

SEJAHTERA ACADEMIC FRAMEWORK

Humanising Education for Raḥmatan lil- Ālamīn
post-COVID-19 disruption

saf

/ʃaff/

Quranic

صف /ʃaff/

in 'solid' ranks (ʃaff), as if they were a solid cemented structure

سورة الصف 61:4

English

row /rɔʊ/

a number of people or things in a more or less straight line

Malay

baris /ba.ris/

satu deret yang merupakan susunan memanjang

Arabic

صف /ʃaff/

سَطْرٌ مُسْتَقِيمٌ مِنْ كُلِّ شَيْءٍ



**First Print, 2021
IIUM**

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

Perpustakaan Negara Malaysia

Cataloguing-in-Publication Data

Sejahtera Academic Framework : Humanising Education for Raḥmatan lil- Ālamīn post-COVID-19 disruptions /

Edited by Lihanna Borhan, Amelia Wong Azman, Gairuzazmi Mat Ghani, Muhammad Faris Abdullah, Zainurin Abdul Rahman, Zulkefli Yusof.

ISBN 9789674670184

1. International Islamic University Malaysia.
 2. Education, Higher--Aims and objectives--Malaysia--21st century.
 3. Sustainable development--Malaysia.
 4. Islamic universities and colleges--Malaysia--21st century.
 5. Government publications--Malaysia.
- I. Lihanna Borhan. II. Amelia Wong Azman. III. Gairuzazmi Mat Ghani.
IV. Muhammad Faris Abdullah. V. Zainurin Abdul Rahman.
VI. Zulkefli Yusof.

Published in Malaysia by

**Office of Knowledge for Change and
Advancement (KCA)**

International Islamic University Malaysia
P.O Box 10, 50728 Kuala Lumpur, Malaysia
Tel : +603-6421 6781/6783/6787; Fax : +603-6421 6789
Email : kca@iium.edu.my

Printed in Malaysia by

Rekacetak Sdn. Bhd.(810382-U)
No. 12 & 14 Jalan Jemuju Empat 16/13D
Seksyen 16, 40200 Shah Alam
Selangor Darul Ehsan

SEJAHTERA ACADEMIC FRAMEWORK

Humanising Education for Raḥmatan lil- Ālamīn
post-COVID-19 disruption



LEADING THE WAY
KHALIFAH · AMĀNAH · IḠRĀ · RAḤMATAN LIL-ĀLAMĪN



PHILOSOPHY OF KNOWLEDGE

The University shall be guided by the philosophy and principles which shall include the following:

- A. the meaning and spirit of *surah Al-'Alaq*, verses 1 to 5 of the Holy *Qur'ān* as the fundamental constituent principle of the University;
- B. the acceptance of *tawhīd* in recognising Allah as the Absolute Creator and Master of the Universe
- C. the ultimate source of knowledge is the acceptance of Allah as the Absolute Creator and Master of Mankind;
- D. the propagation and advancement of knowledge is a trust (*amānah*) and shall be in conformity with the purpose of Allah's creation of the universe;
- E. knowledge shall be utilised by mankind as the servant (*'abd*) and vicegerent (*khalīfah*) of Allah on earth, in accordance with the will of Allah;
- F. the quest for knowledge is regarded as an act of worship (*'ibādah*); and
- G. the University shall be Islamic and international in character.

VISION

Inspired by the worldview of *tawhīd* and the Islamic philosophy of the unity of knowledge as well as its concept of holistic education, the University aims at becoming a leading international centre of excellence in education research and innovation which seeks to restore the dynamic and progressive role of the ummah in all branches of knowledge for the betterment of human life and civilisation.

