

CHAPTER 8

**An Analysis of Malay Women's
Contributions in Education:
A Qualitative Study on the
Abdulhamid Abu Sulayman
Kulliyyah of Islamic Revealed
Knowledge and Human Sciences
IIUM**

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8.1 Introduction

International Islamic University Malaysia, or IIUM, has never failed in its mission to uphold equality in terms of education, regardless of gender. The opportunity to study at IIUM is offered to both male and female students, as well as the involvement of women to be part of the IIUM family. By empowering women in the educational system and trusting their talents and passions, they would drive the current and future generations towards a quality learning journey.

As women in Malaysia are now able to achieve the highest educational level, they are seemingly developing their skills and blooming their talents to boost motivation and self-esteem. As a result, women now could compete with men in terms of market value in the workforce. Their expertise in the area of specialisation has ignited the demand from

the industries and institutions that would hire them to fill the advocate position.

In IIUM, Islamic Revealed Knowledge and Heritage, in particular, the academic staff that provides educational services in the university consist of various backgrounds, nationalities, and genders. It can be found that Malay women dedicate themselves to the IIUM, making contributions to education through learning, teaching, researching, and writing according to their background studies.

With their commitment and passion for providing the generation with a better world, this study aims to analyse a few of the academic staff in Islamic Revealed Knowledge and Heritage with respect to their contributions to education and the teaching world. Therefore, through this study, there will be five main topics to be discussed, including Malay Women in the Educational Sector, The Excellency of Women in Education, A Brief History of Islamic Revealed Knowledge and Heritage IIUM, The Involvement of Malay Women as Academic Staffs in the Department of Islamic Revealed Knowledge and Heritage IIUM, and the Contribution of Malay Women from the Departments of Islamic Revealed Knowledge and Heritage IIUM in Education.

8.2 Malay Women in the Education Sector

In Malaysia, women and education come with their own perspectives. Malay women seemed to have a lack of opportunity to pursue formal education at school as a result of Malay's lack of infrastructure in the systemised educational system for the country. Some claimed that Malay culture is the biggest challenge for women to pursue formal education, as well as the belief that a secular school is a place of Christian military (Mahani Musa, 2010, p. 2). However, the real problem facing the country at that time was a limitation of access for students to go to school. Findings show that there are only twelve schools provided for female students, of which ten were located in Perak and two were located in Selangor (Stevenson, 1975, cited in Mahani Musa, 2010, p. 2).

The movement to fight for the right of education for women emerged from the group of reformists (*tajdid*) in the nineteenth century as they started to focus on the discourse of women's status and their significant roles in society. Hasnah Husiin (2017) stated that Hikayat Abdullah by Abdullah Munshi had become one of the most influential sources as it focused on discussing the status of Malay women and their roles at that time. Essentially, the main objective of the movement was to revive the spirit of Islam, encouraging its followers to be such knowledgeable people, standing on facts and wisdom as Abu Shuqqah (1999) spoke up the idea of women's rights in education.

From the Islamic perspective, it becomes a husband's duty to educate his family, including his wife and daughter, as it guarantees him to be competent enough to be rewarded if he teaches them, and they get the benefits from the knowledge. Al-Bukhari (2009) reported Abū Burdah from his father. The Prophet said to him: "Any man who has a slave girl whom he educates properly, teaches good manners, manumits, and marries her, he will get a double reward." Thus, *Al-Imam*, a well-known magazine, often talked about women's education in the early 1900s, claiming justice for women in terms of the opportunity in pursuit of knowledge (Hasnah Husiin, 2017: p. 2). Equality in pursuing knowledge would be the best way to develop civilisation. Stressing this, Ibn Khaldūn (2018) held that there is a correlation between knowledge and civilisation, as he affirms that intellectuals will bloom as the country has reached civilisation.

In recent days, women in Malaysia now have equality in terms of chances and opportunities to further their studies in almost every field (Mek Wok Mahmud et al., 2009, p. 22). From their participation in the educational system, women have been given such a significant role to contribute to social development. As women become the pillar of social development, they also initiate equally important communal and social functions (Mek Wok Mahmud et al., 2009).

