting task. AHP can be of great aid in this regard too. Evaluation criteria are developed by the Ministries and weights are also assigned but it looks like lump sum weights are assigned to the criteria. AHP can be applied to redefine the weights by taking inputs from academicians. What is lacking in the process is defensible assessment of the proposal with respect to those criteria. AHP absolute measurement process suggests dividing each criterion into a number of Ratings or Intensities and these Ratings are also assigned weights. What remains to the assessors is to assign a Rating to a proposal with respect to a criterion. Finally, all these Ratings can be aggregated and overall score can be obtained for each proposal submitted. In the

final stage, the proposals that receive highest overall scores will only be selected. PhD or DBA research proposals also can be similarly evaluated. The process upholds transparency, accountability and guarantees fair selection/evaluation.

vii. **SWOT Analysis:** Strength-Weakness-Opportunity-Threat or SWOT analysis is an integral part of strategic planning for any organization. Figure 5.3 shows an example of SWOT for an anonymous organization.

Figure 5.3: An example of SWOT items

Source: https://www.visual-paradigm.com/guide/strategic-analysis/what-is-swot-analysis/

An organization needs to capitalize its Strengths and Opportunities and at the same time develop strategies to minimize negative effects of Weaknesses and Threats. However, any organization's resources are limited, so the individual items in the SWOT diagram should be prioritized. Once prioritization is made, the organization can capitalize its best strengths and pay attention to the threats which are of maximum concern.

AHP enabled prioritization process for SWOT items can help an organization use its resources that can bring maximum benefits to the organization.

viii. **Performance Measurement of Various Departments:** It is a common exercise to measure performance of various units or departments in an organization. Data Envelopment Analysis (DEA) is a very popular tool in this regard. But one problem with DEA is that it requires quantifiable inputs and outputs. However, not all inputs and outputs can be quantifiable. For example, as an output, a department's contribution to enhance the image of the organization' vision is difficult to quantify. Therefore, AHP can be a suitable method here, especially if the performance measurement system consists of subjective factors. Relative measurement process of AHP can be applied to prioritize the criteria of performance evaluation and absolute measurement process of AHP can be used to rate the departments which will ultimate generate the ranking of the departments.

ix. **Vendor Selection:** At IIUM, we have many vendors, registered with the Finance Division. Vendors are required for maintenance, cleaning services, book suppliers for library and printers for various faculties and divisions. In the past, we have regretted many times upon selection of vendors based upon cost only. Many times we select vendors who can provide services with the lowest cost. But at occasions it has been proved to be a wrong decision. There must be delicate balance between cost, quality and delivery time. Vendor selection is essentially a multiple criteria decision making problem. Priorities need to be assigned to the criteria, vendors should be evaluated based upon the weighted criteria and decision is to be made accordingly.

x. Cost-Benefit Analysis: Cost-benefit analysis is a very well-known method to make certain organizational decisions. Many a times, in a university, we need to sort out the question: whether to sign an MoU or not, whether to hold a conference or not, whether a new branch campus to be opened or not and so on. Resolving this kind of dichotomous questions requires cost-benefit analysis. Note that there could be varieties of benefits and costs and many times these costs and benefits are subjective in nature. Furthermore, these costs and benefits are not all at the same level. That is, some benefit can be superior to other benefits. So is the case for costs. Hence, it requires prioritization of costs and benefits and once prioritization is done, cost-benefits ratios can be calculated for the two alternatives (sometimes more than two alternatives) and the alternative that receives higher ratio is selected.

Conclusion

Humans face task of prioritization in all walks of life. The task of prioritization should be carried out scientifically, especially when we are making an important decision. The Analytic Hierarchy Process (AHP) is a suitable and proven tool for prioritization. In this essay, mainly I have illustrated in a university setting, where AHP can be applied. Due to space limitation, only outlines of the applications are provided.

CHAPTER 6

HUMANIZING MANAGEMENT STUDIES: REFLECTION OF ISLAM IN "SEJAHTERA" SYNONYMS

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Abstract

Bahasa Melayu or Bahasa Malaysia has been enriched with words from other languages from Sanskrit to English to Arabic. Historically being the language among the Malays in the country, and whose majority profess the religion of Islam, a huge amount of Arabic corpus has been incorporated in the Malay language. "Sejahtera" is intimately related with the very fundamental spirit of the faith, i.e., Islam. From this root, outgrows the five pillars of Islam. This concept is not confined within the five pillars of Islam, it also permeates the entire life of a Muslim. This study is set out to accomplish two objectives: firstly, to identify the synonyms of the word "sejahtera" (literally means prosperity, peace, etc.), and the extent of affinity

among the synonyms. Secondly, the study aims to establish some conceptual-spiritual association between the concept of "sejahtera" and select Qur'anic Verses and *Ahadith*. The first objective will be achieved by listing the synonyms, content analyzing the meaning among the synonyms, and assigning standardized themes to the common themes. The second objective will be achieved by matching the meaning of relevant Qur'anic Verses and *Ahadith*. The association or matching process will also reveal the subjectively rated degree of relationship. The rating process will be done by the authors who are competent due to their familiarity with the subject matters, the Bahasa, Islam and the business discipline. Results of the study are expected to argue closely and distantly related synonyms to "sejahtera," the level of association between the word "sejahtera" and Qur'anic Verses and *Ahadith*.

Keywords: Content Analysis, Islam, Language, Malay, *Sejahtera*

The word "sejahtera" has been used in scholarly seminars, social forums, and daily conversation. The greeting "salam sejahtera" and "selamat sejahtera," have been used as an opening greeting (Awang & Suyanto, 2017; Sarif & Zainudin, 2020). Recently, "Mysejahtera" apps in mobile phone is a must for everyone to scan for attendance into any building, venue and event as part of tracking and tracing application for covid-19 infection (Borra, 2020; Hasan, Mohamed & Yusoff, 2020) imposed by the Ministry of Health Malaysia. The same application is used for vaccination registration and administration.

Bahasa Melayu or Bahasa Malaysia [Malay language or Malaysian language] has been enriched with words borrowed or adapted from other languages from Sanskrit to English to Arabic. Historically being the language among the Malays in the country, and whose majority profess the religion of Islam a huge amount of Arabic corpus has been incorporated into the Malay language (Maros & Shaari, 2019). "Sejahtera" is intimately related with the very fundamental spirit of the faith, i.e., Islam. From this root, outgrows the five pillars of Islam. This concept is not confined within the five pillars of Islam, but it permeates the entire life of a Muslim.

This study is set out to accomplish two objectives: firstly, to identify the synonyms of the word "sejahtera" (literally means prosperity, peace, etc.), and the extent of affinity among the synonyms. Secondly, the study aims to establish some conceptual-spiritual association between the concept of "sejahtera" and select Qur'anic Verses and *Ahadith*.

The term "sejahtera" is not new in Malay-Muslims society. Sejahtera has been used widely in the Malay-Muslims society even though the term is not originated from the Malay word (Manjit Kaur, 2019; Maros & Shaari, 2019).

Sejahtera term has been aligned well in other socio-economic aspects (Allwood, 2005). The role of *sejahtera* enables leadership to bring social welfare and happiness (Baharom, 2021). The concept of *sejahtera* has been easily incorporated into Malay-Muslims practices (Ikhsan, 2017; Sidi, 2020; Sukmasari, 2020). No doubt Malay words have various language and cultural influences (Abdullah & Abdullah, 2019). In terms of application, it has been extended to socio-economic dimensions (Hakim, 2019). Islam emphasizes on social welfare (Hamid, 2018).

The socio-economic notion of *sejahtera* with Islamic perspective is apparent in Islamic teachings. The five pillars of Islam, from the declaration of faith (*shahadatain*) to *solat* of five times a day, zakat, fasting in *Ramadan* and *hajj*, have *sejahtera* notion (Mawdudi, 2013; Ramadan, 2017). This is in line with the essence of Islam which teaches about peace. Islam itself is associated with the word *salam*, which means peace (Nar, 1996; Mawdudi, 2013; Ramadan, 2017).

The researchers searched for the meaning of "sejahtera" from Kamus Dewan 4th edition and MyKamus (online dictionary).

Sejahtera is related to "peace (aman) and prosperity (makmur)," easy (senang) and tranquil (tenteram)," "protected from disaster" ("*aman*

dan makmur, senang dan tenteram, terpelihara daripada bencana (kesusahan, gangguan dan lain-lain)."

The Malay Muslims greet others with "selamat sejahtera." "Menyejahterakan" means "menjadikan sejahtera, mengamankan, menyelamatkan. In our prayers (*doa*), we say "Ya Tuhan-ku, sejahterakanlah Laksamana itu." Sometimes we used "kesejahteraan keselamatan," "kesenangan hidup," "kesentosaan," "ketenteraman,". Often people assert: "manusia mesti bekerja keras untuk mendapatkan sejahtera di dunia dan di akhirat."

Sejahtera in Bahasa Melayu is an adjective. Two dictionaries, i.e., Kamus Dewan 4th edition and online MyKamus show a high frequency of synonyms for sejahtera, i.e., "makmur," and "aman." Other synonyms are "senang," "tenteram," "terpelihara," "mewah," "cerah", "damai," "bahagia," and "jernih." Table 1 summarizes the terms generated from Kamus Dewan and MyKamus.

Table 1: Terms from Kamus Dewan and MyKamus

Kamus Dewam 4th edition	MyKamus	Similarities
Aman (peace)	Makmur (prosperity)	Makmur (prosperity)
Makmur (prosperity)	Mewah (luxury)	Aman (peace)
Senang (easy)	Cerah (bright light)	
Tenteram (tranquil)	Damai (tranquil)	
Terpelihara (protected)	Aman (peace)	
	Bahagia (happy)	
	Jernih (crystal clear)	

In *zakat*, *sejahtera* is obtained after paying the *zakat*. The *sejahtera* is obtained after purification of soul and wealth. According to Sarif & Zainudin (2020), *sejahtera* denotes adherence, discipline, purification of soul and wealth. Even in the absence of *zakat*, all businesses are required to pay business taxation. *Zakat* generates *sejahtera* and *barakah* in the business activities. Thus, the presence of *sejahtera* in

the management of business entities, facilitates the management and leadership to gain sustainability in leadership and business continuity.

Conclusion

This study is set out to accomplish two objectives: firstly, to identify the synonyms of the word "sejahtera" (literally means prosperity, peace, etc.), and the extent of affinity among the synonyms. Secondly, the study aims to establish some conceptual-spiritual association between the concept of "sejahtera" and select Qur'anic Verses and Ahadith. The first objective has been achieved by listing the synonyms, content analyzing the meaning among the synonyms, and assigning standardized themes to the common themes. The second objective has also been achieved by matching the meaning of relevant Qur'anic Verses and *Ahadith*. The association or matching process has shown some subjectively rated degree of relationship. The rating process will be done by the authors who are competent later due to their familiarity with the subject matters, the Bahasa, Islam and the business discipline. Results of the study are expected to reconcile closely and distantly related synonyms to "sejahtera," the level of association between the word "sejahtera" and Qur'anic Verses and *Ahadith*.