MISSIONS

Towards actualising the University's vision, IIUM endeavours:*

1. To undertake the special and greatly needed task of reforming the contemporary Muslim mentality and integrating Islamic Revealed Knowledge and Human Sciences in a positive manner
2. To produce better quality intellectuals, professionals and scholars by integrating the qualities of faith (*īmān*), knowledge (*ilm*), and good character (*akhlaq*) to serve as agents of comprehensive and balanced progress as well as sustainable development in Malaysia and in the Muslim world
3. To promote the concept of Islamisation of human knowledge in teaching, research, consultancy, dissemination of knowledge and the development of academic excellence in the University;
4. To nurture the quality of holistic excellence which is imbued with Islamic moral-spiritual values, in the process of learning, teaching, research, consultancy, publication, administration and student life
5. To exemplify an international community of dedicated intellectuals, scholars, professionals, officers and workers who are motivated by the Islamic worldview and code of ethics as an integral part of their work culture
6. To enhance intercultural understanding and foster civilisational dialogues in Malaysia as well as across communities and nations
7. To develop an environment that instills commitment for life-long learning and a deep sense of social responsibility among staff and students

The Mission Statement of the University may be summarised as the following four core elements:

- Integration
- Islamisation
- Internationalisation
- Comprehensive Excellence

(*these mission statements are not hierarchical)

EDUCATIONAL GOALS

Graduates

Nurture graduates who are balanced and harmonious (*Insān Sejahtera*) as stipulated in the *Falsafah Pendidikan Kebangsaan*, crafted on values-based holistic and integrated education for sustainable development (Education 2030)

Teaching and Learning

Provide conducive shared learning (culture of *Iqra'*) ecosystem geared towards the convergence of knowledge founded on the worldview of *Tawhīd* (affirmation of the absolute Oneness of Allah swt) in realising comprehensive excellence

Responsible Research and Innovation

Engage in research and innovation relevant to *Maqāṣid Ash-Sharī'ah* and Sustainable Development Goals (SDG) aimed at mercy for all the worlds (*Raḥmatan lil- 'Ālamīn*)

Insān Sejahtera and *Khalīfah*

The main outcome of the Educational Goals is to nurture *Insān Sejahtera* (a balanced and harmonious person), equipped with useful knowledge and specialised skills, and committed to Islamic values and practices imbued with integrity, *Amānah*, *Īmān*, *Akhlāq* and *Taqwā* towards the realisation of virtuous civilisation

TABLE OF CONTENTS

PHILOSOPHY OF KNOWLEDGE	vi
VISION AND MISSION	vi-vii
EDUCATIONAL GOALS	viii
FOREWORD: HRH TUNKU AZIZAH AMINAH MAIMUNAH ISKANDARIAH, THE CONSTITUTIONAL HEAD OF IIUM	1
THE PRESIDENT OF IIUM	3
INTRODUCTION	5
PREFACE	7
SECTION 1: EDUCATING THE NOW FOR THE FUTURE	11
Introduction	
Moving Forward with the Philosophy, Vision and Mission	
A Renewed Normal	
A Framework for the Future	
SECTION 2: INSPIRATIONS	37
Introduction	
National Philosophy of Education	
<i>Maqāṣid Ash-Sharī'ah</i>	
Futures of Education	
SECTION 3: RETROSPECTION AND ENVIRONMENTAL SCANNING	51
Introduction	
Sources of Information	
Methodology	
Findings	
Undergraduate Academic Programmes	
Post-Graduate Academic Programmes	
SECTION 4: SEJAHTERA ACADEMIC FRAMEWORK IN ACTION	103
Introduction	
Guiding Principles	
Empowerment	
Flexibility	
Innovation	
Accountability	
Community Co-learning (Formal+Informal) Beyond Classroom	
UniCORE 2020 for Undergraduate Programmes	
UniCORE for Postgraduate Programmes	
Pedagogy	
Assessment	
Responsible Research	
Possible Models	
SECTION 5: WHOLE INSTITUTION TRANSFORMATION	133
Introduction	
Student Life	
A Whole New Transformed Education (incl. Enabling Services)	
RCE Greater Gombak	
Moving Forward Together in SAF	
A Preferred Future	
GLOSSARY	159
REFERENCES	161
LIST OF CONTRIBUTORS	162

A WHOLE NEW TRANSFORMED EDUCATION

SAF is seen as a major breakthrough from WIT point of view towards revamping the concept of education at IIUM. SAF helps to tie up the different aspects of WIT which aims to humanise education. Through SAF implementation, education will be values-based, which is of paramount importance in the pursuit of balanced graduates. SAF is also key in the quest of "humaniversity." Linking formal education to community engagement in a more objective and structured framework will ensure the potential of students' involvement in transformational change is realised (Galimberti, 2020).

