

HUMANIZING EDUCATION REFLECTION ON INCENTIVES,
PERSONALITY, EXPECTATIONS, ORGANIZING AND
JOURNEY WITH SELECTED ATTRIBUTES OF TRUE
BELIEVERS IN THE *QUR'AN* AND *SUNNAH*

Editors

Dzuljastri Abdul Razak
Nur Arfifah Abdul Sabian
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INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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2021 Ibadah Camp
Kulliyah of Economics and Management Sciences

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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Preface

This book compiles written expressions of the participants from 2021 KENMS Ibadah Camp with the theme “attributes of true believers in the Quran and Sunnah” in the framework of humanizing education with *maqasid al-shariah*.

Based on the reflections of the authors, the book has divided the arrangement of the reflection into (a) incentives, (b) personality, (c) expectations, (d) organizing, and (e) journey of humanizing education.

In the first part is about incentives in humanizing education, , Irwan argued about the importance of incentives to sustain volunteerism in humanizing education. Muhammad Tahir Jan contended that humanizing education and sustainable development can be blended into edu-action.

In the second part is about essential personality in humanizing education, Dolhadi, Suhaimi, Yusof and Rohaziah reflected on the practices of Prophetic attributes. Nur Kamariah recommended readers to reflect on sustaining Islamic personality in addressing challenges in the troubling world.

In the third part is about expectations in humanizing education, Zaini contended that humanizing education is about producing better Muslims. Indeed, Marhanum argued on the need to practice constant self-evaluation (*muhasabah*).

In the fourth part is about organizing activities for humanizing education, Yusof contended that there is a need to link between the resolutions and talks in the Ibadah camp with Islamic roots. In fact, Yusof argued that the virtual-based Ibadah camp has been

communicated through e-mails from a few committee members with different emphasis.

The final part is about experience and journey in humanizing education. Dolhadi, Suhaimi and Rohaziah have demonstrated the edu-action of humanizing education into consumerism advocacy and vegetable gardens. Izyani shared her personal experience of humanizing education.

2021 Ibadah Camp

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PROGRAM OVERVIEW

THEME

Attributes of True Believers in the *Qur'an* and *Sunnah*

BACKGROUND

In line with the University's efforts towards University, IIUM requires a more concerted effort for capacity building of the IIUM personnel. From the perspective of Islam, the spiritual enhancement, alongside other physical managerial, curriculum, research and other enhancements, is indeed part and parcel of this human capacity building. Indeed, Imam al-Ghazali, in his *Ihya' 'Ulumuddin*, identifies spiritual enhancement as the key to human well-being.

PROGRAM OBJECTIVES

IIUM organizes annual *Ibadah Camp* to achieve the following objectives:

- a) To conduct *Ibadah Camp* for all staff (administration and academic).
- b) To create awareness of the importance of spiritual enhancement together with physical enhancement in order to gain the worldly and other-worldly (*al-dunya wa al-akhirah*) successes (*al-falah*).
- c) To engage in spiritual enhancement activities that can purify one's soul (*tazkiyyah al-nafs*) and improve his/her relationship with Allah.
- d) To inculcate the virtue of seeking for only Allah's pleasure (*mardhatillah*) that helps to shape one's personality and ethics,

internalize the spirit of *'ibadah* in one's day to day activities and thus perform them as best as possible.

e) To improve everyone understanding of his/her existence and his/her relationships with the Creator and the created beings (*habl min Allah and habl min al-nas*) in realization of Islam as *Rahmatan li al-'Alamin*.

DURATION

Separate sessions that fulfil the number of hours as stated in *'Ibadah* Camp Module 2.

Several activities are identified as core activities of *'Ibadah Camp* are:

1) Congregational Prayers (All Prayers)

2) *Ma'thurat* Recitation throughout the *'Ibadah* Camp (minimum once)

3) *Qiyam al-layl* throughout the *'Ibadah* Camp (minimum once)

4) *Tilawah al-Qur'an* throughout the *'Ibadah* Camp (minimum once)

5) *Tafsir al-Qur'an* throughout the *'Ibadah* Camp (minimum once)

6) Lectures/forums

Activities 1, 2 and 3 and 4 will be personally performed by the participants at own time and space. However, activities 5 and 6 will be conducted through online platform.

ORGANIZATIONAL STRUCTURE OF THE COMMITTEE

Chairman

Assoc. Prof. Dr Dzuljastri Abdul Razak

Secretary

Asst. Prof. Dr Nur Arfifah Abdul Sabian

Asst. Secretary

Sr. Nuratikah Nordin

Treasurer

Asst. Prof. Dr Ahmad Khaliq

Program coordinator

Asst. Prof. Dr Kamariah Wahid

Asst. Prof. Dr Aslam Akbar

Prof Dr Ahsanul Haque

Special task

Prof. Dr Suhaimi Mhd Sarif

Assoc. Prof. Dr Hafiz-Majdi Ab Rashid

Asst. Prof. Dr Suharni Maulan

Br. Razlisyam Razali

CHAPTER 1

THE IMPORTANCE OF INCENTIVES TO SUSTAIN VOLUNTARY PROJECTS

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ABSTRACT

Many impactful projects started off on a voluntary basis. However, some of these projects were not sustainable due to lack of an incentive system to motivate new members to support the projects. The problem to realign the mindset and motivation between founding members and new members of a project can be viewed systematically from a principal-agent problem perspective. There are three conditions for an effective incentive mechanism: (1) the agent must be able to influence the outcome, (2) the principal must be able to monitor the behavior of the agent, and (3) the incentive offered must be valuable to the agent. The incorporation of an incentive system to a philanthropist project should not be seen as negative elements that pollute the originally noble goals of the project. Instead, it is a factor to propel the project to be more impactful and long lasting. The effective incentive mechanism also enhances the role of human as the *khalifah* of Allah on earth, and motivates them to fulfill their duties as the '*abd* of Allah.

Keyword: Incentive, Principal-Agent, Motivation, Sustainability, Khalifah, Teamwork

1. INTRODUCTION

Since 2018, IIUM has embarked on a journey to align its strategic directions with the United Nations (UN) Sustainable Development Goals (SDGs). Among others, SDG elements have been incorporated in UNICORE courses to permeate its understanding and implementation among students. At the same time, staff have been encouraged to come up with real high-impact projects that are mapped to SDGs.

Many of these projects have been recognized as flagships of the University, and they have proven to be fruitful in translate into real actions that benefit the community, both inside and outside campus. In a way, many of these SDG-mapped projects break the universities are enclosed and not really contributions community engagements.

However, as many of the projects have kicked off and are ongoing successfully, there is a need to ensure the continuity of the projects in the future. While the issue of incentives may not be significant at the inception of these projects due to their philanthropist spirit, the team members who are managing the projects may need to consider a proper incentive mechanism to extend the projects into the future.

2. KHALIFAH AND SUSTAINABLE DEVELOPMENT

From Al-Quran, we know that Allah has announced to the angels on the creation of Adam as His *khalifah*. He says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةًۭ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۖ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your

perfection?" He [Allah] said, "Indeed, I know that which you do not know." [Al-Baqarah, 2:30]

As the vicegerent of Allah, Adam was created to establish the rule of Allah and perform His commands on earth (Al-Baghawi, 1989). This divine task is entrusted by Allah to all human. However, the life span of human is limited and therefore it may not be sufficient to fulfill this task within one own's lifetime. Therefore, it is the responsibility of all vicegerents to ensure that the effort to civilize the earth according to the rule of Allah continues after death. This has expanded the concept of *khalifah* as the vicegerent of Allah to include the role of human as successors. Allah says in Al-Quran:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ
الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful. [Al-An'am, 6:165].

Based on the verse above, human are successors since they replace others on earth (Ibn Kathir, 1999). Besides succeeding the previous generations to civilize the earth, human also replace each other in performing various tasks to address their needs. The advancement of technology since the early days of civilization, supplemented with an organized social system and the role of money as a medium of exchange has led to specialization of labor. Human has become more interdependent with each other in order to survive. Now, even the most basic life necessities such as water, food, clothing, and shelter are produced by others in exchange for other resources.

Both definitions of *khalifah*, as vicegerents of Allah and successors on earth, fulfill the two out eight general objectives of Islamic Law (Maqasid Al-Shari'ah Al-'Ammah) listed by Al-Fasi (1993), which are: (1) to populate and civilize the earth, and (2) to sustain the wellbeing

of earth and its usefulness for the wellbeing of those who have been entrusted as the vicegerents of Allah. It is interesting to note that sustainability has been a significant issue in the discussion of Islamic scholars since a long time ago. Allah has created the resources on earth for human to fulfill their duty of worshipping Him. At the same time, these resources are to support human life on earth. Allah says in Al-Quran:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things. [Al-Baqarah, 2:29]

Allah has even subjected many other creations which are greater than human to their command:

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلُوكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ الْأَنْهَارَ (٣٢) وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ (٣٣)

It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers. And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day. [Ibrahim, 14:32-33]

From the above verses, we know that Allah has created everything on earth for human to use in our lives. The right to use these resources is a trust that comes with a heavy responsibility where we are held accountable to every action that we did in life. As the *khalifah* of Allah, it is our responsibility to make sure that these resources are also available to support the lives of future generations of human. In this regard, besides holding the trust of Allah to take a

good care of the earth, we are also holding the trust of our children and future generations.

3. THE ROLES OF INCENTIVES IN THE PRINCIPAL-AGENT PROBLEM

As the society grows bigger, there is a need to have a good coordination mechanism that minimized the risk of conflicting interests between various individuals. A rational individual is assumed to make decisions and take actions that are to the best of his own interests. However, some of these decisions and actions may be detrimental to the interest of other individuals in the society. Worst, some of those individual decisions and actions may adversely affect the wellbeing of the whole society. A similar issue may arise in a team that is involved in a noble project aligned to SDG. There are various members in the team that may we can try to look into this issue from the principal-agent problem framework.

The principal-agent problem occurs when an entity, the 'agent', has the ability to make decisions or take actions on behalf of another entity, the 'principal,' where these decisions and actions done by the former affect the latter (Eisenhardt, 1989). This dilemma exists in when there is a conflict of interests between the agent and the principal, where the former is motivated to act in his own best interests which contradict those of the latter.

In a team organization, the founding members of the project may be able to have the same objectives and able to cooperate to accomplish the missions. At the beginning of the project, the founding members may have a very high morale to participate and contribute. They are willing to volunteer and sacrifice to make sure the program is successful. The opportunity cost is relatively lower compared to the enthusiasm and eagerness to be a part of something noble.

However, human life is very dynamic. As time passes, the euphoria and enthusiasm to participate in a noble endeavor may begin to dissipate. New commitments in work and family, impatience to reap the benefits of the project, and various challenges that may appear later in life may further deteriorate the moral of the team members to continue to be in the project. They may no longer be as dedicated as when they joined the project at the initial stage. This situation is like an incident shared in one of the *ibadah* camp sessions, when a scholar was forced by his friend to attend a charity program without his knowledge. When the scholar arrived at the venue, his friend advised him to change his intention that he wants to participate in the charity program on his own will.

Furthermore, the founding members may find it attractive to expand the scope of the project impacts and increase the team size. New members need to be recruited and there is a need to share the noble goals of the project with them through an effective communication channel. However, these new members may not possess the same level of commitment as the earlier team members. For example, in the aftermath of the Battle of Hunain in 8 AH (630 CE), the Prophet (peace be upon him) gave the new converts among the *Quraisy* of Makkah a bigger share of the war spoils than the *Ansar* of Madinah.

This is because unlike the *Ansar* of Madinah who have been through thick and thin with the Prophet (peace be upon him), the *Quraisy* of Makkah have just converted to Islam after the conquest of Makkah approximately two weeks earlier. Although it was reported that there was some kind of dissatisfaction among the *Ansar* of Madinah, they were pleased with the decisions made by the Prophet (peace be upon him) when he clarified the matter to them and decided to return to Madinah with them (Ibn Hisham, 1990).