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CHAPTER 7

SEJAHTERA HEART AND SPIRITUALITY: LESSONS FROM SELECTED HADITHS

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Abstract

This reflection chapter aims to provide some insights into the spiritual aspects of a sejahtera heart. Since spirituality is beyond the reach of human mind, we must depend on the information provided in the revelation (*wahy*). The heart plays a central role in the spiritual dimension of human life. Four *Hadiths* with three themes have been selected to construct a general understanding on the spiritual functions of the heart. Firstly, the heart plays the role of the decision-maker that affects the whole body and behavior of human. Secondly, the heart naturally feels at peace when the choice is right but feels uncomfortable when the choice is wrong. Thirdly, a sound heart has the ability to provide the right advice to human. The article concludes by proposing that the strengthening of the spiritual aspects of the heart will create a strong inner control system within every individual. The University must strive towards creating a conducive ecosystem for the sound heart to reach its full potential. This will have a long-lasting effect in our effort to produce holistic staff and students than any external monitoring system.

Keywords: Spirituality, Heart, Behavior, Fitrah, Moral

Introduction

Spirituality originates from the Latin term 'spiritus' which means breath or life, while its derivation 'spiritulis' means a person of the spirit (Hill et al., 2000). Technically, spirituality has been described as "the recognition of a feeling or sense or belief that there is something greater than myself, something more to being human than sensory experience, and that the greater whole of which we are part is cosmic or divine in nature" (Spencer, 2012). Spirituality refers to a subjective phomenon that is personalized and naturally occuring when a person tries to approach and connect with a higher power or purpose (Joseph et al., 2017). It involves a constant exploration of new things in a dynamic reality, which includes the knowledge about the broader meaning of life and the ultimate boundaries of existence (Bożek, Nowak and Blukacz, 2020).

However, it is important to note that spirituality is a complex phenomenon that is multidimensional in nature. Any attempt to insist on a single definition for spirituality will probably reflect a limited perspective or interest (Hill et al., 2000). To make it short, we can generally conclude that spirituality is the broad concept of a belief in something greater that is beyond the self that connects all beings to each other and to the universe itself. This belief proposes that there is more to life above and beyond what people experience on a sensory and physical level (Scott, 2020).

Spirituality and the Unseen World

Since spirituality is beyond the sensory and physical dimension of human life, we have to acknowledge the existence of the unseen domain in our universe. Allah says in Al-Quran:

ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ (2) ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ (3)

This is the Book about which there is no doubt, a guidance for those conscious of Allah - Who believe in the unseen, establish prayer, and spend out of what We have provided for them. [Al-Baqarah, 2:2-3].

From this verse, we know that among the most important characteristics of people who are concious of Allah is to believe in the unseen world. The domain of the unseen world includes the spiritual dimension, which cannot be seen by the naked eyes. The spiritual dimension is also beyond the reach of human mind. As Muslims, our knowledge of the spiritual dimension depends on revelations by Allah. There is no way for any human being to use their own faculties and reasoning to understand the truth about the spiritual dimension since human capabilities are limited. Instead of finding the truth, one can easily lost in the myriads of unknowns and goes astray from the truth. Allah says in Al-Quran:

وَيَسْأَلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا (85)

And they ask you, [O Muḥammad], about the soul. Say, "The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little." [Al-Isra, 17:85].

In a hadith narrated by Al-Bukhari (2002), Abdullah ibn Mas'ud (may Allah be pleased with him) was walking with the Prophet (peace be upon him) when some Jews asked him about the spirit. According to Abdullah ibn Mas'ud, the Prophet kept quiet and did not gave them an answer because he was receiving revelation on the matter. From this verse, we have been informed that the spirit one of the things which the knowledge about it is with Allah. There is no way for us to understand its real nature except based on the information relayed in Al-Quran and authentic hadith. According to Al-Suhaili, information about the spirit cannot be acquired through natural observation or philosophical arguments (Ibn Kathir, 2000). Ibn Kathir (2000) concludes the meaning of this verse by stating that the spirit is the origin and essence of life, while life consists of the spirit and its connection to the body. This shows the importance of spiritual dimension in the life of human. Death is the event when the spirit leaves the body, and human becomes lifeless. Since spirit is the essence of life, it is important to protect and enhance the spiritual aspects of human being.

In the famous hadith of Jibrail as recorded in Sahih Muslim, when asked about ihsan, the the Prophet (peace be upon him) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." Among the major lessons of this hadith is for human being to be aware that Allah is always with him. Whatever that he is doing, his mind must be fully alert, as if that he is watching Allah or that Allah is watching him. This requires human to develop a strong spiritual bond with Allah. He will take his strong inner faith in his heart and prove it in both his deeds and actions which are borne out of his awareness of Allah. Furthermore, if human is able to heed this advice, he will dedicate all his efforts towards the perfection of his behavior since he is fully aware that Allah is with him all the time. This action fits the other conceptual definition of ihsan, which refers to full dedication when performing something. Therefore, spirituality in Islam is not limited to the recognition of the existence of in the heart of an individual, but it must translate into efforts towards the perfection of deeds and actions that are borne from those convictions in the heart.

Spirituality and a Sejahtera Heart

The heart plays the most important role in the spiritual aspects of human life. Since human reason is limited, we have no choice but to rely on revelation to understand the spiritual dimension. Four hadiths that describe the spiritual aspects of the heart have been selected to understand the heart's role in the spiritual dimension of human. The four hadiths have been arranged into three common themes. These roles can be used to construct concepts of a sejahtera heart.

The Heart is the King

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ "الْحَلاَلُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لاَ يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَاعٍ يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ. أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلاَ إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلاَ وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلاَ وَهِيَ الْقَلْبُ ".

Narrated Al-Nu'man ibn Bashir (may Allah be pleased with him), I heard the Messenger of Allah (peace be upon him) saying, "Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart." [Al-Bukhari].

A good heart will be full with both love and fear of Allah. It has the ability to influence the whole body to perform good deeds and to avoid bad deeds. Such a person will also avoid from indulging in doubtful matters that are not clear out of fear from committing things which are prohibited by Allah.

A corrupted heart will influence the whole body to listen and follow human desire even if that means going against Allah. Such actions include those which are clearly prohibited by Allah and doubtful matters which are not clear. The heart will no longer play its role as a reminder to human to think rationally and wisely before taking any actions.

According to Ibn Rajab (2004), this is why some people say that the heart is the king, while the remaining limbs are it's soldiers who are obedient to it, always ready to carry it's commands, and will never disagree with it. The status of human action corresponds to the status of the heart.

It is important to note that only a good heart that will be beneficial to human. Allah says in Al-Quran:

يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ (88) إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيم (89)

The Day when there will not benefit [anyone] wealth or children, but only one who comes to Allah with a sound heart. [Al-Shuara, 26-88-89].

There are several opinions among the scholars regarding the definition of "قلب سليم". To simplify the discussion, we shall stick with the translation "sound heart" as used in Saheeh International (2004). According to Ibn Qayyim Al-Jauziyyah (2003), a sound heart is free from any desires opposite the commands and prohibitions of Allah. This includes doubtful matters which cannot be determined clearly. Such a pure heart will make the person safe from making any associations with Allah in worship, and safe from referring to other than the Messenger of Allah (peace be upon him) for judgments. Such a firm belief in the sound heart will make the person to dedicate his love, fear, hope, trust, salvation, humbleness, in Allah and no one else. The sound heart will be strong enough to make the person to be constantly seeking the pleasure of Allah and distance himself from the wrath of Allah in any possible way.

A good heart must feel at peace and full of tranquility when performing the commands of Allah and avoiding His prohibitions. Whenever a Muslim is being presented with these commands and prohibitions, he will gladly adhere to them and. In other words, the situation is as if that the Muslim can easily mold his emotions and actions to fit perfectly the shapes determined by Allah.

The Heart is Peaceful with Righteousness but Uneasy with Wrongfulness

عَنْ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللهُ عَنْهُ عَنْ النَّبِيِّ ﷺ قَالَ: "الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِك، وَكَرِهْت أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ" رَوَاهُ مُسْلِمٌ [رَوَاهُ مُسْلِمٌ]. وَعَنْ وَابِصَةَ بْنِ مَعْبَدٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْت رَسُولَ اللهِ ﷺ فَقَالَ: "جِئْتَ تَسْأَلُ عَنْ الْبِرِّ؟ قُلْت: نَعَمْ. فَقَالَ: استفت قَلبك، الْبِرُّ مَا اطْمَأَنَّتْ إِلَيْهِ النَّفْسُ، وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاك النَّاسُ وَأَفْتَوْك". حَدِيثٌ حَسَنٌ، رَوَيْنَاهُ فِي مُسْنَدَي الْإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ وَالدَّارِمِيّ بِإِسْنَادٍ حَسَن.

On the authority of Al-Nawas ibn Sam'an (may Allah be pleased with him), that the Prophet (peace be upon him) said: "Righteousness is in

good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about. [Muslim]. On the authority of Wabisah ibn Ma'bad (may Allah be pleased with him) who said: I came to the Messenger of Allah (peace be upon him) and he said, "You have come to ask about righteousness." I said, "Yes." He said, "Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour]." A good hadeeth transmitted from the musnads of the two imams, Ahmad ibn Hanbal and Al-Darimi, with a good chain of authorities.

Al-Nawawi (2009) combined these two hadiths in hadith number 27 in his forty-hadith collection. These two hadiths indicate that righteousness is not limited to actions and behaviors, but it also includes the inner self that should be in a good state (Ibn Rajab, 2004). It is important to recognize that among the primary roles of the heart is to differentiate between right and wrong. This is the natural disposition endowed by Allah to humans when they were created. In order for the heart to be able to perform this role effectively, it must be purified continuously and protected from corruptions.

It is important to note that the command to consult the heart to distinguish right from wrong is only applicable in situations that are not clear. This is in line with the previous hadith on doubtful matters. If the evidence is strong and clear, a sound heart will comfortably accept and obey. If there is no clear evidence to decide on the matters, then one should consult the heart if the heart is sound. If the heart is not sound, the person may be inclined towards evil rather than good.

Based on the hadith, there are two methods to identify wrong from right. Firstly, it wavers the soul. This is because the sins from the wrong action will affect the heart adversely. The sins committed will damage the heart, make it denser and tighter, create anxiety and disorder (Ibn Rajab, 2004). When this happens, the heart will not be comfortable. Such an unpleasant experience serves as a warning to the

heart to avoid going through the same suffering in the future. Secondly, a wrong thing is something that we hate if people find it in us. In a society where the people are with sound hearts, they will never condone a wrong thing. Instead, they will reject and condemn it. From the second hadith, if the majority favors the wrong thing, an individual with a sound heart will still be able to feel that it is wrong. The natural disposition of a sound heart will not simply accept majority opinions.