Education under SAF is also comprehensive, both in terms of knowledge and delivery. As aforementioned, education will no longer be the sole ambit of academics, but everyone in IIUM. In other words, everyone will have roles to play in the delivery of education and also in the shaping of the ecosystem nurturing students to become balanced graduates and ultimately *Insān Sejahtera*. Teaching and learning will not only be confined to the classroom, but also through daily interactions between staff and students, between students and the communities, and between students and their surrounding environment. Thus, everyone and every KCDIOM must begin to explore how best they can contribute and facilitate this transformation in education. Staff and KCDIOM must not rest on their laurels, thinking that they have done their best and there is nothing more that they can offer. Status quo must be challenged and red-tapes must be eliminated, so that SAF can be successfully implemented.

Students must also take part and play their roles in ensuring the success of SAF. Students must be willing to go the extra mile to harness their skills and competencies. They must be free of the spoon-feeding mentality, instead strive to put forward their own ideas and opinions. They must be steadfast in adopting and practising values and ethics as a Muslim imbued with KHAIR attributes.

RCE GREATER GOMBAK AS A NEW MODEL OF A 'JAMI'AH INSĀNIAH'

The continuous changes in the higher education landscape especially for the past 20 years have forced universities to respond with a diverse model of university to make themselves relevant. The pressure is getting stronger when university activities are put to almost complete halt by the COVID-19 pandemic. Now every single university in the world is searching for a new model that is very resilient not only to withstand any disruption but more importantly a model that can transform the challenges faced into a learning platform and

opportunities. An RCE with its structure of a very close collaboration vertically, horizontally and diagonally, among some of the internal and external stakeholders namely community, university, government agencies and industries can serve as a perfect co-learning platform and ecosystem for any real-world issues – a *Jami'ah Insāniah*.

IIUM, as the centre of the RCE, has long been striving to promote such a concept of learning environment within its institution and with the surrounding community. The living and learning in IIUM have been designed to align with and for Islamic practices which by default encapsulate the concept of *Maqāṣid Ash-Sharī'ah*. The introduction of the sustainability concept is perfecting the ecosystem of the university. With the WIT, IIUM views the campus operations and facilities management of the university as not just a physical operation but rather part of an academic tool to provide learning opportunities to its students' and staff' daily routines. It is undeniable that the student learning time spent outside the formal curriculum is relatively higher. Thus, in IIUM, all routine operations and facilities which have been usually taken for granted need to be adjusted so that it should be translating and showcasing a sustainable lifestyle. In realisation of this need, it is not an overstatement to propose that until and unless this model is fully adapted and adopted, the effort to achieve institutional sustainability will not be successful. The success of the RCE agenda of education for sustainable development starts inside out whereby it is so much dependent on how IIUM as a sub-community can function as a sustainable community itself before extending its internal culture to the surrounding community.

In a more general implication of RCE's framework, the whole university's functions, from the formal graded courses to extra-curricular activities, the various research activities, and everyday operation in administrative offices, cafeterias, hostels and every place in the university should be geared and re-oriented towards sustainable development-oriented ecosystem with the implication of *Maqāṣid Ash-Sharī'ah* reinstated in all appropriate occasion. For instance, any course on environmental education would emphasise on the negative consequences of plastic usage but this lesson will be of limited value when the university communities encounter cafeterias that are still offering plastic straws and mineral water bottles are still readily available for purchase everywhere in the campus without any notices and reminders on their environmental impact. The WIT approach implies the integration of sustainability aspects in every aspect of university governance and administration and the delivery of the three fundamental functions - teaching and learning, research and development and community engagement - in a more structured and pre-designed way. Concurrently, with the integration of *Maqāṣid Ash-Sharī'ah* into the university strategies and performance measurement, the IIUM community is sensitised and realised that all the environmental practices are very well aligned with the teaching of Islam and the concept of Islamisation that the university has been advocating for the past many years.