Based on the two scenarios described above, there is a need to design an incentive mechanism to ignite the moral of the team members or influence their behavior, albeit temporarily. For the new

members, this may be used to hold their interest temporarily until they are fully committed and subscribe to the noble goals of the project. Old and new team members are now agents whose actions may affect the original mission and noble ideals of the project as initiated by the founding members who are the principals of the project. A good incentive system can be used to encourage team members to learn about new skills to improve the impact of the project.

The success of a project depends on the ability of the founding members to align the mindset of everyone in the team. This is similar to a situation narrated in one of the *ibadah* camp sessions about a boat with two groups of people that are located on the upper deck and the lower deck. When people of the lower deck want to get water, the people of the upper deck should tell them not to dig a hole in the wall. Instead, the people of the upper deck will get the water and give it to them in the lower deck.

4. CRITERIA FOR AN EFFECTIVE INCENTIVE SYSTEM

An effective incentive system is necessary to resolve the principal-agent problem. This would either improve the sphere of information sharing or align the priorities between the agent and the principal, or both. From the perspective of game theory, the rules of the game have to be revised such that the rational choices made by the agent coincide with what the principal desires. The incentive mechanism is used to persuade the agent to behave in a manner that fulfills the directives of the principal. There are three conditions for an effective incentive mechanism: (1) the reward recipient has the ability to influence the outcomes, (2) the superior (principal) has the ability to monitor the performance of the subordinate (agent), and (3) the potential rewards must matter to the agent (Montias, 1976).

We can easily see that these conditions are present in the grand incentive plan designed by Allah in order to influence human

behavior to His goals. Firstly, human is equipped with the facilities to survive on this earth, and they are given the free will. They are free to decide whether to follow the path of Allah or to go against it, and they are fully accountable to the decisions that they made and the actions that they have taken.

It is important to note that Allah will only consider actions that are within the capability of human. Anything that befalls an individual that are not a consequence of his action is forgiven or ignored by Allah. The individual will not be held responsible for matters that are beyond his responsibility. Secondly, Allah has the perfect ability to monitor our actions, including the intentions in our heart, all the time. Thirdly, the rewards and punishments in the divine system, which are Paradise and Hellfire, really matter to human in the Hereafter.

For example, Allah says:

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord... [Are its inhabitants] like those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines? [Muhammad, 47:15]

From the above verse, Allah described four rivers in Paradise with details as the reward for the righteous. We know that the Arabs live in the deserts, where water is a scarce and valuable. The parable of four rivers stated in here serves as a powerful incentive to attract the Arabs to believe in Islam and behave righteously. Similarly, the description of the punishment in the form of drinking scalding water

that severs the intestines in the Hellfire is a powerful threat to them since water is scarce and valuable in the desert. Of course, these rewards and punishments are applicable to all human including us since water is essential for our survival too.

Another example can be seen from the following hadith narrated by Al-Bara ibn 'Azib (may Allah be pleased with him):

لما كان حين أمرنا رسول الله صَلَّى الله عليه وسلم بحفر الخندق عَرَضَتْ لَنَا فِي بَعْضِ الْخَنْدَقِ صَخْرَةٌ لَا نَأْخُذُ فِيهَا الْمَعَاوِلَ، فَاسْتَكْنَيْتُنَا ذَلِكَ إِلَى النَّبِيِّ صَلَّى الله عليه وسلم، فَجَاءَ فَأَخَذَ الْمِعْوَلَ فَقَالَ : بِسْمِ اللَّهِ، فَضَرَبَ ضَرْبَةً فَكَسَرَ ثُلُثَهَا، وَقَالَ : اللَّهُ أَكْبَرُ أُعْطِيتُ مَفَاتِيحَ الشَّامِ، وَاللَّهُ إِنِّي لَأُبْصِرُ قُصُورَهَا الْحُمْرَ السَّاعَةَ، ثُمَّ ضَرَبَ الثَّانِيَةَ فَقَطَعَ الثُّلُثَ الْآخَرَ فَقَالَ : اللَّهُ أَكْبَرُ، أُعْطِيتُ مَفَاتِيحَ فَارِسَ، وَاللَّهُ إِنِّي لَأُبْصِرُ قُصُورَ الْمَدَائِنِ أَبْيَضَ، ثُمَّ ضَرَبَ الثَّالِثَةَ وَقَالَ : بِسْمِ اللَّهِ، فَقَطَعَ بَقِيَّةَ الْحَجَرِ فَقَالَ : اللَّهُ أَكْبَرُ أُعْطِيتُ مَفَاتِيحَ الْيَمَنِ، وَاللَّهُ إِنِّي لَأُبْصِرُ أَبْوَابَ صَنْعَاءَ مِنْ مَكَانِي هَذَا السَّاعَةَ

While we were digging the trench as commanded by the Messenger of Allah (peace be upon him), we found a rock which was too immense for our pickaxes to break it up. So, we sought the help of the Prophet (peace be upon him). He came and took a pickaxe and said, "Bismillah", and he struck the rock and a third of it was broken. He proclaimed, "Allahu Akbar! The keys of ancient Syria are granted to me, I swear by Allah, I could see its red palaces at this moment." Then he gave a second strike and another third of the rock was broken. He proclaimed: "Allahu Akbar! Persia is granted to me, I swear by Allah, I could see the white palaces of Madain." On the third strike, he proclaimed: "Allahu Akbar! I have been given the keys of Yemen, I swear by Allah, I could see the gates of San'a while I am in my place at this moment." [Sunan Al-Nasa'i Al-Kubra, hasan according to Al-Albani].

The hadith above narrates the story of the battle of the trench (Khandaq) that happened in late 626 CE (5 AH). In that battle, about 3000 Muslim soldiers under the leadership of the Prophet (peace be upon him) had to defend Madinah from a confederation of about 10,000 enemy soldiers from various tribes led by the *Quraisy* of Makkah. The outnumbered Muslims of Madinah decided to dig deep trenches as a defensive barrier along the northern front. Every

capable Muslim in Madinah, including the Prophet (peace be upon him), participated in digging the trench in six days. Coincidentally, Madinah was affected by a near-famine situation in a harsh winter.

We could see that the Muslims of Madinah, while digging the massive trench, were under a very dangerous situation. They were hungry and surrounded by a large number of enemies that gathered from all corners. At any time, their enemies could strike and kill them. At the same time, it's winter and there was not enough food to pump the much-needed energy to complete the trench.

Despite all the adverse factors threatening the Muslims of Madinah, the Prophet (peace be upon him) promised them that one day they will defeat the major powers of the world one day. This prophecy, which came from none other than the Prophet (peace be upon him), was able to boost the morale of the Muslims that they will be successful sooner or later. For a group of people who are surrounded by a large enemy, they really desire to be victorious by defeating the enemy. If they are assured to one day defeat a more powerful enemy, then they will be able to overcome the threat of this less powerful enemy easily. As recorded in history, the Muslims of Madinah won the Battle of the Trench in early 627 CE (5 AH).

5. CONCLUSION

A good project should have a long-lasting impact. This requires continuous supports and dedications from the team members. In order to sustain the many noble projects at the University which have been aligned to SDGs, it is important for the founding members, as principals of the project, to consider an effective incentive mechanism to motivate other members, who are the agents, to share the same mindset as the principals and dedicate similar commitments to the success of the project. Should the founding members unable to be in the project for any reason, the

new team members should be able to succeed them and let the project continue to benefit the community.

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CHAPTER 2

HUMANISING EDUCATION AND THE SUSTAINABLE DEVELOPMENT IN ISLAM: WILL IT BLEND?

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ABSTRACT

The focus of this paper is to illuminate humanist system of education and the sustainable development approach to see if these two concepts blend together. The humanist system of education encourages and emphasises on the human dignity and worth, whereas, sustainable development focuses on meeting the needs of the present without compromising the needs of the future generations. In light of Islam, both, the humanising of education and sustainability are of prime importance. Islam gives special value to human and have bestowed them (human) with the name of “*Ashraf ul Makhloqath*” (The respectable amongst all the creatures). Similarly, Islam discourages “*Israf*” (Waste due to excessive production and consumption) and encourages “*Wasatiyyah*” (moderation), highlighting the importance of sustainability. It can, therefore, be confidently argued that in Islam humanising of education along with conscious understanding of sustainable development is encouraged.

Keywords: Humanising education, Sustainable Development, Islam, Reflection

INTRODUCTION

This paper has a three-fold objective. One to understand humanist oriented educational system in light of Islam with its implication on teaching, research, and publication.

Second is to explicate the sustainable development approach from an Islamic perspective. Third and the last one are to see if these two concepts (humanising education and sustainable development) blend together. Let's understand the aforementioned in the following part of the paper.

HUMANISING EDUCATION AND ISLAM

Education must be for life with its focus on four main facets: (i) learning to know, (ii) learning to do, (iii) learning to live together, (iv) learning to be. This is absolutely aligned with Islamic teachings where the emphasis is on upholding human values, but at the same time not putting human in a place that somehow deviates them from believing in the Greatness and Oneness of *Allah (SWT)*. As the humanism encourages and emphasises on the human dignity and worth, Islam also gives special value to human and have bestowed them (human) with the name of "*Ashraf ul Makhloqath*" (The respectable amongst all the creatures). Unfortunately, we (human) forget that from time to time (as the history witness) and come up with our own philosophies that at times contradict with those of Islamic philosophies. But I will focus on the topic more optimistically than pessimistically. Hence, relating humanism to Islam positively.

I believe that Islam teaches us human autonomy (as in the form of human dignity and worth), and also on continuous human improvements (as in the form of enhancing one's knowledge and personality) to become remarkable in all facets of life, including politics, arts, and even sports.

As a teacher who serves in an Islamic environment of IIUM, we are given a chance to bond humanism and Islam positively. In this essence, putting all your efforts into teaching your students in the best possible way, and also counselling with them at the time of need.

I personally try my best to do the same, where I prepare for all my lectures thoroughly and then utilize the allocated time of lectures in providing the knowledge I have, to the students in a manner that make them better after every session. To inculcate the humanist ingredient along with Islamic teachings, I make the lecture session more interactive and give students opportunities to discuss their queries within the scope of the topic. Similarly, in the context of supervision, I guide the students to the best of my capacity and make sure that their research related needs are fulfilled.

As a researcher, IIUM made me understand conventional and non-Islamic topics from an Islamic perspective. I believe that I may not have researched many of the topics related to my field of expertise, which is marketing, from an Islamic perspective, if I was not working in IIUM (*Wallah o Alam*). I will give few examples from my academic life. A contemporary topic in marketing, conventionally, is called social media marketing. The Western world has already researched this topic significantly, but there is a dearth of research available on the same topic from an Islamic perspective or on Muslim respondents.

I have published many papers in the area of social media marketing and/or social network marketing where the research mainly focused on Muslim respondents. Similarly, a well-known topic in marketing is called “brand personality”. *Alhamdulillah*, I supervised one PhD students to research this topic from an Islamic perspective, and we produced a model of “Islamic Brand’s Personality”, specifically, for the banking sector. I have also been researching the Islamic brand personality topic since then and have published a number of articles.

Lastly, fashion is a topic that is considered the topic of the Western world. I have researched this topic from an Islamic perspective, more specifically, Muslim woman fashion, emphasising *hijab*.

Humanist oriented educational system and Islam can easily bond together, if understood and used constructively and optimistically.

THE SUSTAINABLE DEVELOPMENT AND ISLAM

Sustainability is a broad concept but could be narrowed down in order to understand it well. For this purpose, sustainability is measured (i) by living within certain limits of the earth's capacity, (ii) by understanding the relationship among economy, society, and environment, and (iii) by the production and consumption of resources fairly enough to ensure its availability for the present, as well as, future generations. When it comes to "sustainable development", there are many definitions as well, but the core of all those definitions are to "ensure that for the fulfilment of the needs of the present generation, the needs of the future generation are not compromised". It simply means to come up with a system which can find ways to re-use, repair, refurbish, and recycle.

