

ECONOMICS AND MANAGEMENT SCIENCES: REFLECTIONS ON HUMANIZING EDUCATION

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INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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Synopsis

This book compiles twenty (20) 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-shari'ah*. The attributes of true believers should be rooted in spirituality. Azniza argued that *tazkiyyah al-Nafs* should be the root for humanized education. The spirituality root should be related to the responsibility of academics. Ahmad Zamri reflected on the roles of academics in humanizing education. In fact, Rodrigue Fontaine argued that everyone needs to go back to basics.

Suhaimi reflected on *sabr* (patient) quality in the humanizing education agenda. The quality of academics can be related to the lifestyle. Siti Salwani emphasised on the need to strive for work life balance. Azura Omar was unable to comprehend the operations of humanizing education with *maqasid al-shari'ah* when the reality was not humanizing. Jarita gave an example of humanizing education in the post-graduate supervision for both supervisors and supervisees. Nur Kamariah argued on the need for having a clear framework on the psychological needs of students.

Dzuljastri and Suhaimi reflected humanizing education into edu-action approach of m-kitchen project. Echoing edu-action of mkitchen, Ahasanul and Suhaimi argued on food waste reduction effort on campus. Dolhadi, Suhaimi and Rohaziah also showed the edu-action of humanizing education into consumerism advocacy and vegetable gardens. Izyani reflected on her personal journey of humanizing education. Muhammad Tahir Jan contended that humanizing education and sustainable development can be blended into edu-action.

Nur Kamariah argued that the need to sustain Islamic personality in facing multi sided challenges. Indeed, Marhanum emphasised on the need for self-evaluation (*muhasabah*). While not compromising the delivery of quality work, Nevertheless, Irwan argued about the importance of incentives to sustain volunteerism.

Zaini argued that humanizing education is about producing better Muslims. Indeed, Yusof contended that the 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.

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PROGRAM OVERVIEW

THEME

ATTRIBUTES OF TRUE BELIEVERS IN THE QURAN 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*.

CORE ACTIVITIES

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

- 1) Congregational Prayers
- 2) *Ma'thurat* Recitation throughout the ibadah camp
- 3) *Qiyam al-layl* through the ibadah camp
- 4) *Tilawah al-Qur'an* through the ibadah camp
- 5) *Tafsir al-Qur'an* through the ibadah camp
- 6) Lectures / forums

Organizing Committee for *‘Ibadah Camp*.

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 AKHBAR

PROF DR AHSANUL HAQUE

Special task

PROF. DR SUHAIMI MHD SARIF

ASSOC. PROF. DR HAFIZ MAJDI

ASST. PROF. DR SUHARNI MAULAN

BR. RAZLISYAM RAZALI

CHAPTER 11

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 to explicate the

sustainable development approach from an Islamic perspective. Third and the last one is 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 contradicts 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 use 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 12

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
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Resolution (Objective)	Talk	Missio n (IIICE)	<i>Qawa' id al- Fiqhia h</i>	<i>Maqas id al- Shari'a</i>	<i>Ma'ru f vs. Munk ar</i>	<i>Tawhid (Kalima Shahada) Qur'an and Ahadith Personalit y (Man as servant and vicegerent)</i>
R1 To continue sharing knowledge and improveme nts on humanisin g education	T1 Sustaining Islamic Personality in Today's Troubling World T2 <i>Dzikrullah</i> in various forms/daily life/24 hours					
R2 To strengthen	T3 <i>Tazkiyatun</i>					

rapport
with
students
through
activities

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
sustainability

T5
Sustainability based on
Muslim
thought and
action

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

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

and *Sunnah*

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,
 verses 12-22;
Surah-al
Isra’ (verses
 61-65)

R9 To
 subscribe to
sejahtera
lestari
 (sustainable
 development)
 with
maqasid al
shari’ah,
 ‘*afiyah*
 (healthy),
 and
rahmatan
lil alamin
 (for the
 good of all
 human
 beings,
 nature and
 environment

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

)

R10 To subscribe [to] <i>Khalifah- Amanah- Iqra- Rahmatan lil alamin (KHAIR)</i> with <i>Fatonah- Amanah- Siddiq- Tabligh (FAST)</i> attributes.	T4 <i>Tadabur</i> (Contemplati on) <i>Al</i> <i>Qur'an</i> on <i>Talbis</i> <i>Iblis (Sūrah</i> <i>al-A'raf,</i> verses12-22; <i>Surah-al</i> <i>Isra' (verses</i> 61-65) T7 <i>Sunnah</i> and <i>Seerah</i> attributes; <i>Ta'awun</i> approach
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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'raf*, 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.

10 KENMS IBADAH CAMP 2021 RESOLUTIONS

1. To continue sharing knowledge and improvements on humanising 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* and *Tarbiyyah* of *Qur'an* and *Sunnah*;
5. To continue with the practices taught by Prophet Muhammad SAW that can help 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 for the sake of Allah's Pleasure;
8. To continue acquiring skills, upskilling, and reskilling in enhancing work of *'ibadah* quality;
9. To subscribe to *sejahtera lestari* with *maqasid al shari'ah*, *afiyah*, and *rahmatan lil alamin*;
10. To subscribe to *Khalifah-Amanah-Iqra-Rahmatan lil alamin* (KhAIR) with *Fatonah-Amanah-Siddiq-Tabligh* (FAST) attributes.

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