

**Islamic Civilisation as Saviour of Mankind:  
How to Reconstruct It from Accounting,  
Business, Economics and Finance  
Perspectives  
in 2025 KENMS Ibadah Camp**

**Editors**

**Suhaimi Mhd Sarif  
Syed Ahmad Ali  
Siti Mariam Man**

**Kulliyyah of Economics and Management Sciences  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA**

**Islamic Civilisation as Saviour of Mankind: How to  
Reconstruct It from Accounting, Business, Economics  
and Finance Perspectives  
in 2025 KENMS Ibadah Camp**

**Editors**

**Suhaimi Mhd Sarif  
Syed Ahmad Ali  
Siti Mariam Man**

**Kulliyyah of Economics and Management Sciences  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA**

First Print 2025

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

Chief Editor: Suhaimi Mhd Sarif

Editors: Syed Ahmad Ali & Siti Mariam Man

ISBN: 978-967-26351-8-5

Published by

Sejahtera Consumerism

Kulliyyah of Economics and Management Sciences

International Islamic University Malaysia

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

Tel No: 03 6421 4778

Fax No: 03 6421 4850

Email: [sejahteraconsumerism@gmail.com](mailto:sejahteraconsumerism@gmail.com)



Cataloguing-in-Publication Data

Perpustakaan Negara Malaysia

A catalogue record for this book is available  
from the National Library of Malaysia

ISBN 978-967-26351-8-5

## REVIEW PROCESS

Each manuscript is reviewed by two experts in the area using a double-blind reviewing process. The editorial makes the final decision whether the manuscript will be accepted or rejected on the basis of the recommendations of both reviewers.

### Publication Process

After completion of the reviewing process, if the editorial committee accepts a manuscript, it will be sent for copyediting, followed by the publication of the manuscript.

## REVIEW FORM

### Section 1: Brief information

Manuscript title:

Date received from author:

Reviewer:

Turn-it-in: below 10% (green)

Ethical permit: available

Informed consent: available

### Section 2: Rating

Kindly evaluate each criterion where applicable based on the provided scale.

The essay/article may not match the typical conceptual or empirical article standard subtopics.

The total column for the rated, applicable items will give an indicator of the overall total.

### Section 3: Specific comments by the reviewer for the author

(From top to bottom of the paper)

Weakness 1. State. Cite.

Weakness 2. State. Cite.

Weakness 3. State. Cite.

### Section 4: Recommendation

Score varies by relevant items assessed: Assessed total/Standard total

Score varies by relevant items assessed

Score = (Assessed total/Standard total)

Example: If  $85/100 = 85\%$ , decision should be accept with minor revisions.

## REVIEWING PROCESS AND REPORT

The KENMS Ibadah Camp 2025 publication underwent a rigorous, multi-layered review process designed to ensure academic integrity, spiritual coherence, and alignment with the overarching theme: “Islamic Civilisation as Saviour of Mankind: How to Reconstruct It from Accounting, Business, Economics and Finance Perspectives.”

The review process was implemented in three stages: desk review, double-blind peer review, and final editorial decision.

### 1. Desk Review by Editors

The three-member Editorial Committee first assessed all manuscripts to evaluate thematic relevance, originality, ethical compliance, and alignment with the Tawhidic epistemological framework of the Ibadah Camp. Each chapter demonstrated strong engagement with Islamic civilisational ideas, appropriate citation of Qur’anic and hadith sources, and integration of spiritual values into disciplinary perspectives. All manuscripts passed the desk review stage and proceeded to peer review.

### 2. Double-Blind Peer Review

Each chapter was reviewed independently by two subject-matter experts using a double-blind process to maintain objectivity. Reviewers evaluated manuscripts across several criteria including originality, clarity of argument, academic rigour, spiritual depth, use of Islamic sources, and coherence with the Ibadah Camp goals.

The overall assessment across all chapters was highly positive. Reviewers consistently noted:

- strong alignment with the theme of reconstructing Islamic civilisation,
- inspiring integration of spirituality, ethics, and professional knowledge,
- smooth narrative flow and reflective tone consistent with the spirit of Ibadah Camp,
- effective use of Qur’anic worldview, Islamic history, and contemporary analysis, and
- meaningful contributions to the discourse on moral leadership and ummatic renewal.

### 3. Final Editorial Decision and Publication Process

Taking into account both reviewer reports for each chapter, the editorial committee issued a unified decision to accept all manuscripts with minor revisions. Authors refined their chapters accordingly, addressing clarity, transitions, and minor citation adjustments. Upon resubmission, the chapters underwent copyediting for language consistency, formatting, and referencing before being prepared for final publication.

The reviewing process affirmed that the chapters collectively form a cohesive, spiritually rich, and intellectually robust volume. The contributions: uphold the mission of IIUM and KENMS, reflect the ethos of *ukhuwwah*, humility, service, and excellence cultivated in the Ibadah Camp, offer meaningful pathways for reviving Islamic civilisation through knowledge, ethics, and leadership, and provide actionable reflections relevant to academia, governance, and community development.