A common name given to this system is "Circular Economy". Under this philosophy, the focus is not only to reduce waste but also to use the waste in the process of producing something else. This concept encourages to introduce a cyclical process in production and consumption, where the remain (waste) of one production cycle becomes the material (raw material) for the next product. The aforementioned concept is very much aligned with the Islamic teachings, where excessive uses in all forms are strongly discouraged (see the concept of "*Israf*"). If we look at only this Islamic concept (*Israf*), we will understand that it is encouraged to focus on sustainability and sustainable development as much as one can in his/her own capacity by reducing (even eliminating) waste.

Therefore, one should adopt moderation (*Wasatiyyah*) in all acts of life.

CONCLUSION

How can we blend humanising education with sustainable development? The answer is complicated, yet simple. Educate (as a teacher) the world (your students) keeping in mind human values and dignity in a manner that your students become the educators of the present and the future. Eventually, appreciating humanising education in a sustainable developed manner.

CHAPTER 3

REFLECTION ON EDU-ACTION OF THE PROPHETIC ATTRIBUTES WITH TA'AWUN APPROACH

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ABSTRACT

This chapter reflects on edu-action practice of ta'awun with Prophetic attributes. The action oriented education enables development with ta'awun innovation. The edu-action drives ta'awun of Prophetic attributes to attain global agenda of sustainability. Sustainability requires partnership, teamwork, and cooperation with every

individual regardless of nationality and citizenship. Edu-action enables 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.

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

INTRODUCTION

The *ta'awun* approach in edu-action manifests key Prophetic attributes. There are many tasks to achieve multiple objectives for sustainability. EDU-ACTION drives *ta'awun* of Prophetic attributes to attain global agenda of sustainability. Sustainability requires partnership, teamwork, and cooperation.

ion with every individual regardless of nationality and citizenship. EDU-ACTION enables 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.

TA'AWUN WITH THE CONTEXT OF ISLAM

Ta'awun manifests the operationalization of key components of Islam - *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, and 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.

SUNNAH AND SIRAH

Sunnah and Sirah have been used inter-changeably. In essence, 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).

As for *Sirah*, it is about “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.

The operationalization of *sunnah* and *sirah* is into the Prophetic attributes of *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) (Hassan Al-Banna, 1968, 1974, 1979; Altalib, 2001; Dzulkifli, 2015).

Why humanising requires *sunnah* and *sirah* attributes? Prophet Muhammad SAW as messenger of Allah demonstrated living examples (*sunnah*) through his vivid story (*sirah*) (Dzulkifli, 2021a, 2021b). Without the clear understanding, human will struggle with the self (*nafs - nafs al-ammarah bis-suk* or the inciting ego soul that led to greediness and selfishness; the *nafs al-lawwamah* or self-accusing ego struggling between good and bad).

Indeed, the *sunnah* and *sirah* attributes enable self-peace or *nafs al-mutmainnah*. Eventually, the self-peace humans could generate wisdom (*hikmah*) 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.

Interestingly, the *sunnah* and *sirah* attributes could generate 10 Prophetic attributes with 103 educational actions. Table 1 summarises 10 Prophetic attributes and 103 education actions.

Table 1: Prophetic Attributes and Educational Actions

Sunnah and Sirah (Prophetic) Attributes	Educational Actions
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 waqtih</i>)	4
Beneficial to others (<i>Nafi'un li ghairihi</i>)	9
	103

CONCLUSION

The *sunnah* and *sirah* prophetic attributes are required to sustain educational actions. The action oriented education in several projects enables development with *ta'awun* innovation. The *sunnah* and *sirah* prophetic attributes drives *ta'awun* to attain global agenda of sustainability. With *ta'awun*, people are able to enter into partnership, teamwork, and cooperation. Projects with Prophetic attributes and Edu-action enable humans to sustain triple bottom line (economic, social, and planet). Education plays essential role to provide the brain, heart and soul to achieve ethical decisions and actions.

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CHAPTER 4

SELF REFLECTION ON TALK ENTITLED “SUSTAINING ISLAMIC PERSONALITY IN TODAY’S TROUBLING WORLD” BY PROF. AKMAL KHUZAIRY ABDUL RAHMAN

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ABSTRACT

A reality of the world that we are living in, being volatile, uncertain, complex, and ambiguous (VUCA) has indirectly change the reactions of people towards the dynamic environment. Some sees the need to adapt to the changes in positive manner, some sees opportunities along the way, some feels the tense for not able to control the changes, and some may also be left behind not knowing how to react. Hence, the writing is to reflect how I see better ways in handling the VUCA environment based on the talk in Talk 1.

Keyword: ulul albab, VUCA environment, tawhidic perspective, servant and khalifah

OVERVIEW

War, power hunger, drugs, human trafficking, unfair business practices, breach of trusts, leak of confidentiality in information, wild lifestyle, LGBTs, slave labours have been among the few issues that we could easily found on the news, no matter whether on conventional platform or digital platform. Information, be it a good

authentic source of information or not, has been made easily found only just by clicking a search button on you search engine on the Internet.

Internet of things, cloud services in away forced everyone to share their confidentiality on shared services platforms. It is now a game either you follow, or you will be left out. People at their individual level would react differently to these new norms in this VUCA environment, causing the sparks in emergence attitudes that more of a concern on moral aspects, what is right and what is wrong leading to the interpretation of immoral behaviour, disrespectful, peer pressure, mental health, breach of trusts, suicides, murder, pollution, rumour mongering and many more.

Are these the civilized people attitude in this modern and advanced world that we are living in? Thus, this writing is to reflect the content of the talk in helping us to see the reality of how we should lead our life so that our duty as servant of Allah at the same time to lead others as *khalifah* and bring benefits to the others on the venue of *rahmatan lil alamin* will not be jeopardized.

DISCUSSION

The talk highlighted that human basically according to the Arabic lingual definition spurs from the basic word of nun (ن), sin (س) and yak (ي) which brought the meaning “being forgetful” in nature. This is so true to the typical nature of us being human, hence requiring a constant reminder to bring us back to the right track or path. Sustaining the personality based on Islamic personality able to help in overcoming the nature of being forgetful based on Quran and *Sunnah*, for instance as per content in the *Surah Luqman* (13-19) that remind Muslim on the basic do’s and don’ts.

But questions knocked on my conscience while listening to the talk. What is considered as Islamic personality? How to know whether I

have all those attributes so that I will always be on checked for my actions and not being forgetful of my tasks as servant of Allah and as *khalifah*?

Is it simply based on the attributes of our dear *Rasullullah* SAW known as *siddiq*, *fatonah*, *al amin*, and *tabligh*? Or is it about complying to the *Arkanul Islam* and *Arkanul Iman*? Or probably I need to look back at my level of *aqidah*, *ibadah* and *akhlaq*. Questions and questions have been bombarding me wanting for certainty. Not knowing exactly what is needed to comply with Islamic personalities, how am I going to sustain the qualities so that I can meet on the challenges in today's troubling world?

It attracts my attention to some of the narrations highlighted in the talk on how Islam removed *jahilliyah* attributes of unfair and unjust in life systems leaving out social justice, sexism, assobiah, double standard, caste systems, racism, power hunger, capitalism that the rich becoming richer exploiting the poor which becoming poorer.

A reflection on this part appeared to my thinking, are the don'ts of these *jahilliyah* attributes considered as the Islamic personalities? But too obvious, I am still living in a world consisting of those attributes considered as *jahilliyah* personalities where ironically, we are considered as civilized society and we exist after Islam being revealed by Allah to Prophet Muhammad P.B.U.H. I could still see capitalism in actions, and with the Covid19 pandemic, I could see around me the poor becoming poorer, the rich becoming richer broadening the wealth gap. Sexism and racism as well as social injustice were too obvious especially the downgrading of moral standards with human trafficking, drugs, suicidal, workplace bullying, power greediness and so on, making the list to grow longer and longer, that it confused me even more to really search for the answer of what is Islamic personality so that it could help me to live in this troubling world.

Curiosity kills the cat, and it brought me to the point of doing self-reflection on this aspect. The speaker talked unity, unified political system, social justice, economic progress, eradication of poverty, improvement in personal level values (managing the heart) in becoming wiser and virtuous, striving for perfection, committed, balance, empathy, try to overcome spiritual trouble which later will ease the social trouble. Interestingly those were the things that we could easily learn from the Quran and Sunnah. But still the world that we live in today is troublesome. And the cat in me, got to this “Aha!” moment. Quran and Sunnah got all the answers, but the lack of reading and understanding it making us to have trouble living according to Islamic way of life.

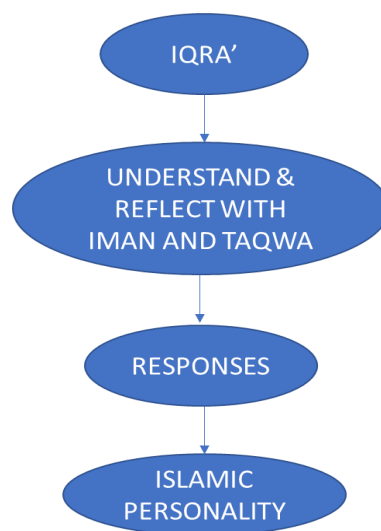
Moving on to learning the answers of what is the Islamic personality to overcome the issue in today’s troubling world is me myself. Allah has sent down the answers through the holy Quran, appoint the Prophets to preach and show the attributes, just that the problem lies when I myself do not read and understand, I read what I want to read, I see what I want to see, I listen to what I want to hear, causing me to becoming consumer to the *deen*, consume only to what I want to consume, leaving out the information that not in use to me, which at the end of the day too much of being a consumerist, without my awareness, I am making myself as a secular. I am the culprit causing today’s world to be troubling as I myself do not possess the Islamic personalities which the Quran itself.

There I started to see the answer, Islamic personality is too huge to just make a list, it is the Quran. No wonder, the description made by Saydatina Aishah (R.A) on describing the character of our dear Prophet Muhammad P.B.U.H as the Quran itself. Islamic personality should be the Quran. Thus, I am reflecting it back on me.

To get at least close enough to what supposedly described as the Islamic personality, I need to do *Iqra’* (read and understand the messages from Allah) and belief in it. With the right understanding, it

will automatically be reflecting unto me through the quality of *iman* and *taqwa* that able to be translated into my wisdom with firm knowledge and automatically lead me to portray the personalities as my responses and actions.

These activities of *iqra'*, understand and responds need to be confined with *zikrullah* (always remembering and coming back to Allah as the source; making the presence of Allah significant in every breath I take), do my thinking based on my firm belief and understanding of knowledge, and come back to Allah all the time by ensuring me performing the *Arkanul Islam* perfectly.



CONCLUSION

Islamic personalities should just be based on a specific list as Quran is huge and relevant throughout time. The list will grow longer based on fiqh rulings. This would be my reflection in conclusion as portrayed in my design thinking diagram below. The personalities may vary according to who we are, where we are and with whom that we are dealing with. Keep on reading the Quran and Sunnah with correct *tadabbur* and understanding as it will help us to be “remember” about who we are, our roles and duties, hence able to address the literal definition of us as *insan* coming from the root word nun (ن), sin (س) and yak (ي).

CHAPTER 5

HUMANIZING EDUCATION FOR A BETTER MUSLIM: AN EXPECTATION FROM AN ICT PERSPECTIVE

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ABSTRACT

This chapter tries to understand and reflect *ibadah* camp and its connection with the whole process of humanizing education especially from the information, communication, and technology (ICT) perspective. Various spirituals were laid out for the three or four days programme with the main objective is to nurture and remind all participants (*murabbi*) on their roles and duties regardless of their current position in the university. Specifically, like academia, regardless of academic background, we must discharge the duty by the way we talk, we dress, we behave, we mingle, we participate and we perform our tasks and religious duty to Allah SWT.