Disposition towards Allah in the Heart

عَنْ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيّ رضي الله عنه ، عَنْ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : "ضَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا ، وَعَلَى جَنْبَتَيْ الصِّرَاطِ سُورَانِ ، فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ ، وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ ، وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ : أَيُّهَا النَّاسُ ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تتعوجوا ، وَدَاعٍ يَدْعُو مِنْ جَوْفِ الصِّرَاطِ ، فَإِذَا أَرَادَ يَفْتَحُ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ : وَيْحَكَ ؛ لَا تَفْتَحْهُ ، فَإِنَّكَ إِنْ تَفْتَحْهُ تَلِجْهُ! وَالصِّرَاطُ الْإِسْلَامُ وَالسُّورَانِ حُدُودُ اللهِ تَعَالَى وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللهِ تَعَالَى وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللهِ عَزَّ وَجَلَّ وَالدَّاعِي فَوْقَ الصِّرَاطِ وَاعِظُ اللهِ فِي قَلْبِ كُلِّ مُسْلِمٍ." رواه الإمام أحمد وصححه الألباني في ظلال الجنة.

From Al-Nawwas ibn Sam'an Al-Ansari (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said: "Allah gave a parable of the Straight Path, along both sides of the path are walls, on the walls there are doors that are opened, on each door is a curtain hanging down. On the entrance to the path, there is a caller who says: "O people! Enter and follow the path, all of you, and do not enter any irregular course." Then there is a caller from above throughout the path such that whenever someone tries to open any of the doors it will say, "Woe to you, do not open it! If you open it, you will enter through it." The path is Islam, the walls are the limits set by Allah, the open doors are things that Allah has forbidden. The caller at the entrance of the path is the Book of Allah, while the caller from above the path is the disposition towards Allah in the heart of every Muslim." [Musnad Ahmad, sahih according to Al-Albani].

The term 'وَاعِظُ اللهِ' can be interpreted as the natural disposition towards Allah in the heart of every Muslim. It refers to the instinct

and conscience that Allah puts in the heart of every Muslim that is able to advise him to remain steadfast on the Straight Path and stop him from committing any prohibited action. Such a safe and sound heart will be able to play its role as an 'advisor of Allah' to human effectively. Whenever the person listens to the messages in Al-Quran, he will accept and obey the messages wholeheartedly and comfortably.

A heart that cannot play its role as an advisor of Allah to human can be referred as a heart that is alive but is sick. There are two forces in a sick heart that work in the opposite directions. From one corner is the positive force that calls the heart to things that are able to make it spiritually healthy and strong; while form the other corner is the negative force that calls the heart towards its spiritual destruction and damage. Depending on which force is stronger, a sick heart can either be safe and sound, or dead and harsh (Ibn Qayyim Al-Jauziyyah, 2003). Hudhaifah ibn Al-Yaman (may Allah be pleased with him) refers to the two opposing forces in the heart as the force of faith and the force of hypocrisy, and status of the heart depends on the stronger force (Ibn Abi Syaibah, 2000). The classification of the heart into safe and sound, dead and harsh, and sick, is derived from the following verses:

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَـٰنُ فِىٓ أُمْنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَـٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَـٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ (52) لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَـٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ ٱلظَّـٰلِمِينَ لَفِى شِقَاقٍ بَعِيدٍ (53) وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ ۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ (54)

And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise. [That is] so He may make what Satan throws in [i.e., asserts] a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension. And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it.

And indeed is Allah the Guide of those who have believed to a straight path. [Al-Hajj, 22:52-54].

From the verse above, Allah has explained three types of heart; where two of them: harsh and sick, are under trials; while only one heart, which belongs to the believer, is successful and victorious.

A heart that is sick will be spiritually dead if the negative forces are stronger. As a result, the heart will be wrapped and covered from knowing and accepting the truth. Allah narrates the reply given by the Jews when asked why they rejected the message brought by many messengers previously:

(وَقَالُواْ قُلُوبُنَا غُلْفٌ ۚ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ (88

And they said, "Our hearts are wrapped." But [in fact], Allah has cursed them for their disbelief, so little is it that they believe. [Al-Baqarah, 2:88].

A heart that is wrapped will be concealed from understanding and distinguishing between good and evil, just like a sword that is sheathed as narrated by some linguists (Al-Qurtubi, 2011). The similarity between a sheathed sword and a wrapped heart is that both cannot perform their original purposes. A sheathed sword cannot cut just like a wrapped heart cannot perform its main role to understand and differentiate between good and evil. If this happens, the heart will no longer be able to play an effective role to provide the correct advice to the mind. The sick heart has been overwhelmed by the negative elements and locked such that it will not respond to the messages in Al-Quran. Allah says:

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ (24)

Then do they not reflect upon the Qur'ān, or are there locks upon [their] hearts? [Muhammad, 47:24]

If we refer to the previous hadith of Al-Nawwas, a heart that has been locked will not only loose its ability to provide the right advice, but it will also be unable to understand Al-Quran.

Based on the discussion above, we may use the term sejahtera heart to refer to a sound heart that is calm when committing good deeds and feels discomfort when confronted with evil deeds. It should be able to play its role effectively as an advisor of Allah to human by giving the right advice all the time. A sejahtera heart will be able to influence human to behave according to the Law of Allah. As a result, the human will be sejahtera in this world and in the Hereafter.

Conclusion

The first step to raise spirituality and spiritual values is to strengthen the heart such that it can continue to play its roles effectively. In the spiritual dimension, the heart plays a very important role to distinguish between good and evil. Consequently, the heart will then influence the whole body to act upon the decision that it has taken. A person who submits to Allah will be inclined towards good, but this positive biasedness must be developed further and protected from corruptions.

At the University level, it is important to create an environment that is conducive towards strengthening the natural disposition in the heart of every staff and students such that they will always be inclined towards good. The University must strive to ensure the environment on campus is free from distractions and any elements that could corrupt the heart. Within the Sejahtera Academic Framework, the bi'ah or ecosystem should include the spiritual dimension in order to achieve the Whole Institution Transformation (WIT) to nurture holistic human being.

Furthermore, when the spiritual aspects of the heart are strong, it will establish a strong inner control in every person. Everyone is expected to be able to self-monitor their behavior without the need for a strong external enforcement system. External enforcement is limited and not effective in the long run. It can only be effective temporarily depending on several factors, such as a good reward and punishment system, and the ability of the superior to monitor the subordinates. To

establish such an effective external enforcement system in the University is very costly and not sustainable in the long run. In the case of our students, once they graduated, they will no longer be subjected to the rules and regulations of the University. Not only that, it is impossible to constantly monitor the behavior of both staff and students when they leave the campus ground.

The progression towards improving the spiritual ecosystem in the University should be coupled with more autonomy and flexibilities given to staff and students. There is no longer a need to have a strong presence of an external enforcement system if everyone has an effective self-control. At the same time, the University should not promulgate detailed rules and regulations to dictate the behavior of staff and students. An ecosystem that is conducive for spiritual growth of the heart will translate into better performance of staff and students under minimal supervision. Besides that, I believe that it will create happiness among staff and students in fulfilling their duties and responsibilities towards Allah as well as a member of the University community.

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CHAPTER 8

SUSTAINABILITY TO ONESELF TO ACT

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Abstract

This chapter is a reflection of what is the purpose of us being here in this world. Everyone has a duty and responsibility given by Allah to manage this world according to His direction and law. A role that was given to me as a lecturer, a wife, a mother, a daughter, the eldest in the family and handling with people surrounds, sometimes troubles me to sustain patience in facing the challenges. One of the ways to maintain patience is to talk to Allah. This chapter reflects my duty, and it is hoped that the written chapter reflects the readers with their situation to sustain oneself act.

Keywords: Sustainability, *Khalifah*, Role Model, *Dzikr*

This has been a subject that I have always thought about since my childhood. Why am I here, and what is my role in this world? As time went by and by seeking knowledge, I learned that Allah had created us in this world to be tested and worship Him as the Almighty.

As the Quran mentioned in (67:2), *"[He] who created death and life to test you [as to] which of you is best in deed – and He is the Exalted*

in Might, the Forgiving" *and in (51:56) "And I did not create the jinn and mankind except to worship Me".*

This world is just a temporary place for us to do good deeds and be rewarded hereafter. This is clearly mentioned in the Quran (3:142) "Or do you think that you will enter Paradise while Allah has not yet made evident of those of you who fight in His cause and made evident those who are steadfast?"

The scenario is also similar in school, whereby the teacher will give you a test to show the most outstanding student. Hence, in my case, one of the tests to be in Heaven that I consider difficult to handle is to be patient with the role challenges given to me. Indeed, everyone has their role in this world.

According to the Quran (3: 190-191) that "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire".

And here I am given the role as a lecturer, a wife, a mother, a daughter, the eldest in the family, and handling surrounding people, having the troubles sometimes to be patient. There can be times I can sustain being patient for quite a long time, but there are times I could not sustain patience with the challenges given to me by Allah the Almighty.

For instance, as a lecturer, our job is not just to teach the students, but to go beyond that. A lecturer needs to seek knowledge, teach, and share insights with the stakeholders through publications and consultancy. A lecturer needs to assist with the students' issues and to show a role model to students in guiding them to the right path by showing a good attitude as they are our future leaders. The role is quite interesting. However, there are times when I feel tired to face

the duty and let out the tiredness to others. As a wife, and a career person, I need to put aside my tired feelings from work and ensure that my husband is at ease with me.

As a mother, I need to show good character to my children so that I could earn respect and they will model my good role model for them to achieve *al falah*. And as a daughter, I will need to please my parents and ensure their happiness even though they did not ask much.

As the eldest sibling in the family, tolerance is important. I will need to let go of my ego and earn respect so that I could ensure that the relationships between siblings will last forever. Generally, I will need to understand that sometimes help cannot be there for me on the spot as people around you have other routines.

Therefore, when I attended the talk entitled "*dzikrullah* in various forms/daily life/24 hours," I believe in the importance of talking to Allah wholeheartedly and *dzikr* in this life. Each *dzikr* has its own meaning, and when I *dzikir*, I will feel at ease, and at the same time, I will be reminded Allah is always there, and I can always depend on Allah. The speaker mentions that Allah will always be there for you. If no one can help you, when you turn to Allah, *inshaAllah*, all of your problems will be solved.

Just go back to basic, why do we live in this world? Is it to obtain a 100% easy life phase? Allah has sent us to this earth to face the challenge. And when this challenge has been encountered, we will receive the reward. Along the process of going through the challenge, always talk to Allah.

How to talk to Allah? A colleague informed me that one of the ways to seek help is to say it out loud and wholeheartedly need the help of Allah. Another way is by doing dzikr. Every time I drive, walk or jog, cook, or even take my own sweet time, I will always do dzikr. A colleague reminded me that when you intend not to become patient, the dzikr will help you along the way to sustain the act. One of the

dzikr that I love to recite is "Astaghfirullah" (I seek forgiveness from Allah) and "Hasbunallah wa ni'mal-Wakil" (Sufficient for us is Allah, and [He is] the best Disposer of affairs).

To conclude, I really appreciate the talk given by Dzikrullah in various forms/daily life/24 hours, as the talk reminded me that talking to Allah is very important to sustain of one's action.