The Editorial Committee extends its appreciation to all reviewers, authors, and contributors for their dedication and scholarship. The publication stands as a testament to the synergy between spiritual rejuvenation and academic excellence—an embodiment of the Ibadah Camp's aspiration to cultivate individuals who serve humanity through knowledge grounded in Tawhid.

## PREFACE

The 2025 KENMS Ibadah Camp marks another important milestone in our ongoing commitment to cultivating spiritually grounded, intellectually vibrant, and ethically conscious members of the Kulliyyah of Economics and Management Sciences (KENMS). The theme “Islamic Civilisation as Saviour of Mankind: How to Reconstruct It” reflects our shared belief that Islamic civilisation—rooted in revelation, reason, and moral purpose—continues to offer humanity a timeless framework for justice, balance, and sustainable progress. In an age marked by moral uncertainty, institutional fragility, and the global search for meaning, the reconstruction of Islamic civilisation is no longer merely an academic aspiration; it is an urgent collective responsibility.

This book brings together diverse chapters written by KENMS scholars, each exploring how accounting, business, economics, and finance can serve as instruments of civilisational renewal. The chapters illustrate that Islamic civilisation cannot be rebuilt through slogans or nostalgia. Instead, it requires disciplined knowledge, ethical leadership, spiritually informed decision-making, and institutions rooted in Tawhidic epistemology. Through reflections on justice, integrity, governance, social protection, leadership ethics, *maqāṣid al-sharīʿah*, and professional excellence, this book positions KENMS not only as an academic faculty but as an incubator of ummatic renewal.

The Ibadah Camp itself serves as a living laboratory for this reconstruction process—integrating worship, learning, teamwork, reflection, and community-building. The programme demonstrated that spiritual devotion and professional responsibility are not separate paths but a single integrated trajectory toward *mardhatillah*. The contributors to this volume have thoughtfully translated the camp’s vision into scholarly insights and practical pathways that can guide individuals, institutions, and society.

We hope that this book will inspire readers to internalise the virtues of humility, justice, service, and excellence; to strengthen their commitment to Islamic ethical leadership; and to participate actively in the ongoing reconstruction of Islamic civilisation—beginning with the self, radiating through the Kulliyyah, and ultimately benefiting the *ummah* and humanity at large.

We express our sincere gratitude to all contributors, reviewers, committee members, and KENMS staff for their dedication and ukhuwwah, which made this publication possible. May Allah bless these efforts, accept them as deeds of *ʿibadah*, and grant us the strength to continue serving the vision and the seven missions of IIUM for the *ummatic* excellence.

## TABLE OF CONTENTS

PREFACE	7
TABLE OF CONTENTS	8
CHAPTER 1: IBADAH CAMP 2025 MODULE 6 THEME “ISLAMIC CIVILISATION AS SAVIOUR OF MANKIND: HOW TO RECONSTRUCT IT” Siti Mariam Man Fatimah Mat Yasin	9- 16
CHAPTER 2: LEARNING FROM THE ROMANS: PROPHETIC-ERA INSIGHTS FOR RECONSTRUCTING ISLAMIC CIVILISATION Muhammad Irwan Ariffin	17-28
CHAPTER 3: JUSTICE AS THE PILLAR OF ISLAMIC SOCIETY IN THE ISLAMIC CIVILISATION AS SAVIOUR OF MANKIND: HOW TO RECONSTRUCT IT? Suhaimi Mhd Sarif Rohaziah Yahya	29-44
CHAPTER 4: LIVING A BALANCED LIFE AND BEING AN <i>INSĀN KĀMIL</i> : AN ISLAMIC PERSPECTIVE ON WORSHIP, HEALTH, WEALTH, FAMILY, AND KNOWLEDGE Mohamed Aslam Akbar	45- 47
CHAPTER 5: PROMOTING UNITY AND COOPERATION: REVIVING <i>UKHUWWAH ISLAMIYYAH</i> AS A CIVILISATIONAL FORCE AND POVERTY ERADICATION Rafiq Murdipi	48-53
CHAPTER 6: <i>HALALAN TAYYIBAN</i> ECONOMY FOR ETHICAL TRADE AND INDUSTRY Siti Mariam Man	54-61
CHAPTER 7: <i>SHURA</i> -BASED DECISION IN MODERN NATION-STATES Siti Mariam Man	62-66
CHAPTER 8: RECLAIMING <i>ADAB</i> AS THE SCHOLAR’S GUIDING PRINCIPLE: THE IJUM JOURNEY IN RECONSTRUCTING ISLAMIC CIVILISATION Nur Arfifah Abdul Sabian	67 –71
CHAPTER 9: RECLAIMED <i>ADAB</i> IN THE SOCIAL SPHERE OF 21ST-CENTURY MODERN MUSLIMS Hairul Azlan Annuar Khamsi Che Abdul Hamid	72-78
CHAPTER 10: INTEGRATING LEAN MANAGEMENT AND ISLAMIC CIVILISATION Suhaimi Mhd Sarif Rohaziah Yahya	79 – 83
CHAPTER 11: REFLECTIONS OF IBADAH CAMP 2025 Suhaimi Mhd Sarif Siti Mariam Man	84 – 92
RESOLUTIONS	93-94
INDEX	95