Keywords: IIUM, Ibadah camp, murabbi, humanizing

INTRODUCTION

Every year, all Kulliyyahs, Centres, Divisions, Institutes, Offices and Mahallas (KCDIOM) organize *Ibadah* Camp. As a staff, we by Allah SWT will participate without a miss. It is a continuous effort of Islamizing education particularly to remind all staff of their duties and roles.

For the past 20 years since joining this beautiful university, I notice different characters of International Islamic University Malaysia (IIUM) students once they graduated. Some, Alhamdulillah, represent our success in the “Islamization process” and some, more or less are the same as other university graduates whether locally or abroad.

Again, it is our duty as *murabbi* to nurture them with all the Islamic values. It is not a one-man show, not the Rector, not the Dean, not the imams, not the Ustaz alone but everyone in this university being as academicians or non-academician including our security personnel and cleaners.

The way we act, behave, communicate, dress, and so forth basically represents or creates an environment and it is an Islamic environment that we are indirectly influencing them to digest and develop naturally. From an information, communication, and technology (ICT) perspective, all this can be depicted in Figure 1.

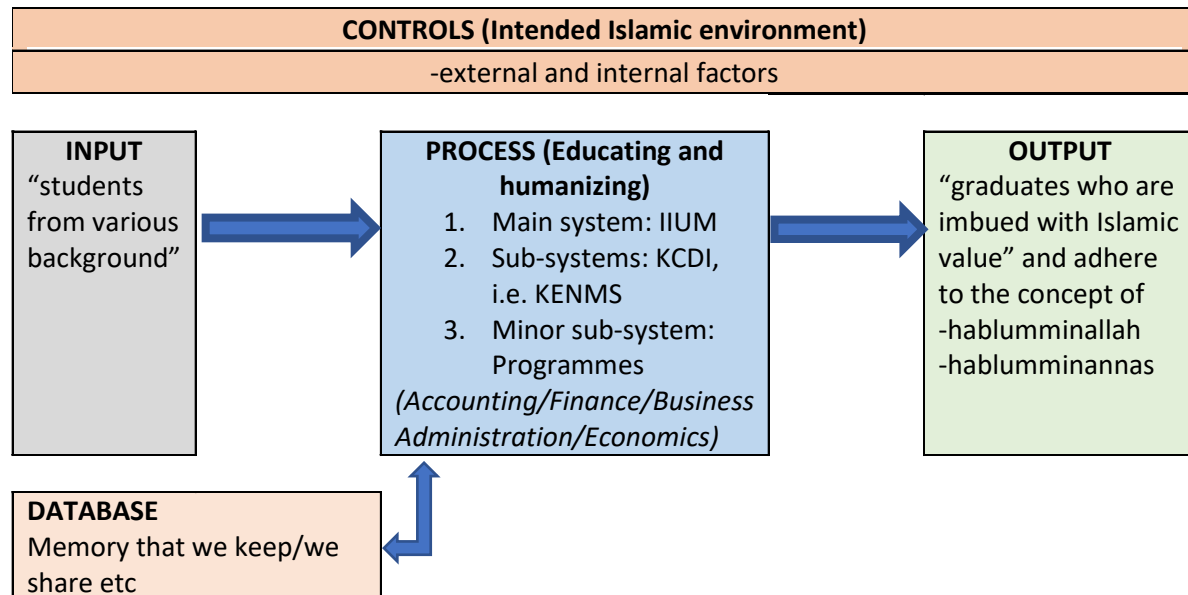


Figure 1: My View on Education Process at IIUM

DISCUSSION

Component 1: Input

Students are the main input for the whole system. As IIUM receives local and international students, their diversity offers challenges as well as opportunities to broaden the knowledge dimension across countries and continents. It is a responsibility (Amanah) for us as murabbi to nurture them into a balanced graduate who Insha Allah will be practicing “*Ilmu, amal and akhlaq*”.

Component 2: The Process

- IIUM

As the whole system and its name represent an “Islamic environment” for students to assimilate and reflect their way of interacting with various parties. For a long, IIUM, or better famous among the local community in Malaysia as UIA (Universiti Islam Antarabangsa) produced high regarded graduates with imbued Islamic values. To the extent that, even the graduate from non-Islamic studies disciplines are also called by the community as “*Ustaz*” or “*Ustazah*”. The continuous effort of religious-based programmes such as *Usrah* has made our graduates embrace Islamic values. This tradition should be preserved and enhanced as a niche for IIUM in terms of humanizing education with Islamic values across disciplines in the three campuses. On top of that, the IIUM song, also stress serving for the betterment of the world, the ummah, and mankind.

- KENMS

The family of Kulliyyah of Economics and Management Sciences (KENMS) offers very conducive, safe, and approachable murabbi to offer assistance when a need arises. Encouragement for students’ activities is constantly organized locally or abroad. Students are developing soft skills such as confidence, public speaking, global network, care for sustainability, and love the environment.

- Respective Programme

Lots of courses need to be completed by students and mostly each course requires students to conduct a project or assignment. These projects are there to instil not only the requirements of the subject but also indirectly various good deed attributes such as taawun, amanah, siddiq, tabliq, sabr, trustworthy etc.

Component 3: Output

After going through the above processes, by Allah SWT will, Insha Allah our intended graduate should possess the principles mentioned in the hadith *“Hablumminallah and Hablumminannass”*. For example, we are hoping that our brothers are the ones who always perform congregational prayers in the mosques where nowadays more than 90% are older people. In this regard, when people or *jamaah* ask who are these young persons, our university Insha Allah is associated with them. As commonly said among ordinary Malaysian *“Dia belajar di UIA...patut la!”*

Component 4: Controls

It is very hard to control the external environment. In a digitized society, information is within our fingers. The good and bad things are one choice. On top of whatever controls imposed by the government, system, or content providers and IIUM (via ITD), it is “users” themselves the utmost value control component. Remember, Allah is watching us!

Component 5: Database

The continuous journeys offer very memorable events to be shared and kept as we go on to explore our life.

CONCLUSION AND MY EXPECTATION

Ibadah Camp has been in place as part of the “process” to continuously enhance and remind the people about their respective roles or duties either academicians or administrators. Its

effectiveness remains unchecked because it has no proper indicator or measurement tools. In my view, a very simple indicator, perhaps is just to assess “people's heart”. For example, for brothers, where they perform their fajr prayer. Why fajr prayer? Because there is no acceptable reason they can't perform this prayer at mosque or mussula. If they constantly perform their fajr prayer at the mosque, Insha Allah they are belonging to the ones who are indeed good Muslims, a true believer! As mentioned in the hadith. Insha Allah, they are the ones who will carry the hadith concept of *hablumminallah* and *hablumminannas*. So, it is my intention (probably one of the indicators of Islamization) to see that one day our SHAS mosque's *fajr* prayers atmosphere imitates *Jumaah* prayer! *Wallahualam*.

CHAPTER 6

SELF-EVALUATION (MUHASABAH)

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ABSTRACT

Taqwa is of the utmost importance when Allah SWT states that the most honorable among people are of those the most God-fearing (*taqwa*). As a Muslim, we should purify ourselves from any sin because everything will be counted and rewarded even as small as atom.

Keywords: Self-evaluation.

خَيْرُ اللَّهِ إِنَّ اللَّهَ وَاتَّقُوا لِمَا قَدَّمْتُمْ مَّا نَفْسٌ وَلْتَنْتَظِرُوا اللَّهَ اتَّقُوا الَّذِينَ آمَنُوا الَّذِينَ أَيُّهَا يَا
تَعْمَلُونَ بِمَا

O you who believe! Have Taqwa of Allah and let every person look to what he has sent forth for tomorrow, and fear Allah. Verily, Allah is All-Aware of what you do.) (Al-Hasyr: verse 18)

According to Tafsir Ibn Kathir, in this verse, there are three important points for us to ponder to prepare ourselves for the day of resurrection. The first one is;

اللَّهُ اتَّقُوا الَّذِينَ آمَنُوا الَّذِينَ أَيُّهَا يَا

Meaning: ‘ O you who believe! Have *Taqwa* of Allah, establishes the *Taqwa* of Allah which pertains to obeying what He ordered and staying away from what He forbade.

Al-Muhaimin said: The main objective of *Iman* is not to believe any deception towards Allah, have *Taqwa* on Him from temptation of Syaitan that always whisper towards disbelief, where at the end of the day they will break away from us.

Taqwa have been mentioned in the Al-Quran in 60 locations. There are various definitions of *Taqwa* given by Muslim scholars. Among them is by Sayidina Ali RA: *Taqwa* is the fear of Allah, worship and believes in the book revealed (<https://muftiwp.gov.my/>).

Ibn Ataillah Rahimahullah said: “*Taqwa* is divided into two, actions and intentions. The actions are obeying the rules set by syarak and intentions are sincerity and good intentions.” It is to protect oneself from doing anything that will make Allah angry.

The Mufti Federation of Malaysia have concluded that outcomes of *taqwa* in a person are him performing *amar ma'ruf* and *nahi munkar* while at the same time getting closer to Allah with sunnah worships. *Taqwa* is of the utmost importance when Allah SWT states that the most honorable among people are of those the most God-fearing (*taqwa*).

Taqwa grants us the ability to distinguish between truth and falsehood:

وَيَغْفِرْ سَيِّئَاتِكُمْ عَنْكُمْ وَيُكَفِّرْ فُرْقَانًا لَّكُمْ يَجْعَلِ اللَّهُ تَتَّقُوا إِنِ آمَنُوا الَّذِينَ أَيُّهَا يَا
الْعَظِيمِ الْفَضْلِ دُوَ وَاللَّهُ لَكُمْ

“O you who have believed, if you have *Taqwa* of Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you.” (Al-Anfal: verse 29)

In the second point, Allah has mentioned:

لَعْدٍ قَدَّمَتْ مَا سَنَفٍ وَلَتَنْظُرُ

Meaning: and let every person look to what he has sent forth for tomorrow. Ibn Kathir have further clarify this as hold yourselves accountable before you are recompensed, and examine what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord.

This is a command from Allah for us to reflect and evaluate ourselves, who we are and why Allah created us in this universe. We have to admit that we are His servants and our task is to worship Him. In Surah Az-Dzariyat Allah have clearly mentioned that “He did not create the Jinns and the human beings except for the purpose that they should worship Me”.

There is no other way to be safe later in the Hereafter except to have *Taqwa* on Him and not to commit with something that He forbid. He has created us for reasons and not in vain.

In Surah Al-Mukminun verse 115 “Did you then think that We had created you in vain (without any purpose) and that you shall not be returned to Us?

And in Surah Al-Qiyamah verse 36 “Does the man think that he is to be left uncontrolled (free of responsibility)?”

We are here in this universe, whatever position that we hold now and roles that we commit with whether as a daughter/son, mother/father, sister/brother, teacher/lecturer, employer/employee, and many other roles, we are currently being tested by The Almighty under His exam hall (this universe).

The result would be whether we fail or pass His test as His servant. Whether we successfully become among the believers those will be placed in His paradise or become among the disbelief (*kafirun*) and will be thrown in His hell fire.

In Surah Al-Baqarah verse 281 "Be fearful of a day when you shall be returned to Allah, then every person shall be paid, in full, what he has earned, and they shall not be wronged"

If we realize and understand this matter, as a Muslim, we should purify ourselves from any sin because everything will be counted and rewarded even as small as atom. In Surah Al-Zalzalah verse 7 and 8 "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil shall see it".

In this day, nothing that is beneficial except good deeds and those who are seeking Allahs' blessing in his life. Whoever evaluates (*muhasabah*) themselves in this world before he is judged in the Hereafter, the judgment would be eased for him and insyaAllah he would be able to answer all the questions.

In the Hadith by Syaddad bin 'Aus, the Prophet Muhammad (peace be upon him) said;

An intelligent person is one who purify his soul and works for provisions after death. And people who are stupid who always obey their desires; besides that they expect various wishes from Allah. (HR Ahmad)

Imam Hasan Al Bashri said: "A believer is one who is able to master and reflect on himself".

