

ECONOMICS AND MANAGEMENT SCIENCES: REFLECTIONS ON HUMANIZING EDUCATION

Editors

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INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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First Print 2021

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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

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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 16

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 Kulliyahs, Centres, Divisions, Institutes, Offices and Mahallats (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 (IUM) 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.