## CHAPTER 11

### REFLECTIONS OF IBADAH CAMP 2025

Suhaimi Mhd Sarif

Kulliyyah of Economics and Management Sciences

International Islamic University Malaysia

E-mail: suhaimims@iium.edu.my

Siti Mariam Man

Kulliyyah of Economics and Management Sciences

International Islamic University Malaysia

E-mail: msitimariam@iium.edu.my

#### Abstract

The KENMS Ibadah Camp 2025 represents a vital spiritual platform that strengthens ukhuwwah, nurtures resilience, and reinforces collective identity within the Kulliyyah. Yet, participant feedback reveals the need for systematic improvements to sustain its transformative impact. This report argues that the upcoming KENMS Ibadah Camp 2026 must adopt a more focused programme design, enriched spiritual content, greater inclusivity, stronger logistical coordination, and clearer committee accountability. Feedback indicates that excessively packed schedules, night sessions, and physically strenuous activities compromised participant comfort and diluted the spiritual essence of the camp. Therefore, streamlining activities within office hours and extending the camp over 2.5 to 3 days would balance physical well-being with spiritual intensity. Enhancing core spiritual elements—such as qiyamullail, solat berjamaah, Qur'an recitation, and tazkirah—remains essential for achieving the camp's objectives. Inclusivity must also be prioritized by selecting accessible venues, minimizing physical strain, and offering optional accommodation for qiyamullail. Furthermore, Islamic ethical considerations, particularly the prohibition of tabarruj, underscore the need to refine award categories and ensure that all practices align with Shariah values. Collectively, these improvements will strengthen the spiritual, social, and organizational outcomes of future Ibadah Camps, ensuring that the programme continues to inspire, unite, and elevate the KENMS community.

**Keywords:** Ibadah Camp; Spiritual Development; Islamic Modesty

The Kulliyyah of Economics and Management Sciences (KENMS) Ibadah Camp 2025 has long been cherished as a spiritually uplifting initiative that nurtures ukhuwwah, builds personal resilience, and strengthens collective identity within the Kulliyyah. Yet, as the recent feedback demonstrates, the program must be continuously refined to ensure that its noble intentions are fully realized. This report postulated that the next Ibadah Camp 2026 must adopt a more focused design, deeper spiritual content, more inclusive practices, clearer logistics, and better-defined committee structures to sustain its meaningful impact. These improvements are not merely cosmetic; they

are essential to ensuring that the camp remains relevant, inspiring, and spiritually transformative for all participants.

The analysis of the ibadah camp begins with the *program design and structure* that require thoughtful recalibration. Many participants felt that the previous schedule was overwhelmingly exhaustive, with too many back-to-back activities compressed into a single day. Moreover, the inclusion of night events made the experience unnecessarily draining for those traveling far or those with health limitations. Therefore, the next Ibadah Camp in 2026 should strategically streamline its schedule by concentrating primarily on core spiritual activities—talks, *tazkirah*, and guided reflection—held strictly between 9.00 am and 5.00 pm. Significantly, this adjustment not only respects participants' physical well-being but also upholds the principle that *nafl ibadah* must be voluntary. Extending the programme to 2.5 or 3 days would allow all essential sessions to be conducted calmly and meaningfully while preserving the sanctity of personal worship. This restructuring is imperative if the camp is to strike an ideal balance between spiritual nourishment and manageable human energy.

Beyond structural refinements, the *religious content and spiritual focus* must be enriched comprehensively. Participants repeatedly emphasized the need to prioritize spiritual exercises such as *qiyamullail*, *solat jamaah*, *al-Ma'thurat*, Qur'an recitation improvement, and *kuliah subuh*. These are the very soul of the Ibadah Camp, forming its spiritual backbone. While some talks—such as Dr. Abdul Latif's heartfelt session—were universally praised for their depth and relevance, others were viewed as overly technical, diluting the intended spiritual atmosphere. Moving forward, the camp should invite speakers who are not only knowledgeable but also spiritually grounded, charismatic, and able to inspire the heart gently yet powerfully. Simultaneously, dinners, social interactions, and fellowship moments should remain spiritually meaningful and not overshadow the essence of *ibadah*. Ultimately, enhancing the spiritual content is crucial to achieving the camp's core purpose: reviving hearts, strengthening *taqwa*, and renewing commitment to Allah.

Furthermore, the *role of team-building and games* must be reconsidered critically. While community-building is undeniably important, participants observed that excessive or physically demanding games detracted from the camp's spiritual aims. For instance, certain activities were too strenuous, unsafe, or unfair to committee members who were simultaneously managing logistics. In contrast, traditional games promoting *ukhuwwah* were notably enjoyable and aligned with the spirit of togetherness. Therefore, future camps must deliberately select light, inclusive, and spiritually-aligned games that foster teamwork without overshadowing *ibadah*. Clear written instructions must accompany every activity, while physically risky games should be avoided entirely. Incorporating *Qur'an*, *sirah*, or *sahabah*-themed quizzes would provide enriching, intellectually stimulating alternatives that match the camp's spiritual objectives seamlessly.