Imam Ahmad have narrated from Umar bin Al-Khathab, "Count yourselves before your deeds are counted, weigh your deeds before they are weighed and adorn yourself for the great gathering because on that day everything will be shown nothing is hidden"¹

In the last point, Allah mentioned;

¹ From Ahmad in Az-Zuhd

تَعْمَلُونَ بِمَا حَبِيزُ اللَّهِ إِنَّ اللَّهَ وَاتَّقُوا

Meaning: (Have Taqwa of Allah), again ordering Taqwa, Verily, Allah is All-Aware of what you do.)

According to Ibn Kathir, Allah asserts that surely, He knows all of your deeds. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge.

In the same verse, after Allah have commanded the believers to have *Taqwa* on Him and do self-reflection before the day of judgment, and finally Allah have reminded them (us) that nothing we can escape from Him. People may not knowing what we do behind them, but please be aware that Allah Al-‘Alim (The Knowledgeable), Al-Basir (The All Seeing/Noticing), Al-Hasib (The Reckoner), and As-Shahid (The Witness) knows everything.

In conclusion, here are some advices from Sheikh Muhammad Abdul Athi Buhairi²;

Wahai yang bersuka ria bersama berjalannya sang waktu, pada hakikatnya kalian bersenang-senang dengan berkurangnya umurmu. Wahai yang dosanya terus bertambah dengan bertambahnya umur Wahai orang telah beruban rambutnya bersama bergantinya hari, sesungguhnya ia telah menghitamkan hatinya

O Allah, wake up our hearts from negligence, and from dreaming and love the world, grant us *Qanaah* and make things easy for us. O Allah, make obedience as our symbol, and Your blessing as our provision. O Allah, protect us from Your wrath and forgive our sins, O Lord of the Worlds.

² Syaikh Muhammad Abdul Athi Buhairi (2005). Tafsir Ayat-Ayat Ya Ayyuhal-Ladzina Amanu. Pustaka Al-Kautsar, Indonesia.

CHAPTER 7

ESTABLISHING THE LINKAGES BETWEEN THE RESOLUTIONS, THE TALKS AND THE ISLAMIC ROOTS

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INTRODUCTION

Since the inception of International Islamic University Malaysia (IIUM) in 1983, the University been carrying out its staff development program consistently by giving it various names and the latest, *'Ibadah Camp*. *Ibadah Camp* is an annual event held by every Kulliyyah (Faculty), Center, and Institute of the University.

Each Kulliyyah would appoint a special committee to formulate and execute the year's program. In the past, the staff development programs had incorporated family events as well, although the two programs were managed separately so that the staff would be able to devote their time and attention to their spiritual, physical and career-related development.

This year's Kulliyyah of Economics and Management Sciences (KENMS) *'Ibadah Camp* was held online through *Zoom* platform. The *'Ibadah Camp's* main committee was commissioned to plan the program and invited speakers from among members of the campus community. Speakers within and outside the Kulliyyah had shared their knowledge and wisdom through their talks.

METHOD OF REFLECTION

In this chapter, I would attempt to work backwards by relating the 'Ibadah Camp Resolutions with the topics of the talks. I had paired the title of each talk with each resolution. I was aware that establishing the relationship between the title and the resolution could not possibly be done scientifically, unless I employ independent reviewers (judges).

My objective in reflection is to establish subjective associations to ensure that I force myself to relate between the two domains – resolutions and title of each talk. The evaluation is viewed from the perspective of staff – academic and administrative, not the students. I realized that each resolution may be related to more than one talk, and vice versa. After I have completed the pairing, I would give my views on my perceived associations.

In my next step, I would relate the preceding observations with broader perspectives related to the mission of the University and the roots of Islam, specifically the *Qawa'id al-Fiqhiah*, *Maqasid al-Shari'a* and *Tawhid*. I consider this approach important to enable myself to reinforce the inevitability to always relate every subject matter to Allah, to the omnipotent *Kalima Shahadah*, which includes the belief in the Messengership of Muhammad ibni 'Abdillah s.a.w.

I developed a columnar table to represent my framework of study to help me explain my analysis. I used the term "talk" to refer to different categories of presentations specified by the 'Ibadah Camp's main committee for ease of reference. I will discuss the rationale of the framework together with my analysis under Findings section of the Chapter in order to provide efficient explanation.

FINDINGS

The theme of the *'Ibadah* Camp is “Attributes of True Believers in the *Qur'an* and *Sunnah*.” My analysis should ascertain whether the titles and overall contents of the talks are linked to the *Qur'an* and *Sunnah*.

Table 1 captures the information related to the *'Ibadah* Camp. There are seven columns in the table, and from left to right the columns contain these headers: Resolution (Objective), Title of the Talk, IIUM's Mission, and the remaining columns show only the generic headers, which may be referred to as the “roots” of Islam: *Qawa'id al-Fiqhiah*, *Maqasid al-Shari'a*, *Ma'ruf vs. Munkar* and *Tawhid*. The preceding headers proceed from specifics to general.

IIUM's Mission has been elaborated using seven points but summarized into the acronym IIICE as follows:

- Integration;
- Islamization;
- Internationalization; and
- Comprehensive Excellence

Qawa'id al-Fiqhiah comprise very specific principles or maxims. The specific principles seem to flow from broader objectives of the *Shari'a* (*Maqasid al-Shari'a*) (column 4), which the scholars of *Usul al-Fiqh* have derived from their understanding of *Tawhid* (column 7) and the two primary sources of reference in Islam, i.e., the *Qur'an* and *Ahadith*.

The concept of *Tawhid* is normally expressed through *Kalilma Shahada* – absolute profession that man shall Worship only Allah and shall obey the Messengership of Muhammad s.a.w. This profession of faith makes man accept a dual responsibility, i.e., to be a servant (*'abd*) and vicegerent (*khalifa*). By accepting the dual responsibility, man shall obey Allah's Commandments of formulating and executing

good deeds (labeled as *ma'rufat*) and prohibit from the formulation and execution of bad deeds (labeled as *munkarat*).

Table 1 Relationship between Resolutions, Talks and the Roots of Islam

1	2	3	4	5	6	7
Resolution (Objective)	Talk	Mission (IIIICE)	<i>Qawa'id al-Fiqhiah</i>	<i>Maqasid al-Shari'a</i>	<i>Ma'ruf vs. Munkar</i>	<i>Tawhid</i> (<i>Kalima Shahada</i>) <i>Qur'an and Ahadith</i> <i>Personality</i> (<i>Man as servant and vicegerent</i>)
R1 To continue sharing knowledge and improvements on humanising education	T1 Sustaining Islamic Personality in Today's Troubling World					

T2 *Dzikrullah*

in various
forms/daily
life/24 hours

R2 To
strengthen
rapport
with
students
through
activities

T3

*Tazkiyatun
Nafs* (Self
purification)
for individual
and social
reform

T6 (Forum)
Humanising
education
with
*Maqasid Al
Shari'ah*
Dimensions

R3 To plan
for
**community
engagement**
t as a
holistic
approach to
sustainabilit
y

T5

Sustainabilit
y based on
Muslim
thought and
action

R4 To continue with *Tazkirah* and ***Tarbiyyah*** of *Qur'an* and *Sunnah*

T8 *Ikhlas* and *Ibtigha'* *Mardhartilla* *h* in the time of Covid-19

R5 To continue with the **acts** taught by Prophet Muhammad SAW that can help to purify our soul.

T7 Sunnah and *Seerah* attributes; *Ta'awun* approach

R6 To **love, respect, help** and remind each other to achieve the IIUM's mission.

T5 Sustainability based on Muslim thought and action

R7 To observe **sincerity** in our intention, words and actions just for the sake of Allah's pleasure.

T8 *Ikhlas* and *Ibtigha'* *Mardhartilla* *h* in the time of Covid-19

R8 To **continue acquiring** knowledge, upskill, reskill in enhancing work of *'ibadah* quality

T4 Tadabur *Al Qur'an* on *Talbis Iblis (Sūrah al-A'rāf,* verses12-22; *Surah-al Isra'* (verses 61-65)

R9 To subscribe to *sejahtera lestari* (**sustainable development**) with ***maqasid al shari'ah,***

T7 Sunnah and *Seerah* attributes; *Ta'awun* approach

'afiyah
 (healthy),
 and
rahmatan
lil alamin
 (for the
 good of all
 human
 beings,
 nature and
 environmen
 t)

<p>R10 To subscribe [to] <i>Khalifah-</i> <i>Amanah-</i> <i>Iqra-</i> <i>Rahmatan</i> <i>lil alamin</i> (KHAIR) with <i>Fatonah-</i> <i>Amanah-</i> <i>Siddiq-</i> <i>Tabligh</i> (FAST) attributes.</p>	<p>T4 Tadabur (Contemplati on) <i>Al</i> <i>Qur'an</i> on <i>Talbis</i> <i>Iblis (Sūrah</i> <i>al-A'rāf,</i> verses12-22; <i>Surah-al Isra'</i> (verses 61- 65)</p> <p>T7 Sunnah and <i>Seerah</i> attributes; <i>Ta'awun</i> approach</p>
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Key: “R” refers to resolution. “T” is a generic label that refers to reminder (a short lecture), lecture and forum.

Comparing the Resolutions and Talks

Columns 1 and 2 of the above table showed that the resolutions and titles of the talks could be subjectively matched. “T” in column 2 refers to reminder (*tazkirah*), lecture (*muhadara*) and forum (*almuntadaa*; *muzakarah*).

Resolution 1 (or **R1**) says that staff should “continue sharing knowledge and improvements on humanising education.” In performing the task of sharing knowledge, the staff should have an Islamic personality, i.e., the personality of servant and vicegerent. Anyone is a Muslim first, a staff afterwards. A staff with the awareness of being Allah’s servant and vicegerent will act responsibly and honorably because he is performing an act of worship, similar to praying obligatory (*fard*) and supererogatory (*sunnah*) prayers (*Salat*). The title of the talk “**T1** Sustaining Islamic Personality in Today’s Troubling World” is therefore relevant and reaffirmed in the resolution (**R1**).

Talk **T2** “*Dzikrullah* in various forms/daily life/24 hours” supports to maintain the staff’s personality as Muslim or Muslimah. Hence, the title may also be associated with **R1**.

Talks 3 and 6 contribute towards staff building rapport with the students - **R2** “To strengthen **rapport** with students through activities.” Staff are encouraged to enliven their soul (**T2**) and humanize education (**T6**) by respecting the development of intellect (one of the *daruriah* principles) of the students. Thus, **T3** (*Tazkiyatun Nafs* [self-purification] for individual and social reform) and **T6**

(Forum: Humanising education with *Maqasid Al Shari'ah* dimensions) are associated with **Resolution 2**.

I will omit my analysis for Resolutions 3 through 9 in order to save the pages and jump to my discussion on **Resolution 10** that are related to the current direction of the University.

A few titles of the talks can be linked to **Resolution 10**. For example, **T4** and **T7** as shown in the table. **R10** says that staff must possess five attributes, KHAIR, i.e., *Khalifah-Amanah-Iqra-Rahmatan lil alamin*. In addition, the staff must also practice *Fatonah-Amanah-Siddiq-Tabligh* (FAST) attributes.

In reinforcing the attributes of **R10** “To subscribe [to] *Khalifah-Amanah-Iqra-Rahmatan lil alamin* (KHAIR) with *Fatonah-Amanah-Siddiq-Tabligh* (FAST) attributes,” the staff must be strong. They must naturally contemplate on the meaning of the *Qur'an*. **T4** on *Tadabur* (Contemplation) *Al Qur'an* on *Talbis Iblis* (*Sūrah al-A'rāf*, verses 12-22; *Surah-al Isra'*; verses 61-65) emphasizes on the importance of contemplating on the *Surat* of the *Qur'an*.

Staff as *khalifa* should emulate the Prophet s.a.w. Thus, **T7** “Sunnah and *Seerah* attributes” are relevant. Not only that, staff should cooperate in carrying out their work – optimizing the “*Ta'awun* approach.”