Women and education have become the main subject in the Eleventh Malaysian Plan (RMK-11), as the government affirmed that the educational sector will always be prioritised

in human capital development (Eleventh Malaysian's Plan, 2015). In the mission to accomplish the target, the strategy assures women's role as a key player in helping to generate scholars and knowledgeable generation in all fields of knowledge (Press Reader, 2017).

8.3 The Excellence of Women in Education

Education is one of the factors contributing to the advancement of women in Malaysia (Nik Safiah Karim, 2009). From the Islamic perspective, the Prophet ﷺ commanded his companions to seek knowledge for God's sake. When it comes to seeking knowledge, there is no separation for both men and women in terms of equal opportunity. Fatimah Ali (1996) stated that women's communities in the Prophetic era did not forgo the opportunity to increase their knowledge. They attended learning classes set by the Prophet ﷺ to keep themselves with a proper understanding of religious matters (Fatimah Ali, 1996, p. 161). Based on the *ḥadīth* narrated by Ibn Majah (1999), the Prophet ﷺ said, "Seeking knowledge is a duty upon every Muslim", al-Khatīb al-Baghdadi (2014) elucidates that it is obligatory for every Muslim to seek knowledge that can prevent them from being ignorant.

Empowering the quality of knowledge is part of Maqāṣid al-Shari'ah's requirement. It becomes the ultimate goal of the *Shariah* law to protect the five essentials of goals, including faith, soul, intellectual, lineage, and property. Education leads people to emphasise the ability of creativity and critical thinking (Rashid et al., 2019). Therefore, Kamali (2019) insisted that women are entitled to have an education, and no one, including her husband or her family, should obstruct her wishes to gain educational qualifications. On top of that, today's world is demanding a new dimension of thought since it is now more challenging, especially when it comes to the conflicts regarding Islam.

With the equality issues in the educational sector, women are now more dominant than men when it comes to pursuing the highest education. In fact, they undeniably have more

achievement than men in education. Astro Awani (2017) reported that there are more than 86,798 women who registered to pursue their studies at the university level in the country. Their dominance continues as the critical courses, including health science, education, and social science, are their first choice (Astro Awani, 2017). As a matter of fact, in the educational system, women seem to have more intelligence as they accommodate the first class's requirements.

Education has indeed improved women's status in society. Their excellency in education continues, as they are excellent in their career and profession as well. The reason is that, as Paramasivan (2019) mentioned, education has empowered women by making them aware of their identity and position in the family institution, economy, and social system. Subscribing to the same idea, Mohd et al. (2012) maintained that to upgrade women's status, particularly in today's world as it becomes more challenging and demanding, education seems to be an essential element for every woman to pursue. As a result, the capability to access education has had impacts as a new profile of women leaders (Mek Wok Mahmud et al., 2009, p. 25).

The continuation of excellence from women in Malaysia has increased the demand of the labour force. Women in the labour force continue to be the important component of the labour supply in Malaysia, where there were 3.17 million, or 33.1%, of the total labour force in 2000. Women's participation rate in the labour force for Peninsular Malaysia from 1957-2000 keeps showing its increasing rate from 30.8 % to 46.7% (Ministry of Women, Family, and Community Development, 2003, p. 55). The rate continuously rises up to 54.3% in 2017 (Berita Harian, 2017), 54.7% in 2018, 55.2% in 2019, and 55.6% in 2020 (Department of Statistics Malaysia, 2020). At present, women are engaged in paid employment in all the economic sectors or are employers, self-employed, and unpaid family workers (Mek Wok Mahmud et al., 2009, p. 22).