CHAPTER 9

HUMANISING OUR STUDENTS: 5 REFLECTIONS FROM US

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Abstract

This paper serves as an expression of my inner thoughts that always reflect the causes of my journey in IIUM as student and academic staff for almost 3 decades. The fact remains; IIUM is the one that shape my worldview bringing priceless values into my career journey and personal life. IIUM will forever be among the most significant life *madrasah* of mine that nurtures and makes me the person I am today. I believe most of my colleagues share the same sentiment towards IIUM too. Thus, we would like our students to be able to see IIUM from our perspectives so that they would utilise their time in IIUM to the optimum, equipping themselves with necessary knowledge, skill beyond the classroom while cherishing each of their precious moments during their stay in this blessed blue Valley.

Keywords: Humanising Students, Teacher, Educator, *Murabbi, Rahmatan Lil-'Alamin*

Introduction

One of the uniqueness of IIUM that always strikes our passion and commitment in education and educating future generations has been its underlying approach towards humanising education for *Rahmatan lil-Alamin* since its establishment. IIUM's vision and mission emphasize not only on the integrated knowledge and education

excellence but empowering its members, academic or non-academic as agents to carry out the institution's aspiration for its direct stakeholders and otherwise. Indeed, our students are the main stakeholders of IIUM, an institution providing core educational foundation and supported by educators as main figures who strive in nurturing holistic and balanced human beings physically, mentally, emotionally as well as spiritually. Figure 9.1 shows the components of a highly impactful institution.
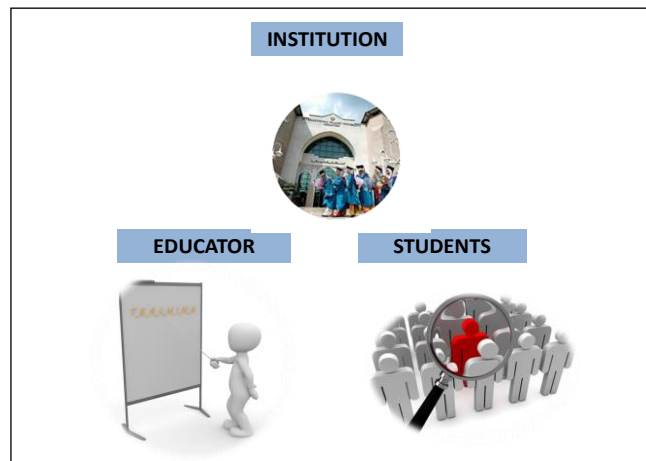
Fig. 9.1 Components of a Highly Impactful Institution

From the onset, our students have been constantly reminded of the Islamic worldview setting forth the vision and mission of Islam and defining the ultimate objective of *Shari'ah* that offers a meaning, purpose and guidance of life. This worldview of faith encompasses both the present world and the hereafter, in which the present life must be related in a profound and inseparable way to the hereafter that has ultimate and finale significance.

Our students would be able to comprehend that everything in Islam is ultimately focused on the religious commitment without any way implying any attitude of neglect or being unmindful of the worldly aspect. This means, all human activities including business and economic activities and endeavors are directed towards the achievement of *al-falah* and *al-barakah* (the blessed and ultimate success in this world and the hereafter).

Here are five (5) reflections for us to ponder and be reminded of our core duties as teachers and educators.

Reflection 1: Our Intention (*Niyyat*)

Let's reflect. Let's be reminded that we are carrying out God's work on the basis of vicegerency and trusteeship (*istikhlaf*). We have been taught since early days that Allah SWT is the absolute owner of the entire universe. He is The All-Knowing, Powerful and Wilful. We are in the capacity we are holding and bearing the responsibility on our shoulders now, all are destined and entrusted by Him.

Indeed, we are the chosen ones to be responsible in shaping and producing future generation; *Rabbani* generation imbued with *taqwa* and *iman* (God-consciousness) that comprehend the concept of *rizq* (bounty) and *barakah* (blessing) in every phase of life. This is the very essence of relationship between Man and Allah (*hablun min Allah*). Figure 9.2 illustrates Islamic worldview underpins in the concept of humanizing education.
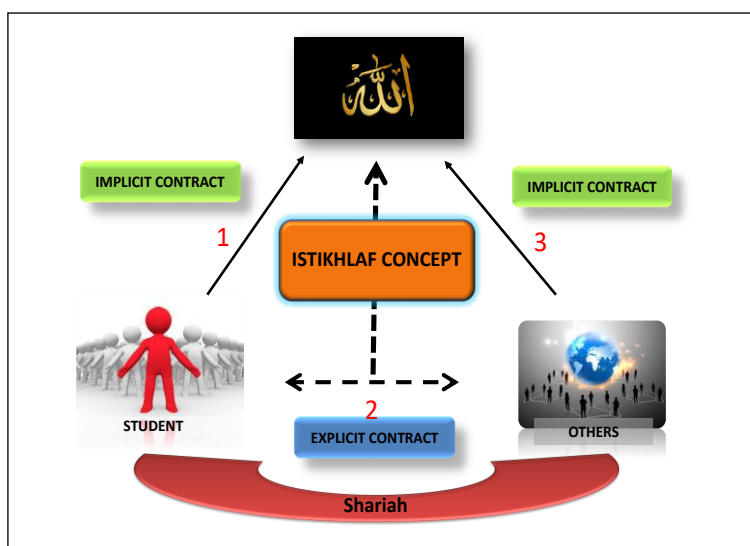
Fig. 9.2 Islamic Worldview Underpinning the Concept of Humanizing Education

Having established strong vertical relationship as above, our role in respective disciplines continues to shape the mould into becoming a person with good *adab* (moral conduct), integrity and beneficial to others. A person who always treat his fellow-being with utmost respect, acknowledges other's rights and responsibilities on the basis of cooperation and brotherhood.

Even if they compete in achieving certain target, they will preserve their good ties (*ukhuwwah*), thus will not undermine Islamic principles and ethics in disagreement. They will not only try to avoid from causing any harm (*daf'u Darrar*); they even remove any hardship (*raf'al Haraj*) faced by their fellow brothers. This is the essence of relationship between man and his fellow human being (*hablun Min an-Naas*) that will make up a community and nation members, all submitting to Allah, The Only One God, Lord of the Universe.

Truly, our role as teacher and educator grants us to be in a peaceful environment, surrounded by honest, positive and intellectual individuals With clear conscience and intention, our routines can turn into an '*ibadah* (act of worship) that is divinely blessed and rewarding.

Reflection 2: Objectives of Education - Role of Teacher *vis-a-vis* Educator

Teaching is a dynamic profession in the area of education that plays a pivotal role in nation building. Education is more than assessment and knowledge acquisition; it is a realisation of potential and a catalyst for personal development. It moves forward.

The question is, do teachers nowadays have the necessary qualities of character, passion and motivation to impart knowledge? Or, if the future of a nation depends on the professional educators, do we conduct ourselves as the best role models, mentors and skill imparters for the future generation whom the society has very high hope and concern?

In a broader sense, education is a soul of life. Education produces a human with qualities that benefits the society, not robots with regimented routines and rigidly defined future. Notably, the society needs teacher and educator to take this noble role in shaping the idealism and intellectualism of the future generation. Both roles are to be demonstrated concurrently.

Teacher is a title. A teacher is known as one that teaches; especially whose occupation is to instruct; who disseminates information to their students, someone who teaches content. The term 'teacher' means 'trainer' or 'preceptor'.

An educator is a person. The one who is skilled in teaching and imprints the taught. Many times, the taught or student considers such a persona as his mentor or 'educator'. Thus, not all teachers are educators. Educators are only those teachers who leave a lasting impression on their students. Every day, an educator creates a safe, proactive learning environment for their students. Educators invested in students' lives rather than segregating the classroom into teacher and students, content provider and content receiver. Educators show genuine interest in students' learning goals. They create a symbiotic classroom. Educators aren't just authority figures. They exist. They talk. They encourage debate, don't shield students from the truth, and make learning relevant. They make it happen.

An educator may be of the maternal-paternal kind of person who is always available for the students as an outlet of stress or an opportunity to talk. Educators allow students to express themselves in classroom and through their work. They encourage to do things at every opportunity to invent, to create, to dream, to learn. Every conversation is a think-tank, very stimulating, a classroom like laboratory for innovation. The emotional impact makes student couldn't wait to go back to that class. For them, learning comes from experiences and active learning and not worksheets. These are the underlying differences between teachers and educators.

Reflection 3: Role-models from the past

Teachers and educators in Islamic context play an important role in producing a *rabbani* generation who practice ethical values in line with Islamic law (Ahmad, S. S., & Kasim, T. S. A. T., 2017). They are an integral part of educational resources that explore the educational success (Kamaruddin, K., & Patak, A. A., 2018). Human capital that is to be born is shaped by the guidance, upbringing, manners, and education by teachers (Ayub, N.S., Hamzah, M.I., & Razak, K.A., 2018).

Various definition used by scholars to describe the role of teachers such as *mudarris*, *mursyid, muallim, murabbi,* and *muaddib* (Jasmi, K. A., & Tamuri, A. H., 2007). However, it cannot be denied for the fact that teacher's role revolves around the excellence of morality and faith as it is the essence to the main goal of Islamic Education in forming a generation of piety Muslims to Allah (Al-Attas, 2018). Al-Ghazali, Ibn Khaldun, and Imam Abu Hanifah are the example of influential Muslim scholars in Islamic history.

(1) Al-Ghazali considers awareness and knowledge as the most important (Sheikh, S. U., & Ali, M. A., 2019). He highlights that knowledge is derived from two sources; the logics and the senses, but he considers both of these sources as weak sources which will result in a man to know only the materialistic aspects of the world. Besides, divine revelation allows him to learn more about eternal life, which is the life after death. In Al-Ghazali's view, true knowledge is the knowledge of God, His creation, including the kingdoms of heavens and earth, His books, and His prophets as well as the knowledge of Shariah as revealed by His Prophet. He classifies disciplines such as medicine, arithmetic etc., as techniques and believed that true knowledge can only be obtained by nurturing through the Holy Qur'an.

(2) For Ibn Khaldun, education is visualized as a social enterprise (Dajani, B. A. S., 2015). He classified sciences in what he perceived to be a logical way starting with the most useful ones and based on his research of the systems prevalent around him and his studies of history. He supported his opinions with examples and

enriched the conclusion he reached with a comparative study. Sociology, according to Ibn Khaldun, studies the social phenomena; the general rules and trends that represent the bases of a community. This social phenomenon includes upbringing strategies; that do not depend on coincidence, but like astronomical and physical rules, they work according to firm laws. In fact, the aim of studying these phenomena is to get to know these laws. Ibn Khaldun relies in his investigations upon observing each phenomenon and following it historically, especially in places where he had lived and had contacts with people.

(3) Imam Abu Hanifah in his great work '*Waṣiyyah Abī Ḥanīfah li Abī Yūsuf.*' had set some morality and ethics that should be nurtured in teachers suitable with the level of knowledge they have (Ayub, N. S., & Hamzah, M. I., 2018). Those courtesies are, to put efforts in increasing the Islamic practices. For instance, fasting and prayers, at the same time trying to perform the practice of sunnah like charity. Teachers must always self-evaluate themselves in the aspects of responsibilities as educators. Besides, teachers must always guard their dignity by practising good characteristics according to Islam in all aspects including individuality, interaction with others, attitude, and appearance. Teachers must always show perseverance, calmness, and patience in facing any situations.