CONCLUSION

My reflections on the resolutions and the titles of the talks suggest that they two domains could be associated. However, the perceived associations would be insignificant if the staff fail to relate the associations with the value-chain of roots of Islam, i.e., the *Qawa'id al-Fiqhiah*, *Maqasid al-Shari'ah*, the understanding of *Ma'ruf* vs. *Munkar* according to specific contexts and most importantly, *Tawhid*,

the axis of *Iman* and *Islam*. The theme of the *'Ibadah Camp* is short, i.e., "Attributes of True Believers in the *Qur'an* and *Sunnah*." One should remember that the *Qur'an* and *Sunnah* are the primary sources of reference and guidance. However, they have been expanded into a number of Islamic sciences to help make man more cautious and more certain that he strives to Worship Allah in the workplace and outside, with the students and others.

CHAPTER 8

CONTRIBUTORS RANKING TOWARDS EMAIL ENGAGEMENT IN THE KENMS '*IBADAH* CAMP 2021

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ABSTRACT

Email has been widely used in communicating matters related to the KENMS '*Ibadah* Camp 2021. This Chapter is produced to discover and share the results of communication via official email mail of the staff. It specifically identified the contributors and the number of entries associated with the person. The email system captured the search results perfectly when the keyword '*Ibadah* Camp KENMS 2021 was used. Communications pertaining to an event seemed to be active before the event actually took place compared to the time prior. However, more communications emerged during the days of the event.

Keywords: Email engagement, ranking, communication

INTRODUCTION

Email has been widely used in communicating matters related to the KENMS '*Ibadah* Camp 2021. Any staff who desires to learn about the latest announcements will do so by checking their mailbox or WhatsApp group. It appears that one would naturally access email which may contain attachments which may not be appropriate for the main committee representatives to send such files through WhatsApp group.

It will be interesting to discover the type of messages and the senders to appreciate the contribution made by the event's committee's representatives.

This Chapter is produced to discover and share the results of communication via official email mail of the staff. It specifically identified the contributors and the number of entries associated with the person. Entries related to the contributors are labelled as "relevant", and those that are not related are categorized as "irrelevant." The study does not analyze the contents of the relevant emails.

METHODOLOGY

I thought about the topic and the data collection and analysis in the last two and a half hours before composing the Chapter. I specified a number of search terms that should be related to our annual staff development program, i.e., KENMS 'Ibadah Camp 2021 for this year. My search terms were confined to only a few colleagues whose names appeared frequently in our KENMS mail box.

Let me describe the five steps that I followed in generating the data which helped me produce the results of my analysis.

Step 1

I have created search terms that included the names of a few colleagues that were related directly to the program and the keyword KENMS 'Ibadah Camp 2021. You may refer to the keywords in the results table.

I decided to use html mode to enable me to copy and paste the results for each search term. This is a very important initiative in order to avoid MS Word slows down while the copying the graphics.

I restricted the data entries for the month of September 2021 only. The keywords also produced results of previous years the entries of which I have not deleted from my mailbox.

Step 2

After keying in each search term, I copied and placed the entries directly under a particular search term.

Step 3

I created a separate file for each step of my data processing in order to avoid encountering corrupted file which I experienced in the past. Should that happen, I could still refer to my immediately preceding file.

Step 4

I shaded the entries using different colors to differentiate between the entries that are relevant to KENMS 'Ibadah Camp 2021 and those that are not relevant. I went through the entries one by one under each search term.

Step 5

This is the final step which required me to count manually the relevant and the irrelevant entries. I placed the summary in a table. You might wonder why I didn't use Excel spread sheet instead of Word for the whole data set.

A traumatic past experience relying on Excel with formulas in producing student results had given me and my past students a disastrous consequence. Students were accidentally assigned results belonging to their “next row” course mates.

Excel is still useful though. I did use Excel for this exercise in totalling the rows and columns of the summary table. I copied the resulting sub-totals from Excel to my Word file! Unnecessarily traditional and old-fashioned academic! Better be safe and meet with avoidable accidents.

I am not the worst case as far as I know. There is a ‘colleague’ who confessed to me that he had never typed using a computer, including in producing his doctoral thesis abroad which happened decades ago. This is candid, true, entertaining and real!

I searched the terms on October 1, 2021 and copied the entries (data) from 9.53 a.m. to 10.25 a.m. Next, I processed the data by shading the relevant from the irrelevant ones from 10.25 a.m. to 11.19 a.m. Next, I produced a summary table, excluding the sub-totals for rows and columns. I copied and pasted the summary results onto Excel spread sheet to produce the sub-totals. Then, I copied and pasted the results onto my Word file. I completed the task at 11.40 a.m., Malaysian Time.

RESULTS

Table 1 shows the output of time and efforts investment for one hour and 47 minutes. The first row of the table shows Name of staff, Relevant to theme, Irrelevant to theme, Total, Relevance index and Rank.

Relevance index was computed by dividing a staff’s frequency with the total and multiplied by 100. The search term “ *‘Ibadah* Camp KENMS

2021” produced a perfect index, which top the ranking. Next contributor consisted Kulliyah’s Islamic coordinator, the *‘Ibadah* camp chair and committee members.

Table 1 Search Results Relevant to the KENMS *‘Ibadah* Camp 2021

1	2	3	4	5	6
Name of staff	Relevant to theme	Irrelevant to theme	Total	Relevance index	Rank
<i>‘Ibadah</i> Camp KENMS 2021	18	0	18	100.0	1
Arfifah (Kulliyah’s Islamic coordinator)	17	7	24	70.8	2
Dzuljastri (<i>‘Ibadah</i> camp chair)	16	11	27	59.3	3
Suhaimi (<i>‘Ibadah</i> camp committee member)	13	18	31	41.9	4
Mohamed Aslam Akbar (<i>‘Ibadah</i>	6	12	18	33.3	5

camp committee
member)

Dean (The camp's patron)	10	24	34	29.4	6
IIUM Centre for Islamic Economics (An associate)	11	40	51	21.6	7
Ghairu (part of the personal name of the Dean)	0	0	0	0.0	
Ghairuzazmi (Full first name of the Dean)	0	0	0	0.0	
Norlin (The Dean's secretary)	0	0	0	0.0	
Total	91	112	203		

Please refer to Appendix 1 on the entries related to the perfect relevance index. Communications that contributed towards the index took place near the times of the *'Ibadah* Camp scheduled from September 20 to 23, 2021, for four days with 11 entries. Seven dates adjacent to the event's dates were September 9-15-18-28-24-28-29.

CONCLUSION

Committee members communicated greatly on the subject matter of the event, ranging from 41.1 per cent to 70.8 percent based on their email's total frequencies during the month of September 2021. The email system captured the search results perfectly when the keyword *'Ibadah* Camp KENMS 2021 was used. Communications pertaining to an event seemed to be active before the event actually took place compared to the time prior. However, more communications emerged during the days of the event.

Entries for the 'Ibadah Camp's Perfect Relevant Index

	Nur Arfifah Abdul Sabian	Inbox REMINDER TO FILL UP THE EVALUATION FORM AND PARTICIPATION FOR QIYAMULAIL AND AL-MATHURAT	Sep 29
	Nur, Dolhadi, Dzuljastri (3)	Inbox KENMS IBADAH CAMP 2021 RECORDED SESInbox REMINDER TO FILL UP THE EVALUATION FORM AND PARTICIPATION FOR QIYAMULAIL AND AL- MATHURAT	Sep 28
	Suhaimi .. Nurdianawati (3)	Inbox KENMS Ibadah Camp 2021: Book on Reflection Essays -	Sep 24
	Nur Arfifah Abdul Sabian	Inbox EVALUATION FORM AND ATTENDANCE LINKS FOR KENMS IBADAH CAMP 2021	Sep 23
	me	N Arfifah: Attendance link provided in CHAT works: Fwd: Invitation: Ibadah Camp KENMS 2...	Sep 20
	me	N Arfifah: (see below): Fwd: Invitation: Ibadah Camp KENMS 2021 @ Mon 20 Sept 2021 9am ...	Sep 20
	Nur Arfifah Abdul Sab. (2)	Inbox GENTLE REMINDER ON KENMS IBADAH CAMP 2021	Sep 20
	IIUM Centre for Islamic .	Inbox Invitation: Ibadah Camp KENMS 2021 @ Tue 21 Sept 2021 9am - 1pm (MYT) (bba_lect)	Sep 20
	IIUM Centre for Islamic .	Inbox Updated invitation: Ibadah Camp KENMS 2021 @ Tue 21 Sept 2021 9pm - 10pm (MYT) (bba_lect)	Sep 20

<input type="checkbox"/>	IIUM Centre for Islamic .	 Inbox Invitation: Ibadah Camp KENMS 2021 @ Thu 23 Sept 2021 9am - 1pm (MYT) (bba_lect)	Sep 18
<input type="checkbox"/>	IIUM Centre for Islamic .	 Inbox Invitation: Ibadah Camp KENMS 2021 @ Wed 22 Sept 2021 9am - 1pm (MYT) (bba_lect)	Sep 18
<input type="checkbox"/>	IIUM Centre for Islamic .	 Inbox Invitation: Ibadah Camp KENMS 2021 @ Mon 20 Sept 2021 9pm - 10pm (MYT) (bba_lect)	Sep 18
<input type="checkbox"/>	IIUM Centre for Islamic .	 Inbox Invitation: Ibadah Camp KENMS 2021 @ Mon 20 Sept 2021 9am - 1pm (MYT) (bba_lect)	Sep 18
<input type="checkbox"/>	Nur Arfifah Abdul Sabian	Inbox KENMS VIRTUAL RIADHAH CHALLENGE FOR IBADAH CAMP 2021	Sep 15
<input type="checkbox"/>	Nur, Suhaimi (2)	 Inbox ANNOUNCEMENT ON KENMS IBADAH CAMP 2021	Sep 15
<input type="checkbox"/>	Nur Arfifah Abdul Sabian	Inbox ANNOUNCEMENT ON KENMS IBADAH CAMP 2021	Sep 15
<input type="checkbox"/>	Suhaimi .. Dzuljastri (6)	 Inbox Call for Paper in Edited Book of KENMS Ibadah Camp 2021	Sep 9
<input type="checkbox"/>	Nur Arfifah Abdul Sab. (2)	 Inbox Details Tentative for Ibadah Camp 2021	Sep 8

CHAPTER 9

HUMANIZING EDUCATION THROUGH CONSUMERISM ADVOCACY AND VEGETABLE GARDEN PROJECT

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ABSTRACT

Humanizing education with *maqasid al-shariah* and sustainability agenda can be done in edu-action activities through consumerism advocacy and vegetable garden project. Prior to the activities, there is a need to get insights and tips on how to initiate and manage activities. Activities with a good guidance can produce high impact into human civilization and sustainability. This chapter deliberates the humanizing education experience through consumerism advocacy and vegetable garden. The outcome of the activities is very meaningful to reflect humanizing education.

Keywords: Consumerism advocacy, Urban gardening, Malaysia

INTRODUCTION

After attending 2021 KENMS Ibadah Camp from 21-24 September 2021 about humanizing education with maqasid al-shariah and sustainability agenda, we were inspired to relate the humanizing education talks and deliberations with our short visit at Consumer Association of Penang (CAP) on 22 March 2019 to acquire humanizing education in the consumerism advocacy. CAP has spent many decades in humanizing people with the education on consumerism advocacy. A few key officials of CAP accommodated the humanizing education visit with conversations and briefing, a visit in humanizing consumerism education gallery, and a short tour in humanizing education through the practicum of urban gardening project. We were very keen to 'transfer' the practices of humanizing education through consumerism advocacy and urban gardening project.

WHY CONSUMERISM ADVOCACY IMPORTANT?

In general, consumers do not have adequate awareness and education on consumerism. They might learn about moral education during the school days, but the moral education was too broad for students to comprehend about every aspects of morality. Consumerism is unique because it is about the daily affairs of everyone in the society.