Equally important is the urgent need to address *inclusivity and accessibility*. Participants highlighted the genuine struggles faced by disabled staff, older participants, and those with mobility limitations due to excessive walking, steep stairs, and inaccessible mosque areas. These concerns are not peripheral; they

reflect the Islamic principle that religious programs must never burden participants unnecessarily. Choosing more accessible venues—preferably on flat ground, with ramps and minimal stair usage—would greatly improve participant comfort. Additionally, optional accommodation for *qiyamullail*, such as designated indoor sleeping spaces or affordable hotel rooms, would enhance safety, particularly for women and those traveling from distant locations. Eliminating night sessions for those living far away further ensures that inclusivity is not merely mentioned but actively practiced.

In tandem, *logistics and venue management* must be strengthened methodically. Participants noted the absence of tea breaks during mosque sessions and the lack of clear announcements throughout the itinerary. Such oversights can subtly yet significantly affect participant readiness and morale. Accordingly, the next Ibadah Camp 2026 should implement a daily communication structure, complete with briefings, WhatsApp reminders, and visible programme schedules. Logistics teams must ensure refreshments are available at every segment as this small gesture often promotes comfort and positive social engagement. Using IIUM venues remains preferable for cost efficiency and familiarity, provided that committee roles and responsibilities are clearly documented to ensure continuity for future organizing committees.

Despite the constructive criticisms, the overall sentiment towards the Ibadah Camp 2025 remains deeply positive and appreciative. Many participants expressed heartfelt gratitude, acknowledging the committee's exceptional effort, the delicious food, enjoyable tokens, and the harmonious fellowship that blossomed over the course of the program. This positive feedback demonstrates that, fundamentally, the camp is already strong and meaningful. Therefore, future improvements must build on this existing foundation, maintaining morale, preserving the spirit of *ukhuwwah*, and sustaining the joyful and grateful atmosphere that participants truly cherished.

Finally, several compelling recommendations emerged, particularly concerning programme evaluation and award selection. The suggestion to remove the “Best Dress Award”—to avoid encouraging *tabarruj*—is both thoughtful and aligned with Islamic ethics. Replacing it with awards such as “Best Team Spirit” or “Most Helpful Participant” would reinforce *akhlak*, humility, and cooperation. Moreover, conducting structured annual programme evaluations and producing an official report summarizing resolutions fulfilled or unfulfilled would establish accountability and foster long-term program development. Increasing modest *rezeki* draw gifts may further enhance engagement while maintaining *adab* and Islamic moderation.

#### About *Tabarruj*

*Tabarruj* is a central concept in Islamic teachings on modesty, public behaviour, and personal conduct. Rooted in both linguistic and Shariah traditions, *tabarruj* refers to the act of displaying beauty or adornment in a manner that attracts unnecessary attention. Modern scholarship affirms that Islamic teachings on modesty are deeply intertwined with spiritual identity and moral purpose (Ismail et al., 2023; Edet, 2019). Thus, *tabarruj* is far more than a superficial concern—it reflects a comprehensive ethical framework that governs how individuals present themselves in society.

From a linguistic perspective, *tabarruj* (التبرُّج) means to openly display beauty, reveal adornments meant to be concealed, or to act in a manner intended to draw the gaze of others. Within Shariah discourse, this meaning is further refined to include behaviours such as intentional beautification, excessive adornment, and revealing attire that contradicts Islamic modesty norms (Mulyani & Siregar, 2024; Muna, 2021). Islamic law warns against the revival of pre-Islamic practices of public display, a principle rooted in Surah Al-Ahzab (33:33) where Allah commands believers: “*And do not display yourselves as was the displaying (tabarruj) of the former times of ignorance.*” Contemporary scholars emphasize that this verse not only reflects a historical correction but also sets a timeless moral compass for Muslim public ethics (Ismail et al., 2023).

Practically, *tabarruj* manifests through several identifiable behaviours. One form involves intentionally revealing one's 'aurah through tight, transparent, or revealing clothing. This aligns with findings that Muslim attire must embody *libas al-taqwa*—clothing that protects dignity and reflects piety rather than exhibition (Ismail et al., 2023). A second form is excessive beautification in public spaces, such as heavy makeup, extravagant jewelry, or highly decorative garments. Research has shown that when fashion trends prioritize attraction over modesty, they risk distorting the spiritual message of Islamic dress (Hassan & Ara, 2022; Mulyani & Siregar, 2024). Other manifestations of *tabarruj* include seductive mannerisms, exaggerated public movements, or dramatic self-presentation. Even strong perfume worn in public is criticised in hadith literature due to its intention and effect in attracting attention. Additionally, showcasing luxurious attire to provoke admiration or pride aligns closely with *riya'*, a spiritual illness widely discouraged in Islamic moral teachings (Azim & Yusof, 2025).

