

Converting EDU-ACTION of the Prophetic Attributes into Ta'awun Approach
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Abstract

This presentation explores the practice of ta'awun with Prophetic attributes into action oriented education (edu-action). The primary driver for edu-action with ta'awun of Prophetic attributes due to the global agenda of sustainability. Sustainability requires partnership, teamwork, and cooperation with every individual regardless of nationality and citizenship. Human well-being is an outcome of integrated attainment of triple bottom line (economic, social, and planet). Education plays essential role to provide the brain, heart and soul to achieve ethical decisions and actions. The presentation aims to explain Prophetic attributes in organizational targets on sustainability basis with the practice of Ta'awun in Prophetic attributes. The study uses case study method on three cases of edu-action projects. The study uses prophetic attributes with ta'awun practices. The results show that the practice is moderate. More training (tarbiyyah) required to increase ta'awun with some Prophetic attributes.

Keyword: Ta'awun, Prophetic attributes, Education, Transformation

JEL Classification: M13 and M15

INTRODUCTION

IIUM is facing challenges internally and externally. Internally is traditional, conservative, bureaucratic, and silo. Still 'wait and see' attitudes due to leaders come and go and every leader is leaving legacy. At the same time, externally with the demand of the stakeholders. IIUM staff still has core duties in academic world – teaching, supervision, research, publications, community engagement, services, and to meet the expectations of the stakeholders (graduate employability, contribution to the national agenda, capacity building and so on). All these duties require academic and non-academic staff to work in teamwork, to establish collaboration and cooperation with internal and external stakeholders and to sustain the quality of the work. Since IIUM has aligned to SDG 2030, Regional Centre of Expertise (RCE), and Education for Sustainability under UNESCO (IIUM as chair for future studies of UNESCO), the existing core duties should align to the specific targets as well.

RESEARCH OBJECTIVES

To identify Prophetic attributes in achieving organizational targets

To explore the practice of Prophetic attributes in teamwork to achieve organizational targets

BIG PICTURE OF ISLAM

The big picture. Islam comprised of aqidah, ibadah and akhlak. All the three elements must combine into any action. An action is not valuable in Islam when it does not have aqidah (purpose, reason, direction). This aqidah requires learning to be a person with sense of purpose in life. Allah has created humans to worship Allah only. That's the purpose of human creation. Allah mentioned in the Quran (Az- Zariyat verse 56). How to perform ibadah? Allah mentioned in the Quran about solat, zakat, fasting, and hajj (pillars of Islam). Al-Sunnah shows how to perform solat, zakat, fasting and hajj. The hows require procedures and

guidelines. This is the basis for shariah (Islamic law). The gist of Quran and Sunnah is established into Maqasid al-Shariah (objectives of Islamic law). Aqidah and Ibadah must follow ethics (akhlak/manner). To simplify the three components of Islam, this paper uses education, action and ethics or Edu-Action-Ethics.

KEY CONCEPTS

Sunnah is about a behavior worth emulating or a behavior can give example in real life (Guraya, 1972). It includes the “saying, deeds, and approvals of the Prophet.” (Kamal, 2013, p. 65). Notably, it has “an individual's behavior, carries a normative element.” (Hasan, 1968, p. 47). In a more practical way, it has “actual practice long established over successive generations, gains the status of normativeness.” (Rahman, 1962, p. 5). Eventually, it leads to “way of life, custom, behavior or conduct” (Khan & Hussain, 2021)

Sirah is “Prophetic history” (Bakali, 2021). In practical sense, it is about the “narration of life” (Norzaharah, 2011), and “actual narration of life.” (Hasbillah, 2012).

From Edu-Action-Ethics framework, the paper relates the framework into the concepts of Sunnah and Sirah. The concept of Sunnah relates to behaviour, action, practice, and custom/conduct. The paper articulates as impactful and actionable behavior worth of being emulated or practiced. Thus, the concept of sunnah meets Edu-Action-Ethics. The sirah is a record of the explicit narration of the Prophet. The narration of sirah allows people to imagine the history into the real time.

PROPHET ATTRIBUTES

There are four attributes, namely fathonah (intellectual) (surah al-An'am: 83), amanah (trustworthiness) (surah al-Syuara': 143), siddiq (truthfulness) (surah al-Hasyr:71), and tabligh (advocacy) (surah al-Ahzab:39).

HUMANISING EDUCATION

Why humanising is essential? Human is struggled with the self. There is nafs al-ammarah bis-suk or the inciting ego soul that led to greediness and selfishness. Then, the nafs al-lawwamah or self-accusing ego struggling between good and bad.

Finally, humans should achieve 'peace' or nafs al-mutmainnah. When humans reached self-peace or nafs al-mutmainnah, humans could generate wisdom to benefit the humanity. Maqasid al-Shariah will guide humans not to reduce to defect.

There are many examples or qudwah from the Prophet, for example, think truthfully, learn obediently, interact politely, fight courageously and so forth.

IIUM AS ORGANIZATION

It has vision and mission. The vision is to be "a leading international centre of educational excellence which seeks to restore the dynamic and progressive role of the Muslim Ummah in all branches of knowledge and intellectual discourse."

Leading the way is the attribute of khalifah. Always provide the direction for sejahtera. To restore the ummah or nation is an amanah as vicegerents of Allah. The core business remains in knowledge, thus iqra is essential.

Ultimately, to achieve rahmatan lil 'alamin.