Consumers are not making choices in consumption out of rationality or thorough thought. They are attracted by advertisement, sales promotion and discounts. There is no more priority in consumption. Have customers planned for their shopping? Or they do not have any shopping list!

Everything is in the mind. After a few rounds of 'walkabout' in the shopping mall, customers would be attracted by various goods on

display, sales promotion and huge discounts for certain products. Awareness and education are essential in consumerism advocacy.

WHERE TO START THE CONSUMERISM ADVOCACY?

Consumerism advocacy is not seasonal. It is perpetual effort to provide awareness and education to consumers about their rights and welfare.

We met the CAP key officials on Friday 22 March 2019. The first agenda was to have a close conversation with Mr. S.M. Idris, founder and president of CAP. Basically the president and his exco briefed on CAP achievement in consumerism advocacy for many decades. The president emphasised on the verse “bismillahirrahmanirrahim” in sustaining CAP consumerism advocacy for decades. The Al-Rahman and Al-Rahim advocated about mercy, equality, and fairness. Figure 1 shows the humanizing education conversation between a group of IIUM lecturers with Mr. S.M. Idris and key officials of CAP.

Figure 1: Humanizing Education Conversation with CAP key officials



After a short conversation with SM Idris, another exco briefed the group about the history and activities of CAP for decades. The exco reiterated on the same universal values in the consumerism advocacy.

CAP had its gallery to show case unhealthy food products consumed by the public. Such advocacy has received aggressive retaliation from major food manufacturers and distributors. Nevertheless, CAP did not bow down to the legal actions taken by those companies. CAP continued with its advocacy which was not against the laws and norms of the country.

Apart from the unhealthy food gallery, CAP showed the practice of urban garden just at the backyard of CAP office. Figure 2 shows our physical presence at CAP.

Figure 2: Proof of physical presence at CAP



We made a follow up with key officials of IIUM to discuss about our consumerism advocacy and vegetable garden project proposal. We had a discussion with Executive Director of Development, Y.Bhg. Dato Wan Hilmi, and key officials Assoc Prof LAr Dr Ramzi and Assoc Prof Dr. Zainal on Tuesday 23 April 2019. Immediately after the discussion, we made a site visit to the proposed site for vegetable garden at KENMS. Figure 3 shows the site visit of IIUM Development Division officials.

Figure 3: Site Visit



After obtaining an approval from the university, IIUM Development Division and Daya Bersih Sdn Bhd prepared the site for our humanizing education site vegetable gardening. Figure 4 shows the site clearance by staff from Daya Bersih Sdn Bhd.

Figure 4: Site Clearance by Daya Bersih Sdn Bhd



The humanizing education through consumerism advocacy and vegetable gardening did not just stop at the garden. We engaged with our fellow academic colleagues, administrators and partners from IIUM Development Division and Daya Bersih Sdn Bhd. Figure 5 shows the humanizing education preparatory discussion.

Figure 5: Preparatory Discussion



We did not leave anyone behind. We incorporated our humanizing education in consumerism and gardening into case study discussion in the class. Figure 6 shows the humanizing education demonstration with some students at IIUM.

Figure 6: Demonstration to students



We involved directly the vegetable gardening project. We spent some time after office hours on the vegetable garden. Figure 7 shows our activities in the vegetable garden.

Figure 7: Activities at Vegetable Garden



As a follow up with CAP, we invited CAP education officers to give talk at KENMS and inspection visit at our vegetable garden on 3 May 2019. Figure 8 shows the humanizing education talk on consumerism and inspection on the vegetable garden by CAP education officers. Figure 8 shows the poster for the educational talk and the inspection ceremony.

Figure 8: Talk and Inspection by CAP Education Officers



CONCLUSION

Humanizing education with *maqasid al-shariah* and sustainability can be done through activities. In CAP experience, the application of *maqasid al-shariah* and sustainability is in the word of “*bismillahirrahmanirrahim*.” The edu-action activities are more visible and easy to be emulated. Prior to the edu-action activities, there is a need to create awareness and to educate consumers about consumerism with humanizing values. The knowledge about *maqasid al-shariah* is essential to prioritize activities.

CHAPTER 10

SELF-EMPOWERMENT AND HUMANIZING EDUCATION IN ONLINE TEACHING AND LEARNING – A PERSONAL JOURNEY

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ABSTRACT

This chapter looks at a personal journey in humanizing education through self-empowerment in online teaching and learning. The experience is recorded from three semesters, starting in Semester 2, 2019-2020 when the COVID-19 pandemic first hits the nation until the most recent Semester 2, 2020-2021. In trying to humanize education on a personal level, we must try to empower ourselves to try new things and be flexible in adopting changes upon getting feedback. While it may be difficult to please all parties in online teaching and learning, we can try to humanize education by being flexible in our delivery of teaching and in the way we conduct our assessments.

Keywords: humanize education, self-empowerment, pedagogy, online classes, teaching and learning

INTRODUCTION

When the COVID-19 outbreak came into existence in late 2019, no one truly understood the real impact it would have on education. Sure, we imagined lesser face-to-face meetings with our students and more screen time in preparing for our lessons and assignments. But nothing prepared us on the *extent*, or how much time and effort,

all that would involve. Nor did we truly understand the toll online teaching would have on our mental health as instructors, or how online learning would affect the well-being of our students.

Despite the pandemic, IIUM is fortunate to be able to stay on track of its strategic mission of humanizing education through Sustainable Development goals (SDG) and *Maqasid Shariah*, an effort that started in 2018. As an institution of higher learning, IIUM recognizes that its curriculum would be the main catalyst for the successfulness of this mission. Thus, evaluation of the current practices of the existing curricula at the time began via focus group discussions and surveys among the students, academic members and graduates. As a result, a transformation was made to the curriculum by making the academic programmes more current, relevant and reflective of the direction of the university, as outlined in the Sejahtera Academic Framework (SAF).

However, curriculum design is only a part of humanizing education. An equally important aspect is the *implementation* of these changes. Or simply put, the way we deliver our lessons to our students and how we assess them. Four guiding principles were prescribed in SAF, which are empowerment, flexibility, innovation and accountability.

I especially like the idea of empowering lecturers to make their own decisions pertaining to the pedagogy and assessment for the courses that they teach.³ Theoretically, when empowerment is done right, it would bring about an environment that is conducive and enables everyone to be proactive and in charge of their own study (for students) or work environment (for lecturers).

To empower the lecturers, a certain amount of flexibility is required. Likewise, innovation to the pedagogy, assessment or communication to the students are highly encouraged. As with most things in life,

³ Pedagogy is the method and practice of rules and principles that guide effective teaching (Pritchard & Woollard, 2010). It is formed by an educators' teaching beliefs and concerns the interplay between culture and different ways to learn.

one must be held accountable for the action one takes. In this instance, lecturers are fully responsible for the method of online teaching and assessment that they adopt for their classes.

Here I would like to share my experience on how I dealt with online classes for the first time without prior knowledge and training, the mistakes that I encountered and how I learnt from them. For me, this is an important step to “humanize” my delivery in an online teaching and learning environment. After all, *we are in the same storm, but we are not in the same boat*. This saying has become popular in light of the pandemic and resonates so much to me as some students may find it extremely difficult to cope with their online classes.

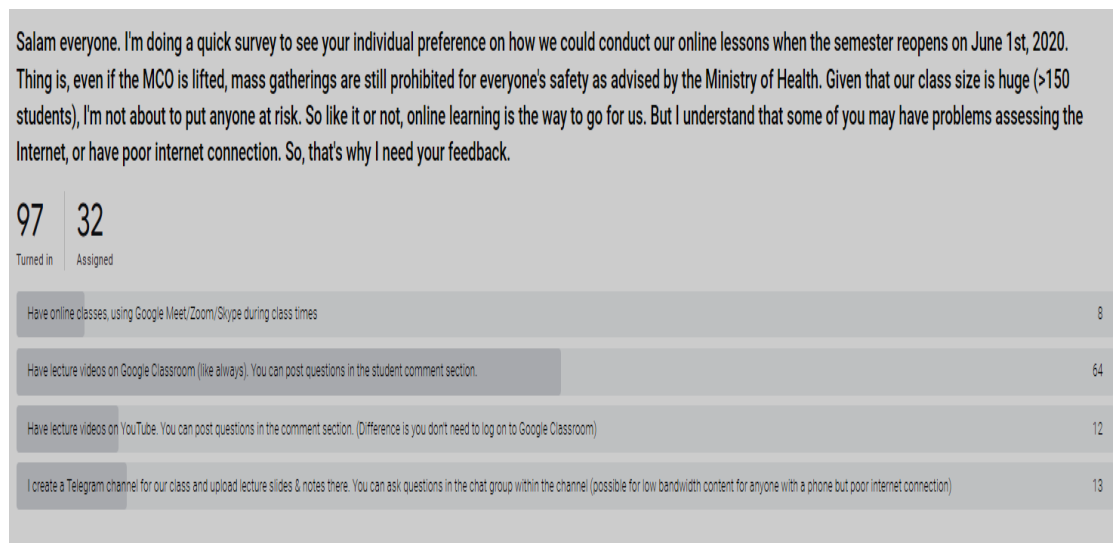
TAKING ON THE SELF-EMPOWERMENT CHALLENGE

When the university announced that we were to begin an emergency remote teaching and learning (ERTL) after the mid-semester break during the first Movement Control Order (MCO) in March 2020, honestly, I was quite terrified. The semester only started for a month and a half, and the students did not get a chance to know me better yet. Not only that, like most lecturers, I have never taught anyone online or remotely before. Luckily, the students have already chosen their group members so class assessments could be maintained.

During that two-week break, I decided to take on the self-empowerment challenge. First, I conducted a simple poll among my students and asked for their preference on how they would like me to conduct our remote, or online, classes. The options were (i) have synchronous Zoom or Google Meet sessions during class time, (ii) have lecture videos posted on Google Classroom, (iii) have lecture videos posted on YouTube, without them having to log on to Google Classroom or (iv) create a Telegram channel where I can upload slides and notes (this may benefit those with low internet bandwidth).

The result of the poll is shown in Figure 1 below. About 66% of my students who responded preferred me to post my video lectures on Google Classroom as I have done it before when I had to attend a workshop and could not replace my class.

Figure 1. Result of simple poll among my students in Semester 2, 2019-2020



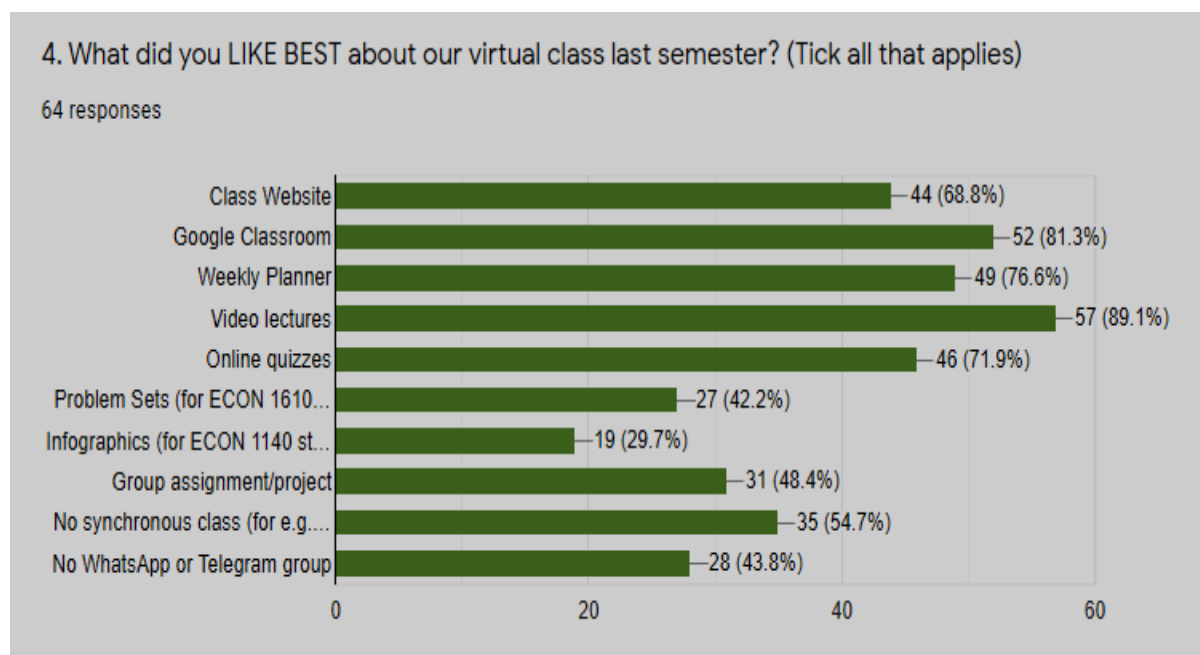
As a result of the poll, I followed the class majority and conducted asynchronous sessions throughout the semester. What that involves is me preparing numerous short, pre-recorded video lectures for my students and tried to keep the videos as detailed as possible. I also created a simple class website using Google Sites as a one-stop-center to help my students in different courses get all their class materials such as lecture notes, PowerPoint slides, eBooks and weekly planner under the ERTL directive. All these changes were communicated to my students via Google Classroom, and I was fortunate to have them respond quite enthusiastically.