In conclusion, with high moral value and character, a great knowledge, skills, and personality, teachers have been able to transform themselves as a role model. Teachers that possess a good characteristic able to gain the trust and respect from students as *murabbi, muaddib*, and *Muallim* who can lead and guide them towards a prosperous life in the world and in the hereafter. Therefore, teachers need to be empowered in terms of personalities, knowledge, and skills to be more competitive, excellent, having a high-quality character accordance with their role as caliphs that bring prosperity in this world (*Rahmatan lil-'alamin*).

Reflection 4: Our Hope for Our Future Graduates

A *murabbi, muaddib*, and *Muallim* empasizes on strengtening the core foundation of knowledge as well as the expected outcome to be reflected by students' way of thinking and action. This is envisioned by IIUM, that is to produce balanced and spiritually-ingrained graduates in their idealism, intelectualism and activism. Figure 9.3 illustrates the salient components of effective education.
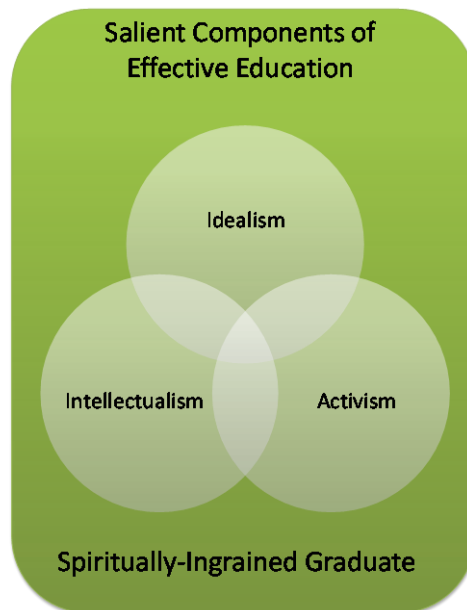

Fig. 9.3 Salient Components of Effective Education

IIUM is not a 'factory' producing highly efficient robots or geniuses to targeted industries, rather IIUM aspires its graduates to be all-rounded and very capable persons that always bring meaning and add values to their surroundings. More precisely, we sincerely hope that our students would always uphold the following principles, namely;

> Firstly, being trustworthy (Amanah) as mentioned in the Quran, "Surely, Allah commands you to deliver trusts to those entitled to them, and that, when you judge between people, judge with justice" (AN-Nisa':58)

> Secondly, striving to become the best, most capable, talented and knowledgeable, physically and emotionally- sound in

discharging responsibility (*Quwwah*). "Indeed, the best man you can hire is someone who is strong, trustworthy" (Al-Qasas:26)

Thirdly, understand the concept of Khalifah (Vicegerent of Allah) ~ "It is He who made you the vicegerents of the earth and raised some of you in ranks over others, so that He may test you in what He has given you. Surely, your Lord is swift in punishing, and surely He is Most-Forgiving, Very-Merciful" (Al-An`am:165)

Fourthly, understanding the reality difference between *Taklif* (Responsibility) And *Tashrif* (Honour), as reminded by the Prophet (PBUH), "Indeed (the leadership) is about trust and in the hereafter it will be a source of disgrace and regret except for those who are capable take the responsibility" (Sahih Muslim)

Fifthly, always be optimist, dynamic for positive change ~ "Surely, Allah does not change the condition of a people unless they change themselves" (Ar-Ra'd:11)

Notably, in whatever capacity, they are driven into, IIUM graduate always distinguishingly outshine being the best human-being who bring benefits and blessings to their workplace, family and community at large.

Reflection 5: Five (5) Advices from us to you, our students

Dear Students, the following are five (5) tips to be a successfully and humanly balanced graduate, namely;

First, manage your HEALTH. Health is wealth. Invest in it soonest possible.

Second, manage your TIME. Time is priceless. Grab and spend it wisely.

Third, manage your INNER peace. That is your source of power. It gives you the energy needed to stay strong.

Fourth, manage your WORKOUT. Stay fit. It brings positivity and optimistic in you.

Fifth, manage your LEARNING techniques. It is a weapon to keep you falling in love in knowledge!

Above all, we hope that our students stay focus, clear and confident in their ability while striving for realistic objectives. Towards the end of this academic journey, students are reminded to maintain good relationship with their family members, especially parents, lecturers as well as fellow students; do good deeds all the time and pray. Have faith in Allah; He Knows; He Sees; He Listen, always.

Conclusion

It has been IIUM's long term aspiration and commitment to the true notion of education, grounded with core principles of Shariah. It is an education with soul, loaded with values and wisdom. It is about nurturing a person first, a professional second. This noble vision and mission would not be able to be materialized without dedicated and committed academic staffs ~ teachers and educators. For us, this endeavour is our continuous struggle (*jihad*), life pledge until our final breath.

Our students, IIUM graduates are the ones to continue our spirit and wisdom for the best interest of the *Ummah*. They are our joy and pride. They are our shares and reasons for eternal obtaining tranquillity in this world and success in the hereafter, soon inshaAllah.

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CHAPTER 10

THE ROLE OF PATIENCE AND *TAWAKKAL* IN ACHIEVING THE SUSTAINABLE DEVELOPMENT GOALS (SDGs)

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Abstract

In the effort towards achieving the goal of sustainable development through business activities carried out to ensure the positive impact can be felt by the community in ending poverty, sometimes, we are constantly tested by Allah s.w.t. with tests coming alternately. Although we often maintain a relationship with Him, we are not immune to trials. Sometimes it may tickle in our hearts, why God is constantly testing us with various challenges and hardships. Only by *tawakkal* (trusting) in Allah s.w.t. we can gain Allah S.W.T.'s attention in facilitating our efforts towards achieving the goal of sustainable development through business activities based on the 'social enterprise' approach.

Keywords: *Tawakkal*, Patience, Sustainable Development Goal (SDGs)

Introduction

In our daily activities as well as business, we are often tested by God. When we are tested by adversity, Allah S.W.t. invites us to be patient. When we are given the favors and beauties of the world, Allah s.w.t. teach us to be grateful.

This is what the Messenger of Allah s.a.w. in his hadith:
"It is amazing the affairs of a Mukmin because every affair is good and that will not happen to anyone except to a Mukmin (who is perfect in his faith). If he gets something that makes him happy, he is grateful, then that is a good thing for him. "If he is afflicted with adversity, he is patient, then that is good for him."
(Hadith recorded oĺeh Imam Muslim in *Sahih Muslim*, book *Zuhud War Raqaiq*, chapter *Mukmin Amruhu Kulluhu Khair*, hadith no. 2999, from Suhaib, status of authentic hadith).

As human beings, whatever situation we face is not all in our control. No matter how good the planning we do, sometimes the results are not what we expect. Similarly, efforts towards achieving sustainable development goals for business activities are carried out to ensure that the positive impact can be felt by the community in efforts to end poverty in all forms and everywhere. In turn it can contribute to sustainable and inclusive economic development, full and productive employment, and employment opportunities to all who qualify.

The fact is all things that come to us are on the provision of Allah s.w.t. For those who always draw nearer to Allah s.w.t., all circumstances that come to him will be greeted calmly. When tested he is patient and if given favours, he is grateful.

Rasulullah s.a.w. explains this in his hadith:
"Truly a great reward for the retribution for a severe test. Indeed, if Allah loves a people, then He will put a test for them. Whoever is pleased, then he will attain the pleasure of Allah. Whoever does not like, then Allah will also be angry."
(Hadith recorded by *Ibnu Majah* in *Sunan Ibnu Majah*, book of *Fitan*, chapter *Sabr 'Alal Bala'*, hadith no. 4031, from Anas Bin Malik, status of Hasan hadith)

Trial after trial given by Allah s.w.t. to us, it is symbolic of how Allah s.w.t. really love us. For those who are patient with the test, then Allah s.w.t. promising a multiplied reward. On the other hand, for the

one who groans and is not satisfied with the test given, then of course he will be far from Allah s.w.t.

Allah s.w.t. states in Surah *as-Saba'*, verse 13:
"Very few of My servants are grateful"

Being grateful for His blessings is not just by saying the word "Alhamdulillah" alone. True gratitude is by speaking with the tongue, expressing gratitude in the heart and proving the sign of our gratitude by deeds.

People who are tested with favours and are grateful to Allah s.w.t. will ensure that the favours received bring him closer in seeking the pleasure of Allah s.w.t. The favour is used to carry out all the commands of Allah s.w.t. The favour was also used to increase his sense of love for Allah s.w.t. who bestowed favours on him.

There is no other way for us to remain in patience and gratitude to Allah S.W.T. other than *tawakkal* (trusting) in Him. Only by *tawakkal* (trusting) in Allah S.W.T., the way out for all the situations we face can be simplified. Only by *tawakkal* (trusting) in Allah S.W.T., can we attain the attention of Allah S.W.T. and remain on a journey to seek His pleasure.

This concept of *tawakkal* (trusting) does not mean giving up recklessly. Some of us who misunderstand the concept of *tawakkal* (trusting) may put on this reckless approach. We expect the help and attention of Allah S.W.T. in all the tests we face yet make no effort to try to overcome those tests with what we already have in ourselves first. The concept of *tawakkal* (trusting) in Islam is submission and dependence on Allah s.w.t. after all that our efforts and endeavours as human beings have already been done.

Maybe one day we have argued why all our prayers have not been answered. While we have surrendered and trusted wholeheartedly in Him. Is Allah S.W.T. still haven't heard all our prayers?

If it crosses our hearts like that, repent. Allah S.W.T. never unjust to His servants. Rest assured, Allah s.w.t. has arranged something greater for His servants. Allah S.W.T. know what is best for His servants. In addition, check the quality of our worship and trust at what level. Sometimes we want something so much that we don't realize that we have neglected something more important. When something we all want is not achievable, then we start blaming other things. So, let us all improve the quality of our trust and most importantly, do not give up.

Thus, in whatever efforts we make to develop the ummah to achieve the goal of sustainable development for the eradication of poverty, equality, and economic development then patience and *tawakkal* in Allah S.W.T is very important.

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CHAPTER 11

TO ERR IS HUMAN BUT DOES EVERYBODY DESERVE A SECOND CHANCE?

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Abstract

This article embraces the idea about humanizing education based on a real-life example in my previous profession. Starting with some pondering on humanizing education, the article deliberates on an incident during a walk-in interview where a candidate was found to fabricate his scores in *Sijil Pelajaran Malaysia* (SPM). Although the act was deceiving, the recruiters involved are not sure whether they should simply shove him off or give him a second chance instead. The article concluded with a typical discussion in my classrooms where students voice out their views after learning about the incident.