GLOSSARY

<i>Abd</i>	Servant or creation of Allah
<i>Adab</i>	Islamic etiquette or Islamic behaviour
<i>Akhlaq</i>	behaviour; ethics
<i>al kawn</i>	the universe
<i>al-'Alaḡ</i>	Chapter 96 of the Holy <i>Qur'ān</i>
<i>al-mal</i>	Wealth or properties
<i>al-ṣirāṭ al-mustaqīm</i>	the true path
<i>amānah</i>	trust or upholding trusts
<i>an-nafs</i>	life
<i>an-nasl</i>	lineage
<i>'aqīdah</i>	belief or creed
<i>'aql</i>	Reason
<i>Biah</i>	Condition Premise Environment
Co-curricular	Activities that complement students' learning in University
Electives	Optional courses
<i>Falah</i>	holistic well-being
<i>Falsafah pendidikan Kebangsaan</i>	National Philosophy of Education
<i>Fasad</i>	relating to corruption
FGD	Focus Group Discussion
Free Electives	optional courses offered by one kulliyah that can be taken by student from other kulliyahs
<i>hifz ad-din</i>	Faith
<i>'ibādah</i>	practices of worship
<i>Ikhlās</i>	Sincerity
<i>'ilm</i>	knowledge
<i>iman</i>	faith
<i>imārāt al-kawn</i>	construction of the universe
<i>Inṣāf</i>	realisation of the truth
<i>Insān</i>	human being
<i>insān kāmīl</i>	perfect human being
<i>iqra'</i>	To read
<i>islah</i>	reform
<i>islamicise</i>	bring under influence of Islam
<i>Istiqamah</i>	Steadfastness unwavering resolute
<i>Jasad</i>	the body flesh
JERIHAS	a Malay acronym of <i>Jasmani emosi rohani intelek hamba Allah alam sekitar sosialisasi</i> ; Physical Emotional Spiritual Intellectual
JERIHAS	Servant Environment Socialization a Malay acronym of <i>Jasmani Emosi Rohani Intelek Sosialisasi Alam Sekitar Hamba Allah</i>
KhaAIR	an acronym of <i>Khalifah Amānah Iqra' Raḥmatan lil-'Ālamīn</i> ;

<i>khalifah</i>	a ruler or a leader
LLL	Life-long Learning
LWL	Life-wide Learning
<i>mahallah</i>	hostel or students' accomodation
<i>maqāṣid shari'ah</i> or <i>Maqāṣid Ash-Shari'ah</i>	the purpose of shari'ah
<i>masjid</i>	Muslims' place of congregational prayer
MPU	Muslims' place of congregational educators
<i>murabbi</i>	Faculty; Centre of Studies
Kulliyah	courses taken by students but bear no credit hours such as clubs, societies and sports activities
non-credited extra-curricular	master or creator of the universe
<i>Rabb al-'ālamīn</i>	mercy to all the worlds
<i>Raḥmatan lil-'Ālamīn</i>	an important purpose for one's being
<i>raison d'etre</i>	Regional Centre of Expertise on Education for Sustainable Development
RCE Greater Gombak	the spirit or the soul
<i>Rūḡ</i>	Giving of alms or charity
<i>Sadaqah</i>	<i>Sejahtera</i> Academic Framework
SAF	Sustainable Development Goals
SDG	Sustainable Development
SD	Students Feedback Survey
SFS	Islamic law or religious precepts based on the <i>Qur'ān</i> and the prophets
<i>shari'ah</i>	piety or the state fear towards Allah
<i>Taqwa</i>	a form of balance in the world
<i>tawazun</i>	the concept of oneness of God or monotheism
<i>tawḥīd</i>	Recitation of the <i>Qur'ān</i>
<i>Tilawah</i>	Brotherhood or solidarity of Muslim society
<i>Ukhuwah</i>	brotherhood or muslim society
<i>ummah</i>	University General Studies courses
UNGS	University Required Courses
UniCORE	relating to Bachelors' Degrees programme
Undergraduate Studies	relating to Master's and Doctoral degree programme
Postgraduate	divine revelation
<i>wahy</i>	Whole Institution Transformation
WIT	human being
Homo-sapiens	The United Nations Educational, Scientific and Cultural Organization
UNESCO	

REFERENCES

Abu Sulayman, A. H. (1989). Islamization of Knowledge. *General Principles and Work Plan (2nd ed.)*. Herndon, VA: IIIT.

