ECONOMICS AND MANAGEMENT SCIENCES: REFLECTIONS ON HUMANIZING EDUCATION

Editors

Dzuljastri Abdul Razak
Nur Arfifah Abdul Sabian
Ahmad Khaliq
Nur Kamariah Abdul Wahid
Mohamed Aslam Akhbar
Ahasanul Haque
Suhaimi Mhd Sarif
Hafiz-Majdi Ab Rashid
Suharni Maulan
Yusof Ismail

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

ECONOMICS AND MANAGEMENT SCIENCES: REFLECTIONS ON HUMANIZING EDUCATION

Editors

Dzuljastri Abdul Razak
Nur Arfifah Abdul Sabian
Ahmad Khaliq
Nur Kamariah Abdul Wahid
Mohamed Aslam Akhbar
Ahasanul Haque
Suhaimi Mhd Sarif
Hafiz-Majdi Ab Rashid
Suharni Maulan
Yusof Ismail

First Print 2021
All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical photocopying, recording, or otherwise, without the prior written permission of the publisher.

Perpustakaan Negara Malaysia Cataloguing-in-Publication Data

Economics and Management Sciences: Reflections on Humanizing Education / Editors Dzuljastri Abdul Razak, Nur Arfifah Abdul Sabian, Ahmad Khaliq, Nur Kamariah Abdul Wahid, Mohamed Aslam Akhbar, Ahasanul Haque, Suhaimi Mhd Sarif, Hafiz-Majdi Ab Rashid, Suharni Maulan, Yusof Ismail.
ISBN 978-967-26219-1-1
1. Humanities.
2. *Maqasid* (Islamic law).
3. Religious life.
4. Government publications--Malaysia.
I. Nur Kamariah Abdul Wahid. II. Mohamed Aslam Akhbar.
III. Suhaimi Mhd Sarif. IV. Hafiz-Majdi Ab Rashid.
V. Suharni Maulan. VI. Yusof Ismail.
VII. Ahmad Khaliq. VIII. Nur Arfifah Abdul Sabian.
IX. Dzuljastri Abdul Razak. X. Ahasanul Haque.
001.3

Published by
Kulliyyah of Economics and Management Sciences
International Islamic University Malaysia
P.O. Box 10, 50728 Kuala Lumpur, Wilayah Persekutuan (Kuala Lumpur)
MALAYSIA
Tel No: 03 6421 4778
Fax No: 03 6421 4850
Email: gairuzazm@iium.edu.my

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 (*muhasaba*h). 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.

TABLE OF CONTENTS

Project Overview 8-9

CHAPTER 1 10-15

HUMANIZING EDUCATION WITH *TAZKIYAH AL-NAFS* – THE ROOTS OF HUMANIZED EDUCATION
Azniza Hartini Azrai Azaimi Ambrose

CHAPTER 2 16-23

HUMANIZING EDUCATION: THE UNDERSTATED ROLE OF A PROVERBIAL "MELUKUT"
Ahmad Zamri Osman @ Hussin

CHAPTER 3 24-28

HUMANIZING EDUCATION: BACK TO BASICS
Rodrigue Fontaine

CHAPTER 4 29-36

HUMANIZING EDUCATION: *SABR* IN TEACHING PRINCIPLES AND PRACTICE OF MANAGEMENT
Suhaimi Mhd Sarif

CHAPTER 5 37-39

HUMANIZING EDUCATION: THE IMPORTANCE OF WORK LIFE BALANCE IN ONE'S LIFE
Siti Salwani Razali

CHAPTER 6 40-44

DECIPHERING HUMANIZING EDUCATION
Azura Omar

CHAPTER 7 45-51

HUMANIZING EDUCATION: SUPERVISION OF POST-GRADUATE STUDENTS: ROLES OF SUPERVISOR AND SUPERVISEE
Jarita Duasa

CHAPTER 8 52-58

HUMANIZING EDUCATION: REFLECTING THE SEJAHTERA ACADEMIC FRAMEWORK BASED ON THE PSYCHOSOCIAL NEEDS OF STUDENTS
Nur Kamariah Binti Abdul Wahid

CHAPTER 9 59-73

HUMANIZING EDUCATION: ACHIEVING SUSTAINABLE DEVELOPMENT GOALS THROUGH m- KITCHEN IN AID FOR NEEDY IN THE COVID 19 PANDEMIC
Dzuljastri Abdul Razak & Suhaimi Mhd Sarif

CHAPTER 10 74-82

HUMANIZING EDUCATION: GAINING HUMANIZING KNOWLEDGE FOR FOOD WASTE MANAGEMENT IN CANTEEN AND CAFETERIA: A STUDY ON SUSTAINABLE PROSPECT FOR FOOD WASTE REDUCTION IN IIUM
Ahasanul Haque & Suhaimi Mhd Sarif