Keywords: Humanizing, Recruitment, HR, Fraud

When I first heard about humanizing education, I do not think that this is a new term as it sounds more like a revisited concept. The word 'human', however, is indeed subjects to a lot of interpretation and I wonder what actually is humanizing education. Is it about being humane to students where they should be treated equally and compassionately, or is it about educating the students on how exactly to be a human? If the latter was the case, we must remember that humans are subject to making mistakes and part of being human is to

be kind to those who make mistakes. They should be given a second chance especially if they are in the middle of learning about something or trying to improve themselves. But what if giving someone another opportunity to improve could potentially risk your own career? Will you still be a 'human' by giving others a second chance if you could lose your job because of that?

There was a true incident happened at my previous company that give rise to such question. The story about this incident serves as a great discussion material for my students whenever I am teaching the subject of Human Resource Management, Organizational Behavior and Business Ethics. I always started the story by mentioning a little bit about my previous work experience where I used to work as a recruiter in a multinational company. This MNC is from Canada and had three manufacturing sites in Malaysia. I happened to work in their manufacturing site in Kulim Hi-Tech Park, Kedah and I enjoyed working with my colleagues in the HR Department.

Out of only 13 employees in the HR Department, four were recruiters including me. The four of us were the busiest at the department with phones never stopped ringing at our cubicles and interviews for various positions were done on daily basis so we really had a lot of paper works to process. Me and my immediate boss were responsible for the recruitment of non-exempt employees which include technicians, production supervisors, engineers and managers while another two recruiters were responsible for the hiring of operators and warehouse keepers.

Unlike the non-exempt positions where the candidates were sourced from JobStreet database, the candidates for operators and warehouse keepers came from walk-in interviews that were held every morning at the manufacturing site. Any school leavers or SPM holders can just come over to apply and they will be given a visitor pass before they get to enter the manufacturing site. After filling up some forms and performing some simple tests, they will know immediately whether they are going to be hired or not. For instance, they cannot be hired as

operators if their hands were too shaky when they tried to do manual soldering on the printed circuit boards (PCB).

One day, a 17 years old boy came to try his luck for the position of warehouse keeper. After submitting a copy of his SPM certificate and a form containing his personal details to my colleague named Nora, he stayed in the interview room to perform an assessment which was a set of simple quiz. Nora returned to her desk with the form and the copy of SPM certificate while waiting for him to finish the quiz. Upon checking these documents, Nora noticed something odd. The boy scored amazing SPM result with almost all As on his certificate which puzzled her on why did he applied for warehouse keeper when he could have applied for better jobs. She also thought that perhaps the boy did not have enough money to enter university despite having excellent SPM result. But what strikes her the most was the boy's handwriting on the form. How could someone who scored so many A in SPM writes like a three years old kid? Bad handwriting does not necessarily hinder you from getting a job but it is strange to think that how could such handwriting scores you A in Bahasa Melayu, for instance, when writing like a toddler means there is no way you can write very long essays within the time allocated in exams.

Nora took a closer look at the copy of SPM certificate. It seemed that the font for the As on the boy's certificate appeared to be somewhat different compared to what she used to see. It was a very difficult fraud to spot but she was able to see that the font looked like something that you could find in MS Word, unlike the font of type-writer machines in genuine SPM certificates. Nora also asked me to help her confirmed what she saw as I was the youngest in the HR department and could still recall how a genuine SPM certificate should look like. Since it became much clearer that the boy was attempting to cheat, the rest of the recruiters joined the discussions to help Nora decide on what she should do now.

Nora stated that the boy appeared to be very naive and must have falsified his copy of SPM certificate out of desperation to get a job to help his family. Sometimes as a recruiter, you do feel such intuition

and you felt like hiring the boy might help the entire family to come out of poverty. While that sounded like a noble thing to do, the more experienced recruiters among us were worried if the boy will only show his true colors after he started working at the company. The job as a warehouse keeper required him to be in the warehouse where thousands of the company's finished products were kept before they were shipped out to clients. Many of these products can be sold for a hefty price in the black markets so can we trust someone with a history of cheat attempt to do the job? What if he was caught red handed while stashing those products into his pockets and we will be put under spotlight when the management need to point fingers?

Since the boy had been sitting in the interview room for quite some time and we had no reason to keep him longer, we told Nora to ask the boy to come tomorrow with his original SPM certificate so that we can verify the copy that he brought today. If tomorrow he was brave enough to admit his mistake and come clean to us, we will consider giving him the opportunity to be hired if our senior manager also agreed with us. Nora then went to tell the boy that certificate verification was just a normal practice at our company and acted as if she found nothing wrong with the copy of his SPM certificate. We waited for a few days but, as expected, the boy never returned.
Conclusion

The above story never failed to spark interesting discussions among my students, be it at undergraduate or postgraduate level. Not only that I get to see who among them were able to integrate what they have learnt into the discussion, it is also a great way for me to see their maturity in thinking. To me, humanizing education is an elusive concept that can be a challenge for educators but it is necessary in today's troubling world where deciding to be 'human' is not something that can be seen in black and white but rather, a grey area. Consider the following discussions which are typical in my classes after I shared the story with my students:

A brother: "Madam, if I were the recruiter, I will let the boy work at the company since he really need money. Who knows he might return

the favor by staying loyal to the company and he seemed like a nice guy too."

His good friend : "Oh, really? If he was a good person, why did he lie in the first place? Plus, people can change over time and looks can be innocent face when you want to copy my assignment!"

A sister in niqab: "But madam, our Prophet has taught us to always be kind to those who are having
a difficult time. I think he should be hired although he tried to cheat because he must have learnt his lesson and he really want to help his family."

Another brother: "Sister, I understand your point but the end cannot justify the means."

Another sister   : "Madam, what if I felt like I want to help the boy but I had just landed myselfa job at the HR department after many months of searching for jobs. Am I selfish to think that I should care about my own survival since I also need money for my family just like him?"

CHAPTER 12

IBDA' BINAFSI

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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.

وَٱلَّذِينَ ءَامَنُواْ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍ بِمَا كَسَبَ رَهِينٌ

: "*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: سَألتْ خَدِيجَةُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، عَنْ وَلَدَيْنِ مَاتَا لَهَا فِي الْجَاهِلِيَّةِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "هُمَا فِي النَّارِ". فَلَمَّا رَأَى الْكَرَاهَةَ فِي وَجْهِهَا قَالَ: "لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتِهِمَا". قَالَتْ: يَا رَسُولَ اللهِ، فَوَلَدِي مِنْكَ. قَالَ: " فِي الْجَنَّةِ". قَالَ: ثُمَّ قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ الْمُوْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ، وَإِنَّ الْمُشْرِكِينَ وَأَوْلَادَهُمْ فِي النَّارِ". ثُمَّ قَرَأَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإيمَانٍ 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.

CHAPTER 13

SELF REFLECTION -PRACTICES OF *DHIKR* IN DAILY LIFE AND *IKHLAS*

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Abstract

This article is a self-reflection on everyday *dhikr* activities and *al-ikhlas in 'amal*. There are numerous lessons and opportunities for self-reflection that I have gained at Ibadah Camp 2021. Two *tazkirah* themes, *"Dhikr"* and *"Ikhlas,"* presented by Dr. Roudlotul Firdaus Fatah Yasin and Dr. Mustafa Omar, prompted me to think on these topics, to become a better person, *inshaAllah*. Numerous activities in our daily lives are kinds of *dhikr*, as *dhikr* is defined as remembering Allah. Only Allah is the source of our hope in all circumstances. It is also necessary to consider *ikhlas* in *'amal*. I realised through the *tazkirah* that it is not difficult to incorporate *dhikr* into our daily lives and, secondly, the value of self-reflection on *ikhlas* in our *'amal*.

Keywords: *Dhik*r, Self-Reflection, Challenges in Life, *Ikhlas*

Self-reflection about *Dhikr*

To begin, I learnt the form of *dhikr* from Dr. Roudlotul Firdaus Fatah Yasin's *tazkirah*. I used to believe that dhikr was just another way of expressing *Tasbih* and *Tahmid*. However, after attending the *tazkirah*, I learned that there are many kinds of *dhikr*, and that *dhikr* is not

limited to what we say vocally but includes everything that reminds us of Allah.

The example she offered us is travel, which is a kind of *dhikr*. That shocked me. When we regard anything as Allah's creation that inspires us to remember Him, this is considered *dhikr*. The magnificent creations of God, such as waterfalls, rivers, mountains, and the sea, offer us harmony and serenity and help us cope with stress. For instance, travelling to local locations contributes to the economy and promotes tourist businesses and contributes to *dhikr*, as we view nature and reflect on the magnificence of Allah's creation.

It may be linked to the fact that I am surrounded by trees and a lake every exercise. It benefits my physical health and may be considered a kind of *dhikr*. While running, I was *dhikr* by vocally reciting *tasbih* and remembering Allah by gazing at the tranquil lake and trees in the surrounding area.

Following Allah's commands and abstaining from anything He forbids is another form of *dhikr*. When we carry out Allah's commands, we remember Him and know that He will see us. Avoiding and abstaining from the forbidden acts of Allah is also a kind of *dhikr*. It is because we restrain ourselves from evil in memory of Allah, thus abstaining from doing what Allah forbade.

From this, I learnt and understood that refusing Allah forbade us from doing and making every effort to follow His commands is called *dhikr*. As a result, I may use it to do many *dhikr*s in my everyday life. Apart from learning the many kinds of *dhikr*, I also learned that only Allah has the capacity to defend me from enemies, both apparent and unseen. We encounter both visible and hidden enemies such as Shaitan, thus, constantly pronounce the dhikr of لَا إِلٰهَ إِلَّا الله.

From the *tazkirah*, I realised that doing *dhikr* in daily life is not difficult. Second, ponder on my words regarding our hearth with complete faith in Allah's ability to defend us from these both seem and unseen enemies.

The term of لَا إِلَٰهَ إِلَّا اللّٰه signifies that there is no God except Allah. Only Allah is capable of protecting us from enemies, both visible and hidden enemies.

Occasionally, we believe that we have a strong capacity to defend ourselves and our family, and that we are fortunate to avoid any unintentional occurrences, such as theft of our neighbor's house. For example, we contact the authorities, and the police successfully apprehend the robber, which our neighbour appreciates.

Perhaps we believe we are protecting and securing our neighbour against robbery. Allah who protects us, who desires to safeguard the neighbourhood, delivered a message to see and intends to contact the authorities.

Additionally, I learned from the *tazkira*h Dr. Roudlotul Firdaus Fatah Yasin that when we face difficulties, we should seek Allah's assistance first, rather than relying on human assistance. This means that Allah is alone declaring that Allah is the One, and so we should not bind ourselves by seeking anything from anybody other than Allah.

And this word, which Dr. Roudhatul emphasised, is that when we face difficulties, we must seek assistance from Allah, not from anybody else. Occasionally, when I have issues, I rely on other people for assistance in the hope that they may assist me and resolve the issue before I perform *dua* (supplication) and ask Allah for assistance in resolving the issue. I forgot that Allah is the one on whom I should rely and that I should bring all my concerns to Him before approaching anybody else for assistance.