The prohibition of *tabarruj* is grounded in profound spiritual and sociological wisdom. First, Islam places utmost importance on preserving personal dignity (*karāmah dhātīyyah*) and honour. Sociological analysis indicates that public over-display of beauty may inadvertently expose individuals to objectification or social pressure (Edet, 2019). Second, Islamic teachings aim to preserve family and social morality. Over-adornment in public can generate jealousy, unnecessary desire, and relational disharmony—threats to the social fabric and harmony of the community (Hassan & Ara, 2022). A third reason is the prevention of *fitnah*, a concept that encompasses moral disruption, temptation, and social chaos. Given natural human attraction, *tabarruj* increases the likelihood of inappropriate interactions or zinā-related behaviours (Muna, 2021; Mulyani & Siregar, 2024).

Another rationale lies in Islam's rejection of *Jahiliyyah* norms, where women commonly displayed themselves publicly to seek admiration. By contrast, Islam elevates a woman's worth by anchoring her identity in piety, dignity, and inner beauty. Modesty (*hayā*) itself is a core value in Islam; the Prophet ﷺ taught that “modesty is a branch of faith.” Scholars argue that *tabarruj* contravenes this spiritual virtue by prioritizing superficial aesthetics over moral excellence (Ismail et al., 2023). Moreover, modesty contributes to a public environment that is safe, respectful, and conducive to moral flourishing. Research on hijab practices in modern Muslim

societies emphasizes that modest attire reduces the likelihood of objectification and encourages respectful interaction across social spaces (Hassan & Ara, 2022; Edet, 2019).

Despite these prohibitions, Islam does not reject beautification entirely. Rather, Islam places beautification within a moral framework that distinguishes between private beautification—highly encouraged in settings among spouses, family members, or women-only gatherings—and public beautification intended to attract attention (Azim & Yusof, 2025). Beautification becomes problematic only when it intentionally or indirectly generates attraction from non-mahram individuals. As scholars explain, Islamic dress is not meant to suppress individuality but to channel beauty in ways consistent with spiritual integrity and social ethics (Mulyani & Siregar, 2024; Ismail et al., 2023). Thus, Islamic modesty is not a form of oppression but a protective and dignifying framework that nurtures personal virtue and communal harmony.

Thus, *tabarruj* is prohibited in Islam because it undermines the foundational principles of modesty, respect, and societal well-being. Its prohibition is grounded not only in the Qur’an and Sunnah but also in a long tradition of scholarly reflection on the spiritual and moral aims of Islamic attire. By avoiding *tabarruj*, Muslims uphold dignity, safeguard social morality, and cultivate an environment rooted in safety, mutual respect, and spiritual refinement. The guidance against *tabarruj* ultimately supports a holistic Islamic philosophy of living—one in which beauty, modesty, and piety coexist harmoniously in the pursuit of *taqwa* and moral excellence (Ismail et al., 2023; Edet, 2019; Hassan & Ara, 2022).

Indeed, the KENMS 2025 Ibadah Camp stands as a profoundly meaningful initiative with the potential to transform hearts, enrich relationships, and reshape organizational culture through spirituality. By refining its programme design, deepening religious content, moderating team-building activities, improving inclusivity, clarifying logistics, and strengthening accountability, the next KENMS 2026 Ibadah Camp can become even more impactful. These enhancements are not mere adjustments—they are necessary reforms that honour the camp’s sacred purpose while ensuring that every participant, regardless of age, ability, or background, experiences the tranquillity, *ukhuwwah*, and *barakah* that an Ibadah Camp is meant to cultivate.

Table 1 summarises the feedback summary and actionable recommendations from the participants of 2025 KENMS Ibadah Camp.

Table 1: Ibadah Camp 2025 Feedback Summary & Actionable Recommendations

Category	Key Feedback (Summarised Verbatim)	Actionable Improvements for Next Ibadah Camp
1. Program Design & Structure	- The program was too exhaustive with too many activities in one day.- Focus should be on talks and tazkirah	- Streamline the program to balance between physical and spiritual components.- Limit sessions to core ibadah (talks, qiyamullail, solat jamaah,