CHAPTER 11 83-86

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

CHAPTER 12 87-96

HUMANIZED ESTABLISHING THE LINKAGES BETWEEN THE RESOLUTIONS, THE TALKS AND THE ISLAMIC ROOTS
Yusof Ismail

CHAPTER 13 97-100

HUMANIZING EDUCATION THROUGH CONSUMERISM ADVOCACY AND VEGETABLE GARDEN PROJECT
Dolhadi Zainudin, Suhaimi Mhd Sarif & Rohaziah Yahya

CHAPTER 14 101-105

SELF REFLECTION ON TALK "SUSTAINING ISLAMIC PERSONALITY IN TODAY'S TROUBLING WORLD" BY PROF. AKMAL KHUZAIRY ABDUL RAHMAN
Nur Kamariah Binti Abdul Wahid

CHAPTER 15 106-114

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

CHAPTER 16 115-118

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

CHAPTER 17 119-129

HUMANIZING EDUCATION: THE IMPORTANCE OF INCENTIVES TO SUSTAIN VOLUNTARY PROJECTS
Muhammad Irwan Ariffin

CHAPTER 18 130-135

HUMANIZING EDUCATION: EDU-ACTION OF THE PROPHETIC ATTRIBUTES WITH *TA'AWUN* APPROACH
Dolhadi Zainudin, Suhaimi Mhd Sarif, Yusof Ismail, and Rohaziah Yahya

CHAPTER 19 136-140

HUMANIZING EDUCATION: SELF EVALUATION (*MUHASABAH*)
Marhanum Che Mohd Salleh

CHAPTER 20 141-150

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

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 Comitttee 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 8

HUMANIZING EDUCATION: REFLECTING THE SEJAHTERA ACADEMIC FRAMEWORK BASED ON THE PSYCHOSOCIAL NEEDS OF STUDENTS

Nur Kamariah Binti Abdul Wahid
Assistant Professor
Department of Business Administrations
Kulliyyah of Economics and Management Sciences
International Islamic University Malaysia
E-mail: nkamariahwahid@iium.edu.my

Abstract:
This paper is intending as an illustration paper in reflecting the Humanizing Education with Maqasid al-Shari'ah Dimensions' session on day 3 of the KENMS 'Ibadah Camp. The author is trying to put the ideas behind the framework into more doable practices, not just as a rhetoric idea to stay on a nicely designed framework. The essay is constructed to reflect the understating on how to relate and make the framework becoming operationalise into daily activities as a learning facilitator at the Department of Business, engaging with the students on seeing the knowledge shared into more understandable manner, hence reflected into the quality of them as graduate of IIUM spreading the right understanding of the knowledge within the right understanding of Islam comprising of strong adherence to Quran and Sunnah.

Keywords: Erickson's Theory of Psychosocial Level, pillar of learning, khalifah, rahmatan lil alamin, Sejahtera Academic Framework

Introduction

I am attracted to an idiom as mentioning that "you can lead a horse to water, but you can't make him drink". What more that we can be on

disagreement on this? Students are creatures whom we need to treat them according to their ability and understanding. But we cannot force understanding upon them. Hence reflecting to the approaches in sharing knowledge throughout their tenure as KENMS students may also need to be challenged according to the diverse ability and level of readiness of them.

I bet it's not something surprising to hear students would conclude the irrelevance of the subjects taught in classes to the extend they were not sure on how to apply them in their working life. Corridors talk among us on how we just could not see how to apply additional mathematics that we have learnt during our secondary years in Malaysian education system. Sad as it is, those were the scenarios exist in reality upon wanting to bridge the level of understanding between the education system designed to the demands of the industry. Hence this paper is to reflect to how the educators should try to change the approach or the pedagogy to operationalize the *Sejahtera Academic Framework (SAF)* in not making the ripple effects as *a blind leading a blind* which at the end of the day, the world will be consisting with "unhealthy" thinkers and *khalifah*, disrupting the mission of bringing the *rahmatan lil alamin*.