Any difficulty, whether minor or large that we face in our daily lives, if we trust and rely only on Allah's assistance, we will feel less stressed and sad because we know that Allah always loves us and listens to us when we seek His assistance. For example, during the Covid-19 pandemic, many individuals lost their employment and

faced financial hardship to survive. It will make numerous individuals who lack faith in Allah feels depressed and anxious, which will impact them and others around them, such as their family. However, when we encounter difficulties and seek Allah's assistance and believe in Him since everything in our lives belongs to Him, and only He can provide a solution, we will feel at ease because we know we have Allah to rely on. These can be used to enhance my treatment methods in the future if I encounter an issue. I can perform a *doa* and ask Allah for assistance with whatever happens in everyday life.

Numerous wants and desires exist in our lives—for example, a nice spouse, a good supervisor, a large house, and costly automobiles, to name a few. The spirit of man, which is limitless in its requirements. Whatever we have, we want more, and there are several things in this world that we are willing to acquire.

That is Man's spirit, which has an infinite number of requirements. The word لَا شَرِيكَ لَهُ means without partner - everyone has the right to make direct appeals to Allah, as there are no middlemen who wish to speak with Allah. We can speak directly with Allah from wherever and at any time, and there are no limitations on what we can appeal to Allah over.

Allah is constantly loving and present with us at all times and places, and He hears whatever we say verbally or in our hearts. We can make direct appeals and *dua (*supplication) to Allah for anything we desire. When we make a *dua* and hope that Allah will grant us our wishes, He hears and grants us our wishes in the greatest way possible for His servant. Sometimes, we feel Allah does not fulfill our wishes when we make a *dua*, but Allah knows what is best for His servant and grants it in His manner. He constantly loves us and is always with us at all times and places, and He hears whatever we say orally or in our hearts.

I need to raise my hands and make a *dua*, ask for what I want. It will certainly be provided for you if ALLAH wills. Another lesson I learned from the *tazkirah* is that our bodies do not belong to us; we

have no control over them until Allah's will. لَهُ الْمُلْكُ - Allah owns everything in this earth. Sometimes, we are frightened to contribute money (*sadaqah*) because we believe that by doing so, our riches would diminish and because that wealth is ours, our wealth diminishes. وَلَهُ الْحَمْدُ - gratitude for what Allah bestows upon us. At times, we believe that what we possess is ours. However, this is not the case. وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ -Allah owns everything in this earth. - He possesses absolute power over everything. Allah makes things simple.

In comparison with the human who is incapable of live creation and has a restricted capacity for unliving creation. To summarise regarding the topic of dhikr, after the presentation by Dr. Roudlotul Firdaus Fatah Yasin the dhikr:

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

We are reciting the dhikr verbally and with an understanding of its profound meaning, which we can apply to any situation in our lives.

Ikhlas

I learned from Dr. Mustafa Omar that I wish to improve is my self-evaluation (*muhasabah*) in relation to *ikhlas* and *tazkirah*. When Dr. Mustafa Omar discussed *al-Ikhlas*, When Dr. Mustafa Omar talked about *al-Ikhlas*, I reflected the degree of *ikhlas* for myself.

I recalled Dr. Omar discussing the *Isha'* prayer related with *Ikhlas*. For example, when we pray with others, we perform the *Isha'* on time and *sunnah 'amal* such as reciting al-Quran, but when we pray alone or in a house without anybody there, we sleep without completing the *Isha'*. Reflecting of myself, tried to pray on time with many peoples, yet postpone when we are alone. Do kind of question like what Dr. Mustafa said As we give *sadaqah*, we prefer to do it publicly or privately?

Do our *'amal* rise proportionately with praises and diminish in the absence of praises? - If our *'amal* increases, we are *Ikhlas* to do the *'amal*. From the *tazkira*h, I need to evaluate my *Ikhlas* in every *'amal*.

Conclusion

All and all, in general, from the *'Ibadah* Camp 2021, I learnt a lot of things and improved myself. Self-reflection of *dhikr* and *Ikhlas*, is a good way to be a better servant of Allah.

CHAPTER 14

HUMANIZING EDUCATION IN ISLAMIC BUSINESS ETHICS FROM *MAQASIDH AL-SHARI'AH*

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Abstract

Education has neglected humanity and human values. The advancement of industrialization has marginalized humanity and human values in the education. Humanizing education in Business Ethics incorporates *Tawhidic* paradigm, *Maqasidh al-Shari'ah* and Islamic *Shari'ah*. The combination is aimed to expose students to both Islamic and conventional (philosophical) ethics. At the end of the

chapter, learners should be able to explain the meaning of Tawhid, *Maqasidh al-Shari'ah* ethics, apply *Maqasidh al-Shari'ah* in decision-making in student contexts and later in business operations.

Keywords: Business Ethics, *Tawhidic* Paradigm, Business Management

Introduction

Education neglected humanity and human values. The advancement of industrialization has marginalized humanity and human values in the education. Humanizing education in Business Ethics incorporates *Tawhidic* paradigm, *Maqasidh al-Shari'ah*, and Islamic *Shari'ah.* The combination is aimed to expose students to both Islamic and conventional (philosophical) ethics.

Tawhidic paradigm manifests the thinking of *tawhid* (oneness) of Allah into roles and duties as *'abd* (servants) and *khulafa'* (vicegerents) of Allah. *Maqasidh al-Shari'ah* implies the *Maqasidh* (objectives)

Humanizing education with *Maqasidh al-Shari'ah* in ethics is through taught course that trained students to apply *Maqasidh al-Shariah* ethics into decision and actions in business. The foundation of conventional Business Ethics is based on rationality philosophical values and laws.

This chapter offers Business Ethics from *Maqasidh al-Shari'ah* ethics, a philosophy of ethics from Quran and Hadith, the primary reference in Islamic teachings.

At the end of the chapter, learners should be able to explain the meaning of Tawhid, *Maqasidh al-Shari'ah* ethics, apply *Maqasidh al-Shari'ah* in decision-making in student contexts and later in business operations.

Learning Objectives

At the end of the chapter, learners should be able to

1. Explain the application of *Maqasidh al-Shari'ah* into ethical decision making process.
2. Discuss *Maqasidh al-Shari'ah* implications for ethical decisions and actions.
3. Explain the operational model for ethical decision making process based on *Maqasidh al-Shari'ah*.

Definition of *Maqasidh Al-Shari'ah*

Maqasidh can be defined as purposes or objectives. *Al-Shari'ah* is Islamic Law. When both terms combined as *Maqasidh al-Shari'ah*, the meaning will be objectives of Islamic Law. This is a branch of knowledge in Islamic studies. The contents of *Maqasidh al-Shari'ah* are derived from the Qur'an and the *Ahadith*.

The main reason to acquire knowledge about *Maqasidh al-Shari'ah* is to assure decisions and actions are adherence to the Qur'an and *Ahadith*.

Humanizing education in ethics with *Maqasidh al-Shari'ah* manifests and expresses into

i. Laws and rules on civil transactions (*mu'amalat*) and manners (*adab*)
ii. Levels of benefit (*masalih*) and harm (*mafasid*)
iii. Inner reasons (*hikam*) and causes (*asbab*)

Al-Ghazali defines *Maqasidh al-Shariah* as "….the **preservation of the ends of the *shar*.**" (Nyazee, 2010). This quotation implies that humanizing as:

(i) NOT the same as human goals and the principle of utility based on human reason (Nyazee, 2010),
(ii) Securing of goals or values that Allah has determined for the *Shari'ah* (Nyazee, 2010), and
(iii) May or may not coincide with values determined by human reasons (Nyazee, 2010).

Classification

Maqasidh (objectives) can be divided into straight forward, purposes, general interests, and specific interests. Figure 14.1 summarises the classification of *maqasidh*.
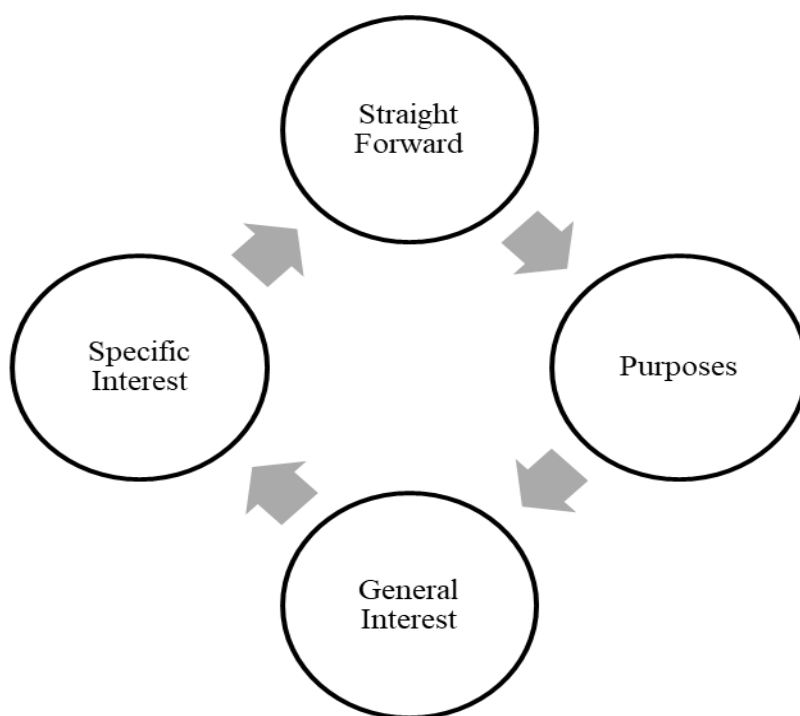

Fig. 14.1 Classification of *Maqasidh*

Three categories of *Maslahah*:
 1. *DARURIYAT* (the essentials),
 2. *HAJIYAT* (the complementary), and
 3. *TAHSINIYYAT* (the embellishment).

The application of *Maqasidh al-Shari'ah* into ethical decision making process has two elements:

 (a) Concerns of *Maqasidh al-Shari'ah*:
 (b) benefit (*masālih*) and harm (*mafāsid*)

Where to integrate in ethical decision-making process?
1. Determine the facts
2. Identify the ethical issues
3. Identify stakeholders and their situations
4. Generate available alternatives with moral consequences
5. Apply values in decision affects stakeholders
6. Recommend an ethical decision
7. Monitor the implementation
8. Evaluate the outcomes

When to consider *daruriyat*?
Darurat (necessities; necessary interests) – if not giving protection, it would cause disorder & chaos in society; prized social interests: preservation & protection (*hifz 'ala*)

1. Religion (*al din*)
2. Life (*al nafs*)
3. Progeny (*al nasl*)
4. Intellect (*al 'aql*)
5. Wealth (*al mal*)

How to use Shariah Legal Maxims?
- Preliminary understanding
  ◦ A branch of *Maqasid al-Shari'ah*
  ◦ *Fiqh* or Islamic Jurisprudence (developed by jurists on a particular issue, derived from the Qur'an and Ahadith)
  ◦ *Usul al-Fiqh* (methodology of legal reasoning and the rules of interpretation, the meaning and implication of commands and prohibitions
- Important Maxims
  ◦ Acts are judged by the intention behind them (*Al-umuru bi-maqasidiha*) (*Innama al-a'maalu bin-niyyah*)
  ◦ Harm must be eliminated (*Ad-dararu yuzal*) [harm may neither be inflicted nor reciprocated (*la darara wa la dirar*)] [protection]
  ◦ Certainty is not overruled by doubt (*Al-yaqinu la yazulu bish-shakk*).