8.4 A Brief History of the Kulliyah of Islamic Revealed Knowledge and Human Sciences IIUM

The Kulliyah of Islamic Revealed Knowledge and Human Sciences (KIRKHS) was established in 1990. On November 5, 2021, this department changed from KIRKHS to AHAS KIRKHS (KIRKHS, 2021). It was proposed by Tan Sri Kamal Hassan to be named the department in honour of the internationally renowned Islamic scholar, educator, thinker, and author, almarhum Professor Emeritus Dato' Dr Abdul Hamid Ahmad AbuSulayman (AHAS), who served as the second rector of IIUM. His substantial contribution and influence on the university are sufficient justifications for Kulliyah's decision to change its name (KIRKHS, 2021). It is known as the largest faculty in the International Islamic University Malaysia (IIUM), with over 4,000 students and more than 250 full-time academic staff. Its constitution is to drive towards the integration between Islamic knowledge and human sciences disciplines in order to achieve such a comprehensive educational reform for the betterment of mankind.

The establishment of the faculty has its main objective, including providing courses in revealed knowledge in line with the Islamisation and integration of the university curriculum. Previously, the faculty was known as the Centre for Fundamental Knowledge (CFK), and its founding father was Prof. Dr Mohd. Kamal Hassan, and the first dean of CFK was Assoc. Prof. Dr Hj. Mohd. Mokhtar Hj. Shafii.

CFK then transformed into the Department of Islamic Revealed Knowledge and Heritage and became four new departments in December 1996, including:

1. Fiqh and Usul al-Fiqh
2. Fundamental and Interdisciplinary Studies
3. Usul Ad-Din and Comparative Religion
4. Qur'an and Sunnah Studies

Later, in 2003, the Islamic Revealed Knowledge and Human Sciences division had its new branding and was divided into the following departments:

1. Department of Arabic Language and Literature (DALL)
2. Department of Fiqh and Usul al-Fiqh (RKFQ)
3. Department of Fundamental and Interdisciplinary Studies (FIDS)
4. Department of Qur'an and Sunnah (RKQS)
5. Department of Usul al-Din and Comparative Religion (RKUD)

Meanwhile, the other division was named Human Sciences which comprised of six departments as follows:

1. Department of Communication (COMM)
2. Department of English Language and Literature (DELL)
3. Department of History and Civilisation (HIST)
4. Department of Political Science (PSCI)
5. Department of Psychology (PSYC)
6. Department of Sociology and Anthropology (SOCA)

By combining both divisions, the Kulliyyah of Islamic Revealed Knowledge and Human Sciences stands with its vision to be the centre of education and research in both fields of study. To realise the vision, the Kulliyyah is supported by four main missions, including the integration of Islamic revealed knowledge and human sciences, Islamisation of human sciences, relevantisation of Islamic revealed knowledge to contemporary issues, and research and innovation in the disciplines of Islamic revealed knowledge and human sciences.

8.4.1 The Involvement of Malay Women as Academic Staff in the Kulliyah of Islamic Revealed Knowledge and Human Sciences IIUM

As the Islamic Revealed Knowledge and Heritage consists of five main departments, it needs numerous academic staff regardless of gender and background to achieve its main goals through education. The Department of Fiqh and Usul al-Fiqh has 24 academic staff, four of whom are Malay women.

The Department of Fundamental and Inter-Disciplinary Studies has twenty-seven academic staff, six of whom are Malay women. In addition to this, the Department of Qur'an and Sunnah Studies has been supported by nineteen academic staff, and six of them are Malay women. For Usul al-Din and Comparative Religion, twelve over twenty-three Malay women are academic staff, and seven over twenty-five academic staff are women in the Department of Arabic Language and Linguistics.

In view of the above, 16.67% of the academic staff in the Department of Fiqh and Usul al-Fiqh are Malay women. Meanwhile, in the Department of Fundamental and Inter-Disciplinary Studies, 22.22% of the academic staff are Malay women. Each department from the Qur'an and Sunnah Studies, Usul al-Din, Comparative Religion, Arabic Language, and Linguistics has 31.58%, 52.17%, and 28% of Malay women who are appointed as academic staff there. Only the Department of Usul al-Din and Comparative Religion have Malay women as the majority compared to other departments where they seem to be a minority.