	<p>between 9am–5pm.– Revisit objectives and resolutions; measure achievement each year.– Avoid night events; extend duration to 2.5–3 days to fit all sessions in office hours.– Avoid mandatory attendance for nafli ibadah.</p>	<p>tazkirah).– Set a clearer daily schedule within 9am–5pm.– Revisit and evaluate annual resolutions in opening session.– Make nafli ibadah voluntary, not enforced by attendance.</p>
2. Religious Content & Spiritual Focus	<p>– Need to emphasise qiyamullail, solat jamaah, al-mathurat, and <i>kuliah subuh</i>.– Include Qur’an recitation improvement, solat perfection, sirah and sahabah knowledge.– Dr Latif’s talk was great; others were too technical.– Dinner shouldn’t overshadow spiritual essence.</p>	<p>– Prioritize spiritual content: Quranic mastery, tazkiyah, ibadah skills.– Invite engaging and spiritually grounded speakers.– Balance knowledge sessions with practical ibadah activities.– Ensure dinners and social events remain spiritually meaningful.</p>
3. Team Building & Games	<p>– Team-building should not dominate the ibadah camp; it distracts from the spiritual purpose.– Committee games are unfair to those managing time.– Some games (e.g., shuttlecock) were too difficult, unsafe for some participants.– Explorace instructions unclear.– Traditional games encouraged ukhuwwah and were enjoyable.</p>	<p>– Conduct light, spiritually aligned games promoting ukhuwwah and teamwork.– Assign separate team-building sessions at the department level, not within the ibadah camp.– Provide clear written instructions for games.– Avoid physically strenuous or unsafe activities.– Include Qur’an/sirah knowledge-based quizzes as alternatives.</p>
4. Inclusivity & Accessibility	<p>– The mosque and venues were not accessible for disabled or older staff.– Too much walking; too many stairs.– Night events difficult for those living far or with health</p>	<p>– Choose accessible, inclusive venues (less walking, ramps, minimal stairs).– Offer shuttle services or centralized locations within IIUM.– Provide optional accommodation for qiyamullail (mosque sleeping space or air-conditioned rooms).– Avoid night</p>

	<p>limitations.- Suggest hotels or accommodations for safer overnight stays, especially for women.</p>	<p>sessions for participants from far areas.</p>
5. Logistics & Venue	<p>- Tea breaks during mosque activities missing.- Announcements and instructions unclear.- Prefer IIUM venues over hotels for familiarity and cost-efficiency.- Committee members' job scope should be clearly defined.- Suggest one-night hotel option for full participation.</p>	<p>- Improve communication flow (daily briefing, clear programme schedule).- Prepare refreshment logistics for all segments.- Use IIUM facilities for cost and convenience.- Clearly define and document committee roles (legacy continuity).</p>
6. General Appreciation & Positive Comments	<p>- Excellent and enjoyable camp overall.- Great job by IC 2025 committee; well-organized and beneficial.- Delicious food, enjoyable tokens and games.- Promoted <i>ukhuwwah</i> and team bonding.- Many expressed <i>syukran</i> and <i>du'a</i> for organisers' efforts.</p>	<p>- Maintain morale and spirit of <i>ukhuwwah</i>.- Keep culinary, fellowship, and bonding aspects.- Continue recognizing committee dedication.- Retain beneficial elements like token gifts and shared meals.</p>
7. Recommendations & Miscellaneous Suggestions	<p>- More <i>rezeki draw</i> gifts.- Remove Best Dress Award (encourages <i>tabarru</i>).- Better clarity in program announcements.- Include programme evaluation each year.- Define committee accountability and reporting.</p>	<p>- Replace Best Dress with "Best Team Spirit" or "Most Helpful Participant."- Improve on-site and online communication (WhatsApp/noticeboard).- Prepare a written IC report with a reflection on previous resolutions.- Increase token/gift allocation modestly for engagement.</p>

---

## Recommendations

In charting the path toward a more virtuous and spiritually enriching Ibadah Camp 2026, three interrelated recommendations emerge. Firstly, the programme design must be streamlined to cultivate both serenity and purposeful engagement. A well-governed community thrives when its activities are harmoniously structured toward the highest good. In this spirit, limiting daily sessions to 9.00 am–5.00 pm and extending the camp across 2.5 to 3 thoughtfully paced days ensures that participants are neither mentally exhausted nor physically strained. Such recalibration allows core ibadah—talks, *tazkirah*, and guided reflection—to unfold in a calm, reflective rhythm, nurturing the contemplative dispositions essential for spiritual growth.

Secondly, the spiritual content must be significantly enhanced to elevate the camp's transformative power. The Ibadah Camp must prioritize *qiyamullail*, *solat jamaah*, Qur'an recitation, *al-Ma'thurat*, and spiritually grounded speakers who inspire both heart and intellect. These elements act as luminous anchors, ensuring that every moment of the camp orients participants towards *taqwa*, inner purification, and the pursuit of moral perfection. Social engagements—while valuable—must remain carefully aligned with the sacred objectives of the programme, preventing the dilution of its spiritual essence.

Finally, inclusivity and ethics must be strengthened to embody the principles of justice and benevolence that linked to the character of a virtuous community. Selecting fully accessible venues, reducing physical barriers, and offering optional accommodation for *qiyamullail* affirm the Ibadah camp's commitment to compassion and equitable participation. Moreover, ethical refinement must extend to symbolic practices: awards associated with *tabarruj* should be thoughtfully removed and replaced with meaningful recognitions such as "Best Team Spirit" or "Most Helpful Participant." These alternative awards reinforce virtues of humility, cooperation, and service—qualities that regarded as essential for a morally elevated society.