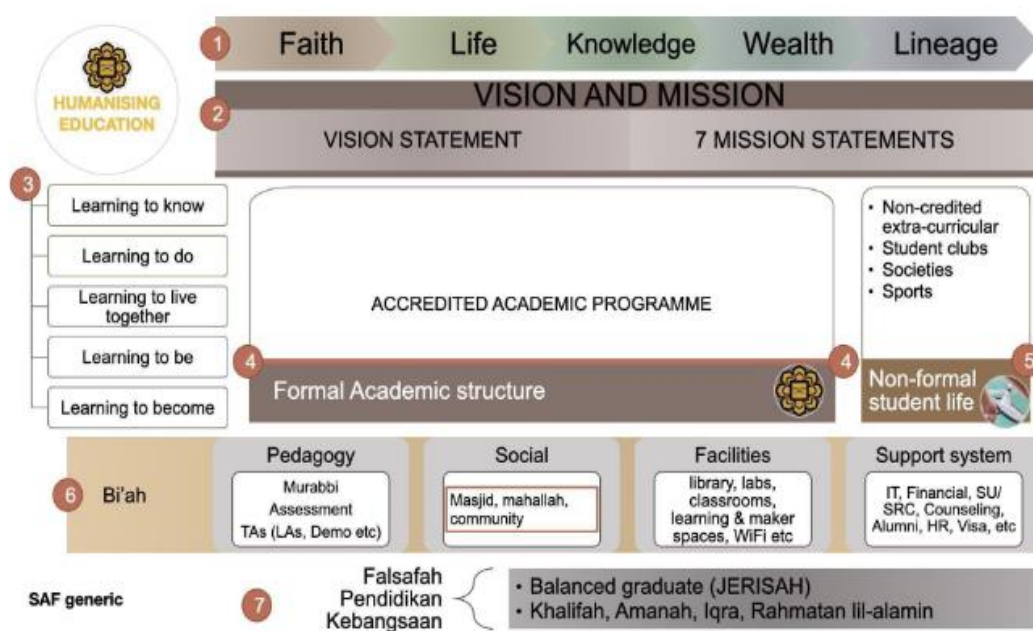
The 7 mission statements

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 (iman), 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 foster the Islamicisation of the ethics of Muslim academic and administrative staff of IIUM, and certain aspects of human knowledge - particularly in the social sciences and humanities - with the view to making them more useful and more relevant to the Muslim Ummah.
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 world-view and code of ethics as an integral part of their work culture.
6. To enhance intercultural understanding and foster civilization dialogues in Malaysia as well as across communities and nations.
7. To develop an environment that instils commitment for life-long learning and a deep sense of social responsibility among staff and students.

SEJAHTERA ACADEMIC FRAMEWORK

Integrate Tawhidic paradigm (Quran and Sunnah), Maqasid al-Shariah, IIUM vision and mission statements as framework for activities in IIUM.

The Generic Sejahtera Academic Framework



The Sejahtera Academic Framework is IIUM's interpretation of humanising education in the post-pandemic and post-materialistic era.

Source: Lihanna Borhan et al (2021).

To implement Sejahtera Academic Framework, all staff of IIUM must possess IIUM Staff Attributes with FAST (prophetic attributes) and KHAIR (Tawhidic attributes)

Actionable attributes for IIUM staff based on the Prophetic attributes of Fathonah, Amanah, Siddiq, and Tabligh (FAST), can use contemporary scholars (Al-Banna, Maududi, Fathi Yakan, Said Hawwa) 10 working attributes (muwasaffat) to be observed by every working Muslims to execute the roles as servants and vicegerents of Allah.

METHODOLOGY

This paper explores with case study method on the practice of Edu-Action Prophetic attributes in selected community-based activities conducted by IIUM staff and students.

1. Masjid Kitchen (Mkitchen) (sub-flagship Masjid in the post materialistic era) (nominated RCE 2021)
2. Sejahtera Consumerism (KENMS sub-flagship) (nominated RCE 2021)
3. Community Edible Gardens (KENMS sub-flagship) (nominated RCE 2021)

Assessment Tools

EDU-ACTION PROPHETIC ATTRIBUTES	Attributes Score
Prosperity of faith [<i>Salimul Aqidah</i>]	11
High impact rites and rituals [<i>Sahihul 'Ibadah</i>]	16
Strong in ethics (<i>Matinul khuluq</i>)	19
Independent (<i>Qadirun 'ala al-kasbi</i>)	8
Knowledgeable (<i>Muthaqqaful fikri</i>)	11
Strong and healthy body (<i>Qawiyyul jismi</i>)	11
Resistance to temptation (<i>Mujahidun linafsihi</i>)	9
Organized Work (<i>Munazhzhom fi shu'unihi</i>)	5
Good Time Management (<i>Harisun 'ala waqtihi</i>)	4
Beneficial to others (<i>Nafi 'un li ghairihi</i>)	9
	103

DISCUSSION

Based on the practice of Edu-Action Prophetic attributes in selected community-based activities conducted by IIUM staff and students.

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All the projects received MODERATE edu-action Prophetic attribute scores → MODERATE Ta'awun.

RECOMMENDATION

All the projects received MODERATE edu-action Prophetic attribute scores → MODERATE Ta'awun.

Which of the attributes are lacking in the implementation of the selected projects?

Improving To improve the attributes via:

- Education, training and development
- Reinforcement
- Enforcement

CONCLUSION

- Edu-action prophetic attributes require training to assimilate and practice.
- Moderate Prophetic attributes lead to moderate ta'awun.
- Training and reinforcement are required to possess Prophetic attributes for better ta'awun.

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