GETTING FEEDBACK

At the end of the ERTL semester, I conducted my own unofficial Student Feedback Survey (SFS) as there was none given by the university. I did so to gauge my own performance and to get feedback from my students. Close to half (49.6%) of the students responded to the survey and they gave very informative and candid responses. This was possible as their identities were kept anonymous. Generally, 95% of the respondents said they enjoyed their virtual classes but 8% feel that my grading was “somewhat strict”. A total of 95% of the respondents also found my video lectures to be helpful.

I also asked them “What did you *like best* about our virtual class last semester?”. The results are shown in Figure 2.

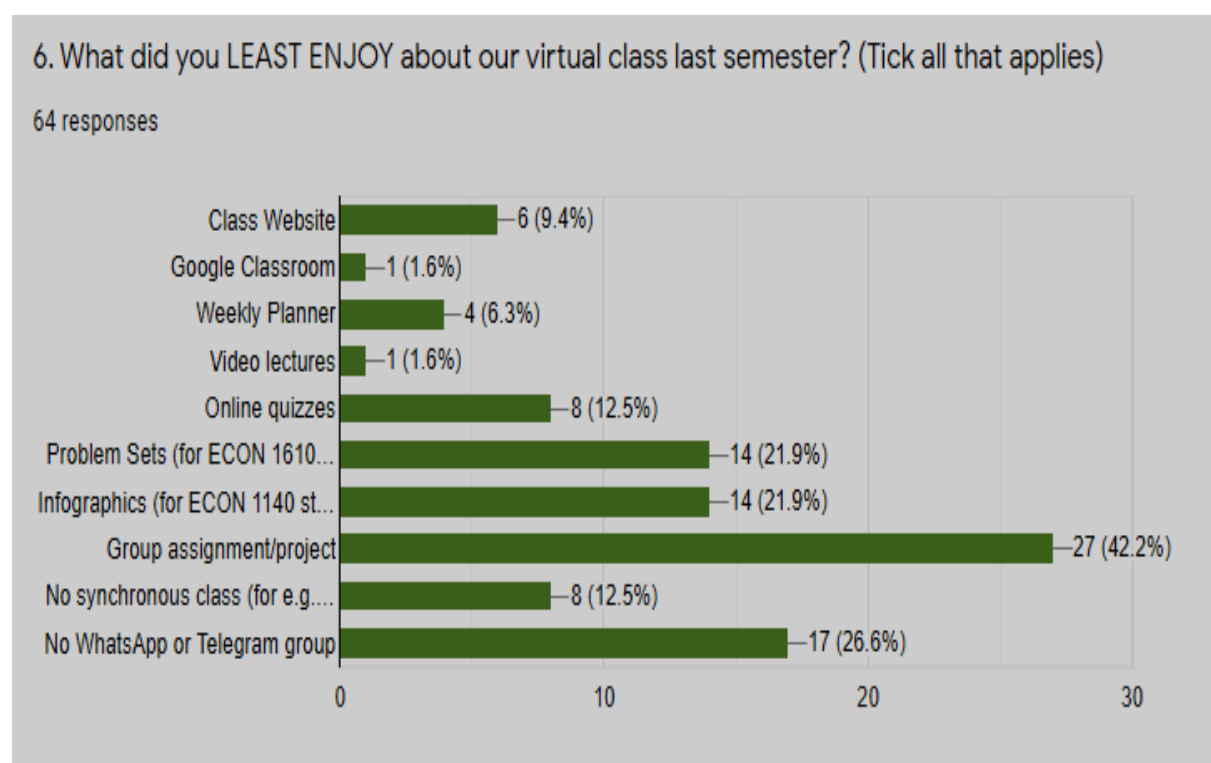
Figure 2. Results of a personal SFS with my students in Semester 2, 2019-2020 (Like Best)



It was a pleasant surprise to discover that majority of those who responded to the survey said that they liked the video lectures the best in our virtual classes (89%), followed by the use of Google Classroom as a platform (81%) and the use of my class weekly planner (77%).

To have a fair evaluation, I also asked “What did you *least enjoy* about our virtual class last semester?”. The results are shown in Figure 3 below.

Figure 3. Results of a personal SFS with my students in Semester 2, 2019-2020 (Least Enjoy)



A high percentage (42%) of the respondents did not like the group project assignment due to “free riders” in their groups and they found it difficult to communicate with group members for being at different locations. The second highest respond was “not having a WhatsApp/Telegram group”. But this was understandable as the

number of respondents mimic my earlier poll in Figure 1. Surprisingly, not that many students felt that a lack of synchronous Zoom meetings was a major issue (only 13%).

BEING FLEXIBLE AND LEARNING FROM EXPERIENCE TO IMPROVE CLASS DELIVERIES

From the feedback of my first batch of online class students, I took responsibility of the success and failure (to some extent) of my online classes and took actions to improve for the next semester. This is important because accountability is deeply rooted in the concept of *amanah*. Whatever role we play in the university, we need to discharge our responsibilities and duties to the best of our ability, regardless of whether we have prior knowledge on how to do it or not, as that is part of our *amanah* to Allah.

The following semester (Semester 1, 2020-2021), I maintained my short, pre-recorded video lectures, maintained using Google Classroom as my e-learning platform and maintained the use of my weekly planner as those were the “success” of my online classes. However, I decided to supplement the above with a synchronous Google Meet session once a fortnight with my students. These live sessions are used for class discussions and to answer any Q&A that the students might have. As all my video lectures and other class notes are posted on the class website in advance for the student to obtain, the Google Meet sessions would provide a flipped classroom learning experience for them.

In addition to that, I have also decided to conduct individual assignments instead of group assignments in the new semester as a direct response to the “failure” of my previous online classes. Unfortunately, while this approach is super effective in giving personalized feedback to each student individually, I found myself being physically and mentally drained at the end of the semester for

having to grade over 115 students individually for their assignments, quizzes and mini projects. So in the next Semester 2, 2020-2021, I learnt (again) from my mistake and resumed to giving group assignments to my students. However, this second time around, I complemented the group assignments with improved rubric and gave ample reminders for all group members to work together. I also gave a chance for group members to declare their respective contributions so that a fairer allocation of marks can be awarded on the group assignments.

HUMANIZING EDUCATION IS TO EMPATHIZE WITH STUDENTS

The argument *“back in the day when I was a student”* may not necessarily hold true now. For two reasons. One, we are of different generations. Me, for instance, I am a Generation Xer. It is believed that people of my generation are responsible for creating the work/life balance concept. As most of us were born in a time of declining population growth, Generation X generally possess strong technical skills and is more independent than prior generations. My students, however, are mostly Generation Z. According to Ng, E.S.W and Parry, Emma (2016), Gen Z is the first truly digital and global generation. They are a global and diverse generation, who grew up in a wider mix of backgrounds than other generations. They are confident, very optimistic, imaginative, and think more laterally than other generations. Gen Z have never known a world without computers and mobile phones. Having integrated technology seamlessly into their lives and having used it since a young age; it is almost like the air that they breathe, pervading almost all areas of their lifestyle and relationships.

Two, we are now living in a pandemic (some say, endemic) where online teaching and learning has become the norm. As much as I dislike giving excuses for students' lack of commitment in their assignments or studies, there may be genuine cases where the

students are really struggling. Not only in their inability to cope with the workload but struggling to juggle the multitude platforms used by different lecturers. Not to mention the added costs of purchasing internet data if they are not supported by their low-income parents as well as the not-so-conducive environment at home for online classes.

Compared to our time (*"back in the day"*), we only had face-to-face meetings or presentations with our lecturers and submit written assignments to them. But students these days, are faced with different online platforms such as Zoom, Google Meet and Microsoft Teams for their live synchronous classes in addition to e-learning platforms like iTa'Leem, Google Classroom and Microsoft Teams to do their tests or quizzes and submit their assignments. On top of that, there may be WhatsApp or Telegram messaging platforms used in their courses for communication purposes. Students would normally register for six to seven courses per semester. They would definitely feel the hecticness and stress of managing these multiple online, e-learning and messaging platforms used in different classes.

Perhaps a standardized form of e-learning platform(s) may be able to lessen the students' burden in facing these multiple platforms. However, imposing such thing on the lecturers may be unfair or inefficient as it may impede the instructors' creativity in handling their classes. So honestly, I do not have a general solution to this situation. But what I can try to do on a personal level, is to be more flexible with my students' situations. I will try to stick to at most two mediums i.e., Google Classroom and Zoom for my online classes (or maybe switch to Microsoft Teams next year as that is more comprehensive) and will minimize the number of continuous assessments that I give my students, but without sacrificing their quality.

CONCLUSION

Online classes are not only challenging for instructors but are demanding for students as well. No one is truly prepared for the changes that COVID-19 brought to the education scene. While it may be difficult to please all parties in online teaching and learning, we can try to humanize education by being flexible in our delivery and in the way we conduct our assessments. May Allah bless our efforts in educating our students and may they be honest in learning and strive their best too.

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HUMANIZING EDUCATION REFLECTION ON INCENTIVES, PERSONALITY, EXPECTATIONS, ORGANIZING AND JOURNEY WITH SELECTED ATTRIBUTES OF TRUE BELIEVERS IN THE *QUR'AN* AND *SUNNAH*

In line with the University's efforts towards University, IIUM requires a more concerted effort for capacity building of the IIUM personnel. From the perspective of Islam, the spiritual enhancement, alongside other physical managerial, curriculum, research and other enhancements, is indeed part and parcel of this human capacity building. Indeed, Imam al-Ghazali, in his *Ihya' 'Ulumuddin*, identifies spiritual enhancement as the key to human well-being.

10 KENMS IBADAH CAMP 2021 RESOLUTIONS

1. To continue sharing knowledge and improvements on **Humanising of Education**;
2. To strengthen rapport with students through activities;
3. To plan for community engagement as a holistic approach to sustainability;
4. To continue with *Tazkirah & Tarbiyyah* of *Quran & Sunnah*;
5. To continue with the acts taught by Prophet Muhammad SAW that can helps to purify our soul;
6. To love, respect, help and remind each other to achieve the IIUM's mission;
7. To observe sincerity in our intention, words and actions just for the sake of Allah's pleasure;
8. To continue acquire knowledge, upskill, reskill in enhancing work of *ibadah quality*;
9. To subscribe *sejahtera lestari* with *maqasid al shariah*, *afiyah*, and *rahmatan lil alamin*; and
10. To subscribe *Khalifah-Amanah-Iqra-Rahmatan lil alamin* (KhAIR) with *Fatonah-Amanah-Siddiq-Tabligh* (FAST) attributes.

2021 Ibadah Camp

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