Together, these recommendations constitute not merely operational improvements but a deliberate philosophical reorientation—one that harmonizes programmatic structure, spiritual depth, and ethical integrity in pursuit of a truly virtuous Ibadah Camp 2026.

## Conclusion

The KENMS Ibadah Camp 2025 has clearly succeeded in creating an environment filled with *ukhuwwah*, gratitude, and meaningful engagement, as reflected in participants' overwhelmingly positive sentiments. However, the evaluation also reveals critical areas that must be strengthened to preserve the camp's long-term relevance and spiritual integrity. The next KENMS Ibadah Camp 2026 must thus be approached as both a continuation and an evolution—building upon established strengths while addressing structural gaps.

A refined programme design is essential to ensuring that participants remain energized, focused, and spiritually receptive. Compressing excessive activities into a single day diminishes both physical endurance and spiritual absorption. A longer,



more measured 2.5–3-day schedule conducted within office hours offers a thoughtful balance between discipline and well-being. Similarly, the enrichment of spiritual content is not merely recommended but necessary. Core practices such as *qiyamullail*, *solat jamaah*, *al-Ma'thurat*, and Qur'an recitation must remain central pillars that guide the camp's spiritual rhythm. Speakers who are spiritually grounded and inspirational should be prioritized to maintain an atmosphere of *tazkiyah*, reflection, and renewed commitment to Allah.

Inclusivity also emerges as a non-negotiable principle. The diversity of staff—across age, health, and mobility—requires an accessible and compassionate programme design. Selecting suitable venues, minimizing strenuous movement, and offering optional accommodation enhance safety and participation for all. Ethical refinement, including avoiding elements associated with *tabarruj*, helps ensure that every aspect of the camp aligns with Islamic values.

Ultimately, the Ibadah Camp is more than an event; it is a transformative spiritual journey and a collective expression of KENMS identity. By incorporating structured improvements, the 2026 camp can elevate its impact—cultivating tranquillity, strengthening ukhuwwah, and nurturing a spiritually resilient community grounded in taqwa and excellence.

## REFERENCES

- Azim, N. A., & Yusof, A. F. M. (2025). Assessing Shariah compliance in the practice of makeup artists: A study within Malaysia's beauty industry. *Syariah and Law Discourse*, 6(1), 15–27.
- Edet, F. F. (2019). Dress code for women in Islam: A sociological investigation. *Lwati: A Journal of Contemporary Research*, 16(3), 182–188.
- Hassan, S. H., & Ara, H. (2022). Thematic analysis of hijab fashion from Muslim clothing retailers' perspective. *Journal of Islamic Marketing*, 13(11), 2462–2479.
- Ismail, M. S. I., Akhir, N. S. M., Aisyah, S., Yusof, M. A. S., Elias, N. H., Ismail, S., & Harun, T. W. R. (2023). Exploring the true Islamic brand attire with special reference to the characteristics of *libas al-taqwa*. *Sciences*, 13(5), 1553–1564.
- Mulyani, D. R., & Siregar, M. N. (2024). The concept of dressing in the perspective of the Hadith. *al-Afkar, Journal for Islamic Studies*, 7(4), 711–731.
- Muna, M. N. (2021). The issue of unveiling the aurah for women in Quran: A critical and contextual analysis of Surah al-Nūr [24]: 58–61. *Jurnal Ushuluddin*, 29(2), 108–133.

## RESOLUTION

### Islamic Civilization as Saviour of Mankind: How to Reconstruct It

In the name of Allah, the Most Gracious, the Most Merciful

We, the staff of the Kulliyyah of Economics and Management Sciences (KENMS), hereby pledge to uphold the following commitments as our collective *amanah* in rebuilding Islamic civilisation:

#### 1. Spirituality & Ibadah

We affirm that every effort begins with Tawhid and sincere *niyyah*, anchoring all actions in the pursuit of Allah's pleasure. Thus, we will uphold *solat*, *zikir*, *du'a*, and *gratitude* as the sources of spiritual strength. Hence, we will strive to practice *ihsan*, serving with excellence at all times as though Allah is watching us.

#### 2. Knowledge & Scholarship

We will uphold that Islamic civilisation flourishes when *'ilm* becomes its soul—integrating *fikr* (intellect) with *zikr* (remembrance of Allah). Thus, we will treat teaching, research, supervision, and documentation as sacred *amanah*. Hence, we will commit to preserving, advancing, and transmitting knowledge as a legacy for humanity.

#### 3. Justice & Social Harmony

We recognize justice ('adl) as the pillar of a balanced and compassionate society. Thus, we will commit to fairness, dignity, and *shura* (consultation) in all decisions and interactions. Hence, we will uphold unity in diversity, guided by the spirit of the *Sahifah al-Madinah*, the earliest model of a just and inclusive social contract.

#### 4. Discipline & Order

We regard time as *amanah*, valuing punctuality, orderliness, and accountability. Thus, we will follow all SOPs with *ihsan*, ensuring diligence, transparency, and professionalism. Hence, we will embrace patience and gradualism, recognising that civilisations are rebuilt steadily—step by step—through *istiqamah*.