- ◦ Hardship begets facility (*Al-mashaqqatu tujlab at-taysir*) [*rukhsah*]
- ◦ Custom is the basis of judgement (*Al-ʻaddatu muhakkamatun*)

Case study: Borrowing or investing or using savings into business venture

1. Do I really need to borrow money?
   - Savings
   - Capital market
   - Debt market
2. What are the consequences/risks?
   - Micro credit schemes
   - Banks
   - Profit sharing
3. Is it the custom to borrow money to start a business?

Check the maxims

- Important Maxims
  1. Acts are judged by the intention behind them (*Al-umuru bi-maqasidiha*) (*Innama al-aʻmaalu bin-niyyah*)
  2. Harm must be eliminated (*Ad-dararu yuzal*) [harm may neither be inflicted nor reciprocated (*la darara wa la dirar*)] [protection]
  3. Certainty is not overruled by doubt (*Al-yaqinu la yazulu bish-shakk*).
  4. Hardship begets facility (*Al-mashaqqatu tujlab at-taysir*) [*rukhsah*]
  5. Custom is the basis of judgement (*Al-ʻaddatu muhakkamatun*)

Conclusion

Humanizing education in Business Ethics from *Maqasidh al-Shariah* applies Islamic *Shariah* into business management studies with the objective to educate students with practical aspects ethical philosophy, knowledge, and skills. *Maqasidh al-Shari'ah* ethics is taught course that trained students to apply *Maqasidh al-Shari'ah*

ethics into decision and actions in business. The foundation of conventional Business Ethics is based on rationality philosophical values and laws. This chapter concludes that Business Ethics from *Maqasidh al-Shari'ah* ethics, a philosophy of ethics from Qur'an and Hadiths, the primary reference in Islamic teachings. At the end of the chapter, learners should be able to explain the meaning of *Maqasidh al-Shari'ah* ethics, able to apply *Maqasidh al-Shari'ah* ethics paradigm into business operations, and able to discuss the influence of *Maqasidh al-Shari'ah* ethics into decisions and actions.

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CHAPTER 15

HUMANIZING EDUCATION THROUGH SEJAHTERA COMMUNITY EDIBLE GARDENS

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Abstract

Humanizing education through *Sejahtera* community's edible gardens requires partnerships between the community and university in creating green landscape in the community for better land utilization. Community edible gardens allow members of the community to experience socialization when all members are working on the same garden while supporting the Sustainable Development Goals (SDGs) and National Agro-food Policy for consumer.

Keywords: Sustainability, Community Garden, *Sejahtera*

Socioeconomic and environmental characteristics

Community edible gardens allow members of the community to experience socialization when all members are working on the same garden while supporting the Sustainable Development Goals (SDGs) approach and National Agrofood Policy for consumers grow and consume fresh food and transform kitchen food waste as compost fertilizer for edible plants.

In addition, community edible gardens allow members of the community to experience socialization and solidarity (to gain good physical and mental health) when all members are working on the same garden (creating good partnership among civic society members) while supporting the Sustainable Development Goals (SDGs) 2030 (aligns with global agenda for economic prosperity and global partnership for goodness) and National Agrofood Policy (food security and food safety) for consumers grow and consume fresh food and transform kitchen food waste as compost fertilizer (reduce solid waste and environmental pollution) for edible plants (fresh food sharing among people).

Sustainable Development Challenges

Community edible gardens require continuous and dedicated financial, effort and time contribution from members of the project. Members need to align grocery budget with the fresh food from the edible gardens. The cost exceeds the benefit (fresh vegetables, herbs and food). Members need to consider the socialization experience for unity and solidarity, physical fitness, mental health, and addressing solid waste as intangible benefits. During the pandemic covid-19 lockdown, might be feasible to get the commitment from members due to work from home nature. The post pandemic covid-19 might pose a challenge to maintain the commitment for the edible garden project.

Rationale

The project sought the guidance and support from RCE 2020 Greater Gombak – Change the World to plan, organize, lead and control community edible gardens with Blueprint, townhall with the targeted community, establishment of understanding between IIUM staff with public community at Taman Desa Gemilang and Kampung Sungai Pusu on the framework of community edible gardens to achieve economic, social and environment sustainable benefits. The community prepared lands to grow vegetables, fruits and herbs within the community. IIUM staff and RCE GG organized financial literacy for the members of the project to master in creating platform for crowd funding into the edible garden project. Besides the financial resources, the project also assisted on organizational and project resources.

Objectives

Community edible gardens enables members (a) to experience socialization and solidarity, (b)to gain good physical and mental health, (c) to support on the action or implementation of the Sustainable Development Goals (SDGs) 2030 (aligns with global agenda for economic prosperity and global partnership for goodness) and National Agrofood Policy (food security and food safety) for consumers grow and consume fresh food, and (d) to transform kitchen food waste as compost fertilizer (reduce solid waste and environmental pollution) for edible plants (fresh food sharing among people).

Results

Community edible gardens enables members spent 2 hours daily socialization and solidarity. Thus, they could enjoy a reduction in high blood pressure and to gain good physical and mental health, In addition, they could get edu-action about Sustainable Development Goals (SDGs) 2030 (aligns with global agenda for economic

prosperity and global partnership for goodness) and National Agrofood Policy (food security and food safety). In terms of economic gain, they can save 20% of grocery expenses while consuming fresh food. In terms of environmental protection, they are able to save 20% of kitchen waste when the kitchen waste has been used for compost fertilizer.

Contribution to IIUM Regional Centre of Expertise (Greater Gombak)

There are two sets of committees: steering and operation. Steering committee consisted of IIUM RCE key personnel (as consultants and trainers) and key personnel from the residential association. The memberships are chairman (IIUM RCE), deputy chairman (residential association key representative), secretary (IIUM RCE), working secretary (residential representative), treasurer, and a few committee members.

The steering committee received direct guidance and support from RCE 2020 Greater Gombak personnel for knowledge transfer and community of practice on transferring knowledge on how to plan, organize, lead and control community edible gardens with Blueprint, townhall with the targeted community, establishment of understanding between IIUM staff with community at Taman Desa Gemilang on the framework of community edible gardens to achieve economic, social and environment sustainable benefits. Taman Desa Gemilang is a sub-urban residential landed double storey terrace housing of 300 units.

The housing has 20 lanes, 20 spaces as buffer zones as required by municipal council, and 10 spaces of reserve lands belonging to the local authorities for roads, drainage and rivers. Each house has a backyard and contributed to 300 spaces of backyard. 60% of the houses have backyard edible gardens. There are 300 spaces in the front yard. However, 20% of the front yard is available for edible gardens. The rest of the front yards have been used for residential infrastructure.

The operation committee are project leaders and participants from the community to execute the Blueprint of the projects with the preparation of lands to grow vegetables, fruits and herbs within the community.

There are three sets of operation entities, namely residential association, neighbourhood watch and surau. Each committee has 10-15 members. Each lane has a leader. 20 lanes contribute to 20 lane leaders. There are 20 spaces available and have been activated for edible gardens. The project management team on duty roaster, book keeping of finances, and schedule of gardening. IIUM staff and RCE GG organized financial literacy for the members of the project to master in creating a platform for crowdfunding into the edible garden project. Besides the financial resources, the project also assisted on organizational and project resources.

Outcomes

The project has utilised 20 spaces and 300 spaces of backyard for edible gardens to produce edible plants like banana, lemon grasses, and vegetables. The produce has saved 20% of grocery for edible plants.

Limitations

When the residents are no longer on work from home due to a recovery plan, the participants are hardly able to spend even 30 minutes weekly for socialisation (during the lockdown and work from home, they could spend 2 hours daily socialization and solidarity. The participants are not able to enjoy the reduction of high blood pressure when they are occupied with daily work and they could not do physical exercise in the gardening to gain good physical and mental health.

The awareness of Sustainable Development Goals (SDGs) 2030 and National Agrofood Policy (food security and food safety) are no

longer actionable. Then, when they are busy with work and most of the time outside home, they will resume the practice of consuming food at the workplace instead of preparing at home. The domestic waste might be reduced due to no more cooking at home, but they will spend more money on fast food.

The operation committee might not be able to monitor the execution of projects at 20 spaces. The project management team who are the duty roaster, book keeping of finances, and schedule of gardening might not be able to perform their tasks. The 300 back yards would be abundant too.

The project needs to revitalise the two sets of committees: steering and operation. At the novice stage, the project's steering committee consisted of IIUM RCE key personnel (as consultants and trainers) and key personnel from the residential association might have to redefine their roles. The novice participants could be reference for another community. The proof of concept from previous experience can be shared with other residential associations. In fact the composition of the membership at the novice stage needs a revision.

The memberships are chairman (IIUM RCE), deputy chairman (residential association key representative), secretary (IIUM RCE), working secretary (residential representative), treasurer, and a few committee members. The steering committee received direct guidance and support from RCE 2020 Greater Gombak personnel for knowledge transfer and community of practice on transferring knowledge on how to plan, organize, lead and control community edible gardens with Blueprint, townhall with the targeted community, establishment of understanding between IIUM staff with community at Taman Desa Gemilang on the framework of community edible gardens to achieve economic, social and environment sustainable benefits.

Taman Desa Gemilang is a sub-urban residential landed double storey terrace housing of 300 units. The housing has 20 lanes, 20 spaces as buffer zones as required by municipal council, and 10

spaces of reserve lands belonging to the local authorities for roads, drainage and rivers. Each house has a backyard and contributed to 300 spaces of backyard. 60% of the houses have backyard edible gardens. There are 300 spaces in the front yard. However, 20% of the front yard is available for edible gardens. The rest of the front yards have been used for residential infrastructure.
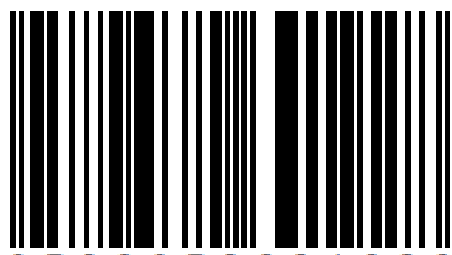
Conclusion

There is a need to revise the operation committee, from project-based to a permanent or habitual for the project leaders and participants from the community to execute the Blueprint of the projects with the preparation of lands to grow vegetables, fruits and herbs within the community. There are three sets of operation entities, namely residential association, neighbourhood watch and surau. Each committee has 10-15 members. Each lane has a leader. 20 lanes contribute to 20 lane leaders. There are 20 spaces available and have been activated for edible gardens. The project management team on duty roaster, book keeping of finances, and schedule of gardening. IIUM staff and RCE GG organized financial literacy for the members of the project to master in creating a platform for crowdfunding into the edible garden project. Besides the financial resources, the project also assisted on organizational and project resources.

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.