Meanwhile, the Department of Communication consists of eighteen academic staff and eleven of them are Malay women. The Department of English and Literature has twenty-one academic staff, and fourteen of them are Malay women. The Department of History and Civilisation only has nine academic staff and only one Malay woman in there. Each department from Political Science, Psychology, and Anthropology has fifteen academic staff and five of them are Malay women;

twenty-three academic staff and seventeen of them are Malay women; eleven academic staff and seven of them are Malay women.

For the Human Sciences division, there are 61.11% of Malay women staff from the Department of Communication, 66.67% in the Department of English and Literature, 11.11% in the Department of History and Civilisation, 33.33% in the Department of Political Science, 73.91% in the Department of Psychology, and 63.64% in the Department of Anthropology.

8.4.2 The Contribution of Malay Woman from the Kulliyah of Islamic Revealed Knowledge and Human Sciences IIUM in Education

In this part, the study discusses some of the academic staff who have made such an important contribution to the education at International Islamic University Malaysia through their field of studies or expertise.

Fiqh and Usul al-Fiqh: Mek Wok Mahmud

Associate Professor Dr Mek Wok Mahmud is a former lecturer of the Department of Fiqh and Usul al-Fiqh, Kulliyah of Islamic Revealed Knowledge and Human Sciences at International Islamic University Malaysia (IIUM). Being passionate about knowledge and academic fields, Mek Wok Mahmud has made a lot of contributions in law, *fatwa*, and Islamic jurisprudence, as she dedicated her life to them by doing research as well as involving in industry sectors.

She obtained a PhD in Shariah Islamic Law from the International University of Africa, Sudan, and a Master's Degree in Islamic Revealed Knowledge and Human Sciences from IIUM. On 7 December 2012, she was officially appointed as a member of the EXIM Bank *Shariah* Committee.

She is also a member of the Shariah Advisory Board of Bank of Tokyo Mitsubishi UFJ (M) Bhd. Her field of specialisation is not limited to the Islamic Law of Transactions (Muamalat), but her expertise also includes other study fields

such as *Fiqh al-'Ibādāt*, *Fiqh al Qaḍā'*, Islamic Family Law, as well as Modern Application of Fiqh and Uṣūl al-Fiqh, *Waqf* and Endowment, Zakat, and Muslim Women issues. She has published numerous articles and books on various *Shariah* issues and actively presented many papers at various local conferences and seminars. The following research is some of Mek Wok Mahmud's thoughts and ideas that show the credibility and how prolific she is in any critical field of study with respect to Islamic *Shariah* law.

1. Women's Political Right in Islam: A Review of Arguments from Qur'an and Sunnah by the Opponents and Proponents.
2. The Significance of Financial Literacy for Family Wealth Management: A Critical Study from *Maqasid* Perspective.
3. *Maqasid* al-'Adl (Keadilan) Dalam Isu Tuntutan Harta Sepencarian di Malaysia.
4. The Role of Custom in Managing Child Custody: A Juridico-Psychological in Local Context
5. Significance of Financial Literacy Among Women Entrepreneur on Halal Business
6. Exploring The Fatwa Methodology of the Committee of the National Council for Islamic Affairs.
7. A review of the Economic Involvement of Chinese Muslims in Malaysia.
8. Purification of Non-Halal Income in Malaysian Islamic Banks: An Overview.
9. Opinions of Contemporary Muslim Jurists on The Registration of Marriage.
10. Women and Malaysian Islamic Family Law: Exploring the Gender-Sensitive Path of Jurisprudential Reform.

In addition to her contribution in research and publications, she was also the first female Head of Department appointed in Fiqh and Usul Fiqh from IRK divisions from 2000 until 2014. After serving for four years, she was later appointed as the deputy dean for postgraduate and research under the same Kulliyah for two years, from 2014 until 2016.

During her tenure, several new achievements were recorded by the department, which includes the first international seminar on *Maqasid, Fiqh*, and *Usul Fiqh* conferences and the establishment of the Contemporary Fiqh Research Unit (CFRU) under the Research Management Centre (RMC) of IIUM.