#### 5. Innovation & Creativity

We affirm that civilizational renewal requires creativity, adaptability, and an entrepreneurial spirit. Thus, we will strive to infuse Islamic values into modern innovation, ensuring ethical and sustainable progress. Hence, we will commit to building capacity before leadership—developing people before structures, in the prophetic model of *tarbiyyah*.

## 6. Civilizational Lessons

We draw lessons from the heritage of Islamic civilisation:

- Architecture & arts that reflect *itqan* (excellence) and beauty as signs of faith.
- The Qur'an, manuscripts, and knowledge traditions that prioritise preservation, accuracy, and dissemination.
- Regional diversity, where *ta'awun* and *ukhuwwah* across cultures strengthen the ummah's collective resilience.

Ya Allah, make us steadfast in this pledge, grant us sincerity in our service, and bless our efforts in nurturing a civilisation grounded in Tawhid, justice, knowledge, and compassion.

## INDEX

*'insān kāmil'*, 47  
*adab*, 68  
*Ahkamul 'Aqliah*, 76  
Al-Khwarizmi, 50  
Al-Madīnah al-Fāḍilah, 33  
*Fasad*, 76  
Favouritism, 31  
complexity, 57  
*genchi genbutsu*, 81  
*Halalan Tayyiban*, 55  
hereditary succession, 66  
holistic engagement, 10  
human felicity, 41  
Humanomics, 40  
*ifāqah*, 21  
indispensable foundation, 29  
intellectual pluralism, 36  
*islah*, 69

*israf*, 80  
logistics service providers, 60  
*Mahmudah*, 75  
*maqāṣid al-sharī'ah*, 20  
motivation, 11  
muḥtasibs, 34  
Muqaddimah, 73  
*murabbi*, 69  
Prophetic governance, 26  
Rāshidūn caliphates, 18  
*Asabiyyah*, 81  
*Shura*-based approach, 63  
strategic tenacity, 22  
*Tamadun*, 74  
*tazkirah*, 46  
*ubudiyyah*, 69  
*Ukhuwwah Islamiyyah*, 49  
weaponised, 32

Islamic Civilisation as Saviour of Mankind: How to Reconstruct It from Accounting, Business,  
Economics and Finance Perspectives in 2025 KENMS Ibadah Camp

ISBN 978-967-26351-8-5



Sejahtera Consumerism  
(paperback)

**RESOLUTIONS KENMS IBADAH CAMP 2025**  
**Islamic Civilisation as Saviour of Mankind: How to Reconstruct It**

**1. Spirituality & Ibadah**

We affirm that every effort begins with Tawhid and sincere *niyyah*, anchoring all actions in the pursuit of Allah's pleasure. Thus, we will uphold *solat*, *zikr*, *du'a*, and *gratitude* as the sources of spiritual strength. Hence, we will strive to practice *ihsan*, serving with excellence at all times as though Allah is watching us.

**2. Knowledge & Scholarship**

We will uphold that Islamic civilisation flourishes when *'ilm* becomes its soul—integrating *fikr* (intellect) with *zikr* (remembrance of Allah). Thus, we will treat teaching, research, supervision, and documentation as sacred *amanah*. Hence, we will commit to preserving, advancing, and transmitting knowledge as a legacy for humanity.

**3. Justice & Social Harmony**

We recognise justice (*'adl*) as the pillar of a balanced and compassionate society. Thus, we will commit to fairness, dignity, and *shura* (consultation) in all decisions and interactions. Hence, we will uphold unity in diversity, guided by the spirit of the *Sahifah al-Madinah*, the earliest model of a just and inclusive social contract.

**4. Discipline & Order**

We regard time as *amanah*, valuing punctuality, orderliness, and accountability. Thus, we will follow all SOPs with *ihsan*, ensuring diligence, transparency, and professionalism. Hence, we will embrace patience and gradualism, recognising that civilisations are rebuilt steadily—step by step—through *istiqamah*.

**5. Innovation & Creativity**

We affirm that civilizational renewal requires creativity, adaptability, and an entrepreneurial spirit. Thus, we will strive to infuse Islamic values into modern innovation, ensuring ethical and sustainable progress. Hence, we will commit to building capacity before leadership—developing people before structures, in the prophetic model of *tarbiyyah*.

**6. Civilizational Lessons**

We draw lessons from the heritage of Islamic civilisation:

Architecture & arts that reflect *itqan* (excellence) and beauty as signs of faith.

The Qur'an, manuscripts, and knowledge traditions that prioritise preservation, accuracy, and dissemination.

Regional diversity, where *ta'awun* and *ukhuwwah* across cultures strengthen the ummah's collective resilience.

Islamic Civilisation as Saviour of Mankind: How to Reconstruct It from Accounting, Business,  
Economics and Finance Perspectives in 2025 KENMS Ibadah Camp

ISBN 978-967-26351-8-5



Sejahtera Consumerism

(paperback)