Al-Faruqi, I. (1988) Islamization of Knowledge: Problems, principles and perspective, Islam: Source and Purpose of Knowledge. Proceedings and Selected Papers of Second Conference on Islamization of Knowledge 1402/1982 (Herndon, International Institute of Islamic Thought).

Dzulkipli Abdul Razak, and Evangelos Afendras. "Engagement beyond the Third Mission." In *Higher Education in the World 5: Knowledge, Engagement and Higher Education: Contributing to Social Change*. London: Palgrave Macmillan, 2014, pp. 97–104.

Dzulkipli Abdul Razak (2019). *Leading the Way: Realising the Distinctive International Islamic University*. Gombak: IIUM Press.

Galimberty, S. (2020, August 6). Students can help varsities become beacons of sustainability. *New Straits Times*.

IIUM (2013). IIUM Policies and Guidelines on Islamisation.

Kamali, M. H. (2016). Islam and sustainable development. *ICR Journal*, 7(1), 8-26.

M. Kamal Hassan (1983). The Philosophy and Objectives of the International Islamic University and Their Implications for the Islamic Discipline of the University Community. (n.p:n.p).

M. Kamal Hassan (2013) Lecture on Islamisation of Human Knowledge, organized by CPD,IIUM Ta'aruf and Intellectual Discourse 41 (TIDE 41) on June 11, 2013.

Muhammad Faris Abdullah (2020, July 17). It's about practising the right kind of normals. *New Straits Times*.

OSIC [Office for Strategy and Institutional Change] (2019). *IIUM Roadmap 2.0 2019-2020*. (n.p.: n.p).

Mohammed Farid Ali Al-Fijawi (2020). Forty Hadith on Leading the Way. Gombak: IIUM Press.

Universiti Sains Malaysia. *Transforming Higher Education for a Sustainable Tomorrow 2010 Laying the Foundation*. Penang: Universiti Sains Malaysia, 2010.

Links

<https://www.opm.gov/policy-data-oversight/human-capital-management/reference-materials/#url=Glossary>

<https://www.thelastdialogue.org/surah-as-saff-summary/>

<http://www.ibe.unesco.org/en/geqaf/technical-notes/concept-governance>

LIST OF CONTRIBUTORS

Advisor: Dzulkipli Abdul Razak

Chief Editor: Lihanna Borhan
Editors: Amelia Wong Azman
Gairuzazmi Mat Ghani
Muhammad Faris Abdullah
Zainurin Abdul Rahman
Zulkefli M Yusof

Writers (in alphabetical order)

Ahmad Faris Ismail * Amelia Wong Azman * Dawood A.Y. Al-Hidabi * Dzulkipli Abdul Razak * Gairuzazmi Mat Ghani * Ida Madieha Abdul Ghani Azmi * Isariji Sarudin * Lihanna Borhan * Mohamed El-Tahir El-Mesawi * Mohd Faris Abdullah * Sahari Nordin * Siti Zubaidah Anuar * Suhailah Hussein * Waleed Fekry Faris * Wan Zahidah Wan Zulkifle * Zainal Abidin Sanusi * Zainurin Abd Rahman * Zulkefli Mohd Yusof

Focus Group Discussions

Research Team:

Mohamad Sahari Nordin (Leader Kulliyyah)
Lihanna Borhan (Leader UniCORE)
Zainurin Abd Rahman
Amelia Wong Azman
Zulkefli Mohamed Yusof
Gairuzazmi Mat Ghani