Fiqh and Usul al-Fiqh: Akhtarzaite Abdul Aziz¹

Akhtarzaite Abdul Aziz is an Assistant Professor at the Department of Fiqh and Usul al-Fiqh, Kulliyah of Islamic Revealed Knowledge and Human Sciences at the International Islamic University Malaysia (IIUM). She is a holder of a bachelor's degree in law and *Shariah* law from IIUM. Then, she continued her learning journey by pursuing a Master's Degree in Fiqh and Usul al-Fiqh and became a PhD holder in Fiqh and Usul al-Fiqh from the same university.

She is an expert in Islamic finance and being established by the industry. Therefore, as an expert, she contributes to the industry by joining it as an advisor or committee. Akhtarzaite Abdul Aziz has been appointed as a committee in several Islamic financial institutions, including as *Shariah* Advisor in Standard Chartered Saadiq as well as the Chairman of the *Shariah* Committee in Great Eastern Takaful, Malaysian Building Society Berhad (MBSB), and Asian Finance Bank. Other than that, she also serves as a member of the *Shariah* Committee in Maybank.

Apart from her contribution to industries and financial institutions, her specialisation in Islamic finance, law, and Islamic jurisprudence is illustrated in publications, as she also contributes to academic writings and research projects, including:

1. *Sukuk Default Regulation in Malaysia and the United Arab Emirates: Comparative Analysis (Academic writing).*
2. *The Financial Distress of Corporate Personality: A*

¹ See further <https://www.iium.edu.my/directory/show/2722>.

Perspective from Fiqh (Academic writing).

Issues of Bai' al-'Inah in the Contemporary Islamic Financial Products and its Solution According to Shariah Principles (Academic writing).

3. *The Enforceability of Wa'd Mulzim (Binding Promise) from a Fiqh Perspective: A Critical Analysis of Wa'd Application in Sukuk Contracts. (Academic writing).*
4. *Leveraging on Religious and Ethical Aspects in Marketing Takaful Products: Malaysian Experience (Academic writing).*
5. Shariah Parameters for Accepting Deposits and Financing (Research project).
6. Shariah Non-Compliant Events in Malaysian Islamic Banks: The Determinants and Treatments (Research project).
7. Modern Application of Ijarah in Financial Institutions in Malaysia and Oman: A Comparative Study (Research project).
8. Shariah Standard for Converting Agro-Bank Malaysia into an Islamic Bank: An Analytical and Evaluation Study (Research project).

The Application of BNM Tawarruq Standard in Deposit and Financing Products: An Analysis of Shariah and Practical Issues (Research project).

Qur'an Studies: Sofiah Samsudin²

Sofiah Binti Samsudin is an assistant professor in the Department of Qur'an and Sunnah Studies, Kulliyah of Islamic Revealed Knowledge and Human Sciences. She received her Bachelor's Degree (Hons) in Usuluddin from the University of Malaya in 1991. Upon completion of her bachelor's, she joined IIUM as an assistant lecturer. She then completed her Master's Degree in Ulum al-Qur'an and Tafsir from the University of Jordan, Amman, and later obtained her PhD from Universiti Kebangsaan Malaysia in 2003.

² See further <https://www.iium.edu.my/directory/show/1475>.

She was given the Best Teacher Award in the Art and Social Sciences category at the university level during Quality Day 2009. Jakim appointed her as a member in the development of the Post-Marriage Module in 2012 as well as a committee member in the Action Plan for the Development of Muslim Women in 2014. In the academic field, Sofiah Samsudin is known as an expert as she specialises in religious studies, Qur'anic and Sunnah studies, as well as the methodology of Qur'anic and Sunnah sciences. In addition, when it comes to proposing the idea and thought, there are many writings from Sofiah Samsudin associated with the current issues, and the integration between Islamic revealed knowledge and sciences can be perceived from them, including:

1. Studies on nutritious distinct vegetable plant species mentioned in the Holy Qur'an and their folk medicinal importance. Environmental Ethics from The Qur'anic Philosophy.
2. *Iktilat and Tabarruj: Kajian Terhadap Disiplin Sūrah al-Nur dan al-Aḥzāb. Sustaining The Islamic Marriage Institution in Malaysia: Lessons from Qur'anic Stories.*
3. *A concept in Formulating The '3W Theory' in Multidisciplinary Research from The Qur'anic Perspective.*
4. *The Semantic of Synonyms in Sūrah al-Baqarah: A Study of Selected Examples.*
5. *The Holy Qur'an Talks the Rights of Persons with Special Needs*
6. *The Names of Allah, His Attributes and Actions: An Analytical Study of Sūrah al-Nur.*

Apart from being a lecturer and academic staff in the university, Sofiah Samsudin tends to spread knowledge to society by leading learning classes in Qur'anic and *tafsīr* studies at several mosques, including:

1. Masjid Sultan Ahmad Shah, Halaqah tafsir lin nisa' started 2004 until present.

2. Masjid Zakaria Gombak Utara 2012 until present.
3. Masjid Batu 6 Gombak, teaching Ulum Qur'an by using a book written by Muhammad Ali al-Ṣabūnī, *al-Tibyān fi 'Ulūm al-Qur'an*.
4. Surau al-Falah, Taman Jaya, Gombak 2016 until present.
5. Surau al-Hikmah Kuarters Guru, Gombak 2020 until present.

Along with Dr Mek Wok Mahmud, Dr Sofiah was the very first female head of the department to be appointed at the Department of Qur'an and Sunnah Studies, AHAS KIRKHS. During her tenure, the first international conference on Qur'an and Sunnah Studies was organised, which attracted the attention of many Arab speakers' scholars around the world.

*Ḥadīth Studies: Nurul Jannah Zainan Nazri*³

Nurul Jannah Binti Zainan Nazri is an Assistant Professor of Qur'an and Sunnah Studies at IIUM. She was the recipient of an excellence certificate in the field of Revealed Knowledge for two consecutive years, 2006 and 2007, and three outstanding awards: the Best Student Award (overall) of the university, the Best Student Award of KIRKHS, the Best Student Award (Academic) KIRKHS in the year 2009, and the Best PhD thesis of the month in 2013.

Her research interests are mainly in *Ḥadīth* text criticism, contemporary issues in the sunnah, gender studies, and sociology. She has written several books, including A to Z to Sciences of *Ḥadīth*, Introduction to *Ḥadīth* Text Criticism, *Ḥadīth* Text Criticism and its Relevance in Modern Times, and Progressive Muslim's Dilemma, which are in the process of publication. She has been actively involved in many international conferences around the world and contributed to journals, including the World Journal of Islamic History and Civilisation and the International Journal of Philosophy and Theology.

In the university, she is known as an expert who is a master in religious studies, Qur'anic and *Ḥadīth* Studies, *Ulum*

³ See further <https://www.iium.edu.my/directory/show/6983>.

al-Ḥadīth, Ulum al-Qur'an, Methodologies of Ḥadīth Scholars (Naqd al-Matn), Textual Reading from The Six Ḥadīth, Contemporary Issues in Sunnah, Ḥadīth, and Sociology. Other than that, she also worked on several research projects, including:

1. Re-modelling the concept of wellness towards senior citizens in Malaysia and institutional modality of intergenerational relationships, an analytical study from an Islamic perspective.
2. Said Nursi on the Proofs of Tawhid (in the context of the epistle entitled the Supreme Sign)-Said Nursi on the Proofs of the Prophethood of Muhammad ﷺ (Hayrat Foundation, Turkey).
3. A Pilot Study on Science Policy for Green Energy: Microbial Fuel Cell Technology in Focus.
4. A Pilot Study on Cyclic Process Approach for Disposing Islamic Literature Material.