Operationalising SAF: Reflecting from the General of Human Learning Stages within the scope of Generic Human Development

Generally, whoever we are, we simply cannot deny the fact that we are evolving as the diagram coined by Erikson in 1963 (Erikson's Theory of Psychosocial Development) as per table 1 below:

Table 1: Erickson's Theory of Psychosocial Development (1963)

Stage	Psychosocial Crisis	Basic Virtue	Age
1	Trust vs. Mistrust	Hope	Infancy (0 to 1.5)
2	Autonomy vs. Shame	Will	Early Childhood (1.5 to 3)
3	Initiative vs. Guilt	Purpose	Play Age (3 to 5)

4	Industry vs. Inferiority	Competency	School Age (5 to 12)
5	Ego identity vs. Role Confusion	Fidelity	Adolescence (12 to 18)
6	Intimacy vs. isolation	Love	Young adult (18 to 40)
7	Generativity vs. Stagnation	Care	Adult hood (40 to 65)
8	Ego integrity vs. Despair	Wisdom	Maturity (65+)

Clear enough, SAF with the absence of Erikson's Theory of Psychosocial would not be able to be operationalized if the understanding of it is made based on general approach literally as per figure below:

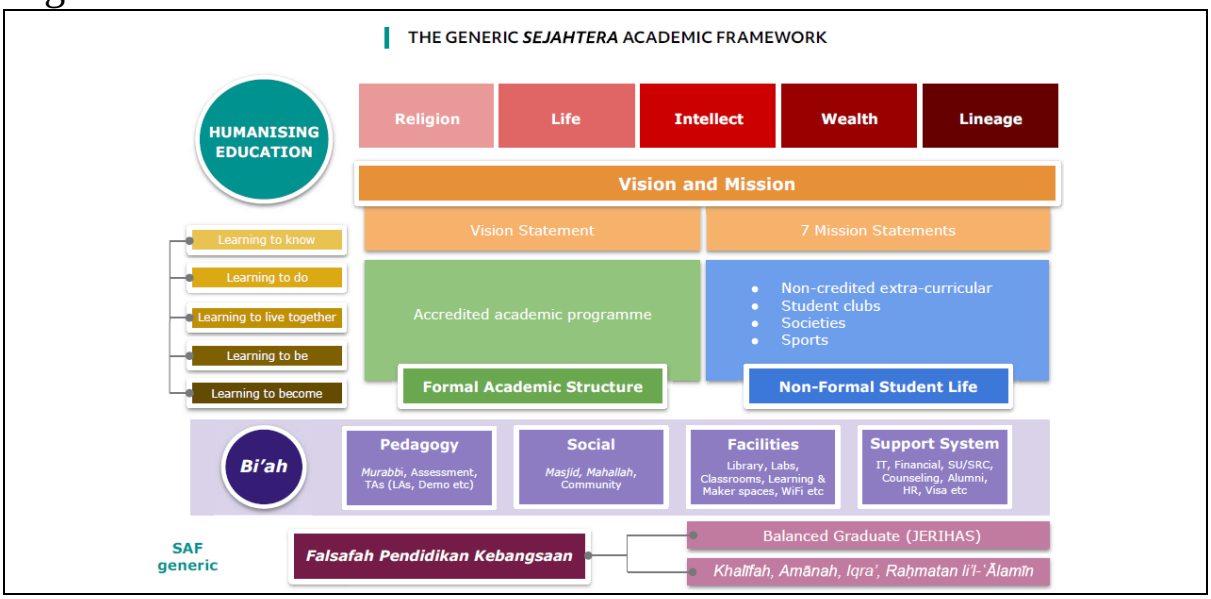

Figure 1: Generic Sejahtera Academic Framework (IIUM, 2021)

In helping myself to operationalize the nicely drawn SAF framework, I believe full empowerment should be given to each educator for they were the groups in direct relation and interaction the students, those whom will be the candidates as *khalifah* practicing the knowledge for *rahmatan lil alamin*, but in addressing the issue of a blind leading a blind, a controlling variable should be considered, that the knowledge and experience of the educators need to sum up the needs not to be considered as a blind (for sure here at least proper understanding of what is *maqasid al-shariah*, *fiqh* rulings, *tawhidic* understanding and as the subject matter expert).

The educators should be able to identify the level of psychosocial of their students, obviously, at the tertiary level majority are of those at stage 5 and above (as per table 1). Hence the pedagogy in educating these groups of students may not be strictly governed by the 5 pillars of learning as in learning to know, learning to do, learning to live together, and learning to be. It takes more than that. The psychosocial stages of these groups require different level of learning pillars to help them in structuring the right ability for the industry, may be as employees or potentially as employers. Empowerment to the educators as in knowing the right blends between the 5 pillars should not be confined to the course outline only, as creativity of adapting and adopting the right pedagogy may flows according to the level of psychosocial stage.

The Reflection

I am trying to operationalize the SAF framework based on my understanding of my student's psychosocial level by blending the pillars of learning together with my understanding on *maqasid al-shari'ah* and *fiqh* rulings as I believed without *fiqh* rulings, the application of *maqasid al-shari'ah* will become very rigid and unsustainable, causing the SAF to become only a theory without practical contribution. Marrying psychosocial stage, learning pillars and SAF would look like as per illustration in table 2 below.