Facilitators

1. Mohamad Sahari Nordin
2. Lihanna Borhan
3. Amelia Wong Azman
4. Zainurin Abd Rahman
5. Zulkefli Muhammed Yusof
6. Gairuzazmi Mat Ghani
7. Sany Izan Ihsan
8. Ismail Sheikh Ahmad
9. Mohd. Burhan Ibrahim
10. Tunku Mohar Tunku Mohd Mokhtar
11. Jamalludin Abd. Rahman
12. Suhaimi Mohd Sharif
13. Rohaiza Abd Rokis
14. Mardiana Mohamad
15. Hassanuddeen Abd Aziz
16. Zainal Abidin Sanusi
17. Mohd Faris Abdullah

Participants

a) FGD Kulliyah of Science

1. Zuhairi Ahmad
2. Samsun Baharin
3. Rosliza Mohd Salim
4. Nur Sabrina Azmi
5. Nurul Iman Aminudin
6. Nor Amirah Busul AKlam
7. Mohd. Roslan Zainol ABidin

b) FGD Kulliyah of Pharmacy

1. Irma Elina Ridzwan
2. Norhidayah Mohd Taufek
3. Juliana Md. Jaffri
4. Rosazra Roslan
5. Nurul Asyiqin Yusuf
6. Siti Zaitun Md. Soa'ad
7. Salahuddin Harith
8. Samsinazira@ Nor Azira Johari

c) FGD Kulliyah of Medicine

1. Soraya Ismail
2. Razman Mohd Rus
3. Mohd Norhisham Abdul Rahman
4. Zunariah Butong
5. Mohd Faiz
6. Aminudin Che Ahmad

d) Kulliyah of Engineering

1. Waqar Asrar
2. Md. Yusof Ismail
3. Raihan Othman
4. Nurul Radzlin Hasbullah
5. Nor Farahidah Za'bah
6. Sacrahany Legori Ibrahim

e) Kulliyah of Dentistry

1. Dr. Widya Lestari
2. Hafiz Arzmi
3. Chu Seng Boon
4. Musliana Mustaffa
5. Noorhazayti Ab Halim
6. Nor Aszlitah Burhanudo
7. Hailal Halil
8. Siti Hajar Nasir

f) Kulliyah of Languages and Management

1. Salih Mahgoub Mohamed Eltingari
2. Arina Johari
3. Shahrul Nizam Mohd Basari
4. Juliana Nopiah
5. Samshul Amry Abdul Latif
6. Ismail Jaafar
7. Muhammad Ali A. Rahman

g) Kulliyah of Information and Communication Technology

1. Husnayati Hussin
2. Hafizah Mansor
3. Muna Azuddin
4. Azlin Nordin
5. Suriani Sulaiman
6. Noor Azura Zakaria
7. Nurhafizah Mahri

h) Kulliyah of Allied Health Science

1. Mohd Arifin Kadai
2. Rahayu Mustaffa Kamal
3. Norhana Sohaimi
4. Nurul Hazirah Jaafar
5. Saiful Adli Jamaluddin
6. Firdaus Yusof
7. Ibrahim Taib

i) Kulliyah of Architecture and Environmental Design

1. Zeenat Begam Yusof
2. Putri Hayati Ibrahim
3. Noraini Ahmad
4. Roziha Che Haron
5. Ilyani Ibrahim
6. Muhammad Ihsan Shaharil

j) Kulliyah of Islamic Revealed Knowledge and Human Sciences

1. Ruhaya Hussin
2. Elmira Akhmetova
3. Lau Zhe Wei
4. Imtiaz Hossain
5. Zahariah Pilus
6. Tengku Aisha

k) Ahmad Ibrahim Kulliyah of Laws

1. Zulfakar Ramlee
2. Sharifah Zubaidah Syed Abdul Kadir
3. Suzi Fadhilah Ismail

4. Badruddin Hj Ibrahim
5. Ahmad Azam Othman
6. Omar Shariff Sagol Amit

l) FGD QLD, CELPAD

1. Faridah Abd. Malik
2. Wan Norhana Wan Ab. Rahman
3. Marzidah Hashim
4. Nor Azlina Jaafar
5. Mohamad Khaidir Sahid
6. Aniza Shahreen Md Zaid