Her contribution to the academic field and education also can be perceived through her writings as she is an author of several articles, including:

1. *Progressive Muslims approach to Mushkil al-Ḥadīth: A Critical Evaluation.*
2. *Moderation (Wasatiyyah) in Islam and its Manifestation from the Qur'an and Sunnah: Imam Badiuzzaman Perspective.*
3. *Colour from the Perspective of Ḥadīth. Revelation and Science in the 21st Century.*

*Usul al-Din and Comparative Studies: Amilah Awang Abd Rahman*⁴

Amirah Awang Abd Rahman is currently working at International Islamic University Malaysia as an Associate

⁴ See further <https://www.iium.edu.my/directory/show/2232>.

Professor in the Department of Usul al-Din and Comparative Religion. She received a Bachelor's Degree in Islamic Revealed Knowledge and Heritage from the university. Later, she continued pursuing her studies at the postgraduate level, received a Master's Degree and became the Doctor of Philosophy in Usul al-Din and Comparative Religion from the same university. She is specialised in several areas of Usul al-Din, including philosophical ethics. Since her appointment as an academician at IIUM, she has completed many research projects, including:

1. The Obligatory Will in The Framework of *Maqasid Shariah*.
2. Islam and Extremism: Combatting the Idea of Radicalism and Liberalism Through Revisiting the History of 'Ilm al-Kalam.
3. A Study of Revitalization of Ilm al-Kalam: In Search of an Alternative Method.
4. Enhancement of the role of Islamic Ethics in Facing the Challenges of Globalisation and Post-Modernity: Looking for a Holistic Definition.
5. Comparative Study on Islamic and Western Concept of Self Control Management.
6. Early Development of Islamic Thought: A Comprehensive and Balanced Study.

In addition to the research projects, Amilah also committed to writing articles in various fields of study such as:

1. *Between the Classical Mu'tazilites and Neo-Mu'tazilites: An Analysis of Harun Nasution's Modern Islamic Thought in Indonesia.*
2. *Demarcation of Ethics and Law: A Theoretical Framework that Recaptures the Primary Role of Akhlaq Islamiyyah.*
3. *Harmonizing Culture, Religion, and Professional Nursing Standards: The Malay-Muslim Friendly Development of Nursing Uniforms at Hospital Pusrawi,*

Malaysia 1984-2018.

4. *Were the Early Firqah Extremists? Rethinking the History of Muslims.*
5. *Religious Accommodation for Muslim Workers and Patients in Healthcare.*
6. *Major Trends of Muslim Responses to the Challenges of Modernity.*

Usul al-Din and Comparative Studies: Haslina Ibrahim⁵

Haslina Ibrahim is currently an Associate Professor in the Department of Usul al-Din and Comparative Religion and serves as the Deputy Dean for Postgraduate and Responsible Research at the AHAS Kulliyah of Islamic Revealed Knowledge and Human Sciences. Apart from giving her service in the university, Haslina is also involved in the administrative and advocacy field, as she was appointed as a member of the Professional Body/Association for Isu-Isu Wanita Islam (PISWI) at the Prime Minister's Office from 2013-2015. Between 2014 and 2016, she was appointed as a member of the Professional Body/Association for Yayasan Dakwah Islamiah Malaysia. Her expertise in religious studies, missionary and propagation studies, as well as inter-religious relations and *da'wah*, could be perceived, and her ideas and thoughts with respect to the related studies could be accessed through her writings, including:

1. *Designing Inter-Religious Dialogue Model for the Grassroots: A Preliminary Survey.*
2. *Mediation and Inter-Religious Discourse Prospects and Challenges in Resolving Interreligious Skirmishes in Malaysia.*
3. *The Muslim's Response to the Challenges of Religious Pluralism in Malaysia.*
4. *The Feasibility of al-Faruqi's Meta-Religion Principle:*

⁵ See further <https://www.iium.edu.my/directory/show/2251>.

Sharing of Research Experience.