Table 2: Reflecting SAF into classroom

Category	***Basic Virtue***	***Operationalizing SAF (the blending of learning pillars and maqasid and fiqh rulings)***
1st year	Fidelity + love	• **60% learning to know** – right knowledge is needed as foundation to ensure certainty and to eliminate doubt (*al yaqinu layazulu bish shakk*); meeting the basic virtue of fidelity in the psychosocial level of the group – *protection of the intellect* • **30% learning to do** – practical with **real cases/problem-based learning** to make

		students sees the connection between classroom and reality; so that the learning outcome could be achieved (acts are judged by intention); fidelity – *protection of the intellect* • **10% learning to live together** – group assignment (lesser on group work as the students are all still new, hence the fundamentals are needed more that learning to live together but yet, learning is not a lonely journey, and the industry needs for an active team player is a compulsory); fidelity and care – *protection of the intellect and the deen*
2nd year	Fidelity + Love + Care	• **40% learning to know -** right knowledge is needed as foundation to ensure certainty and to eliminate doubt (*al yaqinu layazulu bish shakk*); meeting the basic virtue of fidelity in the psychosocial level of the group • **30% learning to do** – more of **experiential based learning** (run real business, real data collection, real problem identification, real marketing activities, etc); fidelity • **20% learning to live together** – group activities • **10% learning to be –** be the potential candidate in the area that they are doing their specialization in
3rd and 4th year	Fidelity + Love + Care + Wisdom	• **30% learning to know –** ample with refreshing the fundamentals that they have been exposed to during their 1st and 2nd year courses. • **40% learning to do –** more of combination between problem based and experiential learning • **15% learning to live together** – teamwork (shared responsibility and leadership) • **15% learning to be -** be the potential

		candidate in the area that they are doing their specialization in

Illustration the reflection based on Marketing as a Specialization

Category	***Basic Virtue***	***Operationalizing SAF (the blending of learning pillars and maqasid and fiqh rulings)***
1st year	Fidelity + love (Protection of the intellect, protection of the *deen* the lineage and wealth)	• **60% learning to know** – fundamental of marketing to make the students master the generic marketing process and marketing plan – what value driven is in Islamic perspective, avoid overselling, ridiculous prices, dangerous products, etc) • **30% learning to do** – research for problem in the marketplace to solve customers' problem with better value proposition (solutions in terms of basic 4Ps) • **10% learning to live together** – group activities/ assignments/projects/communication
2nd year	Fidelity + Love + Care (Protection of the intellect, protection of the deen the lineage and wealth)	• **40% learning to know –** i.e based on the overall marketing process, the in-depth exploration is to be attempted based on the 4Ps/5Ps/ 7Ps separately; explore which caused customers not to see the offerings as attractive as the competitors • **30% learning to do** – experience the market, engage with customers, data collections, etc • **20% learning to live together** – group activities • **10% learning to be –** act like a marketer, think like a marketer, present oneself like a marketer
3rd and	Fidelity +	• **30% learning to know –** experiencing

4th year	Love + Care + Wisdom (Protection of the intellect, protection of the deen the lineage, the wealth as well as life)	constructing better value driven marketing strategy to capture the market by using the uptodate understanding in accordance with market trend (integrated marketing mic, digital marketing, service marketing) • **40% learning to do –** students are to set up their own marketing activities their own products/services; based on the customs, that should remove hardships/problems in the market) • **15% learning to live together** – teamwork (shared responsibility and leadership, experiencing to decide and convince others to agree on the decisions) • **15% learning to be –** fully equip oneself to become a real marketer as per industry standard, hence becoming more competitive as the industry needs.

Hence, total empowerment should be given to educator to train the potential "know how" candidates of IIUM to be constructed with clear understanding of *maqasid al-shari'ah* and *fiqh* ruling. These practices will be facilitating the graduates that could lead with sustainable knowledge based on Islamic perspective.

Conclusion

How good a framework is, it would not be useful if it could not be operationalized, put into practices. Hence, my reflection of SAF as a framework based on basic understanding on *maqasid al-shari'ah* and *fiqh* ruling on the ground of Erikson Theory of Psychosocial Level will facilitate me to see the expectation of students aligned with their needs for better understating of the course, simultaneously making the classroom courses to become relevant to the industry needs.

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.

ISBN 978-967-2621-91-1

9 7 8 9 6 7 2 6 2 1 9 1 1

Kulliyyah of Economics and Management Sciences
International Islamic University Malaysia
P.O. Box 10, 50728 Kuala Lumpur,
Wilayah Persekutuan (Kuala Lumpur) MALAYSIA
Tel No: +603 6421 4778
Fax No: +603 6421 4850