m) FGD FIDS

1. Spahic Omer
2. Aliza Elias
3. Kabuye Uthman
4. Abdul Latif Abdul Razak
5. Zubaidi Wahyono
6. Wan Mazwati Wan Yusoff
7. Nur Jannah Hassan
8. Nailah Abdullah
9. Suhailah Hussein

n) FGD TILAWAH, CELPAD

1. Abdullah Bukhari Abdul Rahim
2. Zulkhairi M. Fadzlillah
3. Nik Muhammad Nik Man
4. Asmadi Abdul Rashid
5. Aniza Shahreen Md Zaid

o) FGD STADD

1. Hafsah Mohd Yusoff
2. Fauzi Muda
3. Wan Syarinar Wan Ibrahim
4. Noraini Md Ghazali

p) FGD Student Union (Gombak)

1. Abdul Hadi Roslan
2. Abdullah Iskandar Mohammed Alaudin
3. Nur Syafiqah Badlihisham
4. Asnah Ismail
5. Putri Nurazmina Mustafa Kamal
6. Anisahtul Nadzirah Roszamri
7. Nurul Azlinmazlina Muhni
8. Mohd. Nor Imran Mat Shah
9. Khairunnisa' Iskandar Hayat Mubarak
10. Nur Alia Najwa Mohd Zaki

11. Khalid Firdaus
12. Sharifah Nurul Kamilah Syed Ahmad Kamal
13. Muhammad Qayyum Irfan Nordin
14. Muhammad Khairul Azam Mohd Junid
15. Wan Muhammad Hafiz Wan Zin
16. Amir Nadzim Kaharudin
17. Ain Farah Adila Yaacob
18. Muhammad Annuar Alhadi Mohammad Yusoff

q) FGD Student Union (Kuantan)

1. Najlala Aminuddin
2. Muhammad Nazmi Zulkifli
3. Nur Izzaty Syamimi Che Sharif
4. Muhammad Syahmi Misran
5. Nur Athirah Mohamad Aziz
6. Nur Auni Nabilah Md Natar
7. Muhammad Darwiis Mohammad Aris
8. Muhammad Anwar Mohd. Nor
9. Aini Rasidda Norazmi
10. Muhammad Nur Aiman Abdul Rauf
11. Mohd Habib Hafi Muti
12. Husna Bazilah Ramli

r) FGD Murabbi Council

1. Nurul Jannah Zainan Nazri
2. Nurul Fadzlin Hasbullah
3. Salmiah Ahmad
4. Raudlotul Firdaus

Quantitative Research Team

Leader:	Isarji Saruddin
Principal Researcher:	Mohd Sahari Nordin Amelia Wong Azman Gairuzazmi Mat Ghani Ida Madieha Abdul Ghani Azmi Lihanna Borhan Siti Zubaidah Anuar Zainurin Abd Rahman Zulkefli Mohamed Yusof

Meeting of Minds: Participants

Key-note Speaker:	Dzulkifli Abdul Razak Mohd. Kamal Hassan Isarji Sarudin
--------------------------	---

Ahmad Hafiz Zulkifly * Abdul Rahim Ahmad * Ahmad Zailan Shaari
* Kamaruzzaman Yunus * Nor Faridah Abdul Manaf * Norbik Bashah Idris
* Wan Mohd Hilmi Wan Kamal * Zulkifli Hasan