5. *Religious Freedom, the Malaysian Constitution and Islam: A Critical Analysis.*
6. *The Role of Comparative Religion Curricula in Intra-Inter Civilizational Dialogue.*
7. *Study of Religion: The Queen of Study in Humanities.*

Apart from that, Haslina Ibrahim has also contributed to education by proposing her thoughts with regard to multi-discipline of knowledge in seminars and conferences such as:

1. Muslim and others: The Concept of Tasamuh in IIUM Ibadah Camp 2020.
2. Exploring Religious Pluralism: Refining the Defining in Seminar Kebangsaan Pengajian Akidah dan Agama 'The Good, the Bad and the Ugly of Philosophy' in 2018.
3. The Crisis of Intellectual Veracity in the Study of Religions in ASIA International Multidisciplinary Conference 2017.
4. Minoriti Muslim di China: Peranan dan Keterlibatan dalam Pembinaan Negara dan Tamadun in Pengamalan China dari Dunia Melayu: Isu-Isu Kontemporari dan Masa Depan.
5. The Quest for Objectivity: Religious Pluralism and Religious Plurality in Malaysia in Roundtable Seminar on Religious Pluralism 2015.
6. Towards a Good Governance of Pluralistic Society in Malaysia: A Study on the Prospects and Challenges for a Successful Inter-Religious Dialogue (IRD) in *Shariah*, Governance and Interreligious Relation.

Social Sciences: Saodah Wok

Saodah Wok is a professor in the Department of Communication, Kulliyah Islamic Revealed Knowledge and Human Sciences. She received her bachelor's degree in agriculture science from the University of Malaya (UM). Then,

she pursued her Master's journey in Master of Science in Mass Communication from Universiti Putra Malaysia (UPM). She also completed her PhD in Mass Communication from the University of Wisconsin. Saodah Wok is known as a communication educator and a prolific author due to her contributions to the academic and educational worlds. With regard to her expertise, her area of specialisation and interest are linked with social sciences, media and communications, organisational communication, and media studies. She was a member of Institut Statistik Malaysia (ISM) in 2008. Since her appointment, she has conducted a lot of research projects and articles written in publications as follows:

1. Kajian Penilaian Terhadap Kepuasan, Keberkesanan, dan Impak Pidato Antarabangsa Bahasa Melayu Piala Perdana Menteri 2018 Terhadap Peserta dan Negara.
2. Kajian Kebolehlaksanaan Penyampaian Perkhidmatan Alternatif (ASD) Dalam Perkhidmatan Penjagaan Warga Emas dan Pemulihan Penagihan Dadah.
3. Internet and Person with Disabilities: Implication towards Digital Inclusion Policy.
4. Constructing and Validating Measures of Islamic Human Resource Management Practices.
5. Formulating Career Women Retention Model in Malaysia.
6. Prototype Upscaling of Robot-Assisted Rehabilitation Platform for Upper Extremity.
7. Brand Perception Survey for Tenaga Nasional Berhad.

These are the examples of Saodah's writings in publications:

1. *Online Information Sharing on COVID-19 Causes and Preventive Actions among IIUM Students.*
2. *Servant Leadership Attributes and Employee Performance and Employee Performance among Support Staff in a Malaysian Private University.*
3. *The Effects of Obesity Information on IIUM Students' Health Practices.*

4. *The Impact of Emergency Remote Teaching and Learning (ERTL) during the COVID-19 pandemic on students.*
5. *Assessing the Relationships between Information Seeking, Motives, of Using social media and Information Sharing on Haze and Air Pollution among IUM Students.*

8.5 Conclusion

Through the implementation of Eleventh Malaysia's Plan (RMK-11), the priority on the educational sector will lead the country to a new perspective of education, as its main goal is to provide as many possible scholars and knowledgeable generations in all fields of knowledge as possible. Its implementation is seemingly synonymous with the number of women involved in the educational sector, where their involvement in such a sector is increasing. Knowing that women are more dominant in terms of pursuing study at the highest level of education, it is important to note here that in the future, scholars and experts will be dominated by women. As the aim of this study is to highlight the contribution by Malay women, there are a lot of ideas and opinions that came from them through innumerable approaches to deliver them regardless of writing, teaching, or proposing in the seminars and conferences. Their ideas indeed play an important role in enlightening society from ignorance.

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