Aahad M. Osman Gani * Abdul Rahman Ahmad Dahlan * Abdul Razak Sapian
* Abdul Wahab Abdul Rahman * Ahmad Faris Ismail * Ainol Madziah Zubairi
* Akmal Khuzairy Abdul Rahman * Amelia Wong Azman * Amir Akramin Shafie
* Azam Othman * Azmi Md. Nor * Azura Amid * Badri Najib Zubir * Farizah Mohd
Ramli * Farid Sufian Shuaib * Gairuzazmi Abd. Ghani * Hafsah Mohd Yusoff
* Harmie Taazim Mohamad * Hassanuddeen Abd. Aziz * Ida Madieha
Abdul Ghani Azmi * Jamaludin A. Rahman * Lihanna Borhan * Mahyuddin Daud
* Maliah Sulaiman * Maswa Mokhti * Mizan Muhammad * Mohamad
Sahari Nordin * Mohamad Saufi Awang * Mohd Azrul Azlen Abd Hamid
* Mohd. Khairulzain Abdul Rahman * Muhammad Faris Abdullah * Mursyid
Kassim * Nik Nazli Nik Ahmad * Nor Aminah Koster * Nor Lide Abu Kassim
* Noraini Ahmad * Norbaiduri Ruslan * Norsaremah Salleh * Ratnawati
Mohd Asraf * Roosfa Hashim * Salina Hj Kassim * Salina Sa-idul Haj * Salizar
Mohamed Ludin * Salwana Supaat * Shahbudin Saad * Sherliza Nelson
* Shukran Abdul Rahman * Siti Aisyah Ibrahim * Siti Zainab Tauhed
* Siti Zubaidah Anuar * Suraya Md. Zin * Suzanah Abdul Rahman * Thameem
Ushama * Tunku Mohar Tunku Mohd Mokhtar * Waleed Fekry Faris
* Wan Surbani Wan OMar * Zainal Abidin Sanuzi * Zainurin Abd Rahman
* Zaleha Esa * Zenita Aryani Tiyunin * Zeny Sofina Martias * Zulkefli Mohamed
Yusof * Zuraida Hassan

Student Representative

Ahmad Irham Dollah * Ahmad Bari Ahmad Borhan * Muhammad Hasanuddin
Amran * Wan Harith Iskandar Wan Roslan * Amalina Borhan

Graphics and Design

Harmi Taazim Mohamad
Mohd Shukri Nordin
Nur Hanim Saleh

Administration

Coordinator: Rusnani Din@Yaakob
Mastuhah Md Hilal
Norashikin Jaafar
Siti Amirah Hasbullah
Tuan Anuzi Tuan Nik Him
Yusrizal Rejab
Zurina Abdul Ghani

SENATE ENDORSEMENT 468th SENATE 28th AUGUST 2020

S.P. No. D1945/468/2020

Senate members:

Dzulkifli Abdul Razak (Chair)
Gairuzazmi Mat Ghani (Secretary)
Ahmad Faris Ismail
Ahmad Hafiz Zulkifly
Nor Faridah Abdul Manaf
Zulkifli Hasan
Kamaruzzaman Yunus
Raja Barol Hisham Raja Mohd Ali
Abdul Rahim Ahmad
Norbik Bashah Ahmad
Abdul Razak Sapian
Abdul Wahab Abdul Rahman
Akmal Khuzairy Abd. Rahman
Amir Akramin Shafie
Azmi Md. Nor
Che Suraya Mohd Zin
Farid Sufian Shuaib
Hassanuddeen Abd Aziz
Jamalludin Ab. Rahman
Lihanna Borhan
Mohamad Sahari Nordin
Nik Ahmad Kamal Nik Mahmud
Nik Nazli Nik Ahmad
Noor Lide Kassim
Sany Izzan Ihsan
Sarifah Abdullah
Shahbudin Saad
Shukran Abd Rahman
Suzanah Abdul Rahman
Tunku Mohar Tunku Mohd Mokhtar (Academic Staff Association)
Zaidi Abd. Ghani (Representative of Finance)

Secretariat:

Haslina Hassan
Yasir Mohd Mustafah
Zeny Sofina Martias
Zulaifah Sharif

In attendance:

Tuan Anuzi Nik Him
Ilmyzat Ismail

*We are also hugely indebted to the entire IIUM community, past and present,
who directly and indirectly has contributed to the existence of this book.*

Contact Info

Office of Knowledge for Change and
Advancement (KCA)

International Islamic University Malaysia
P.O Box 10, 50728 Kuala Lumpur, Malaysia
Tel : +603-6421 6781/6783/6787; Fax : +603-6421 6789
Email : kca@iium.edu.my

www.iium.edu.my



OFFICIAL IIUM

ISBN 978-967-467-018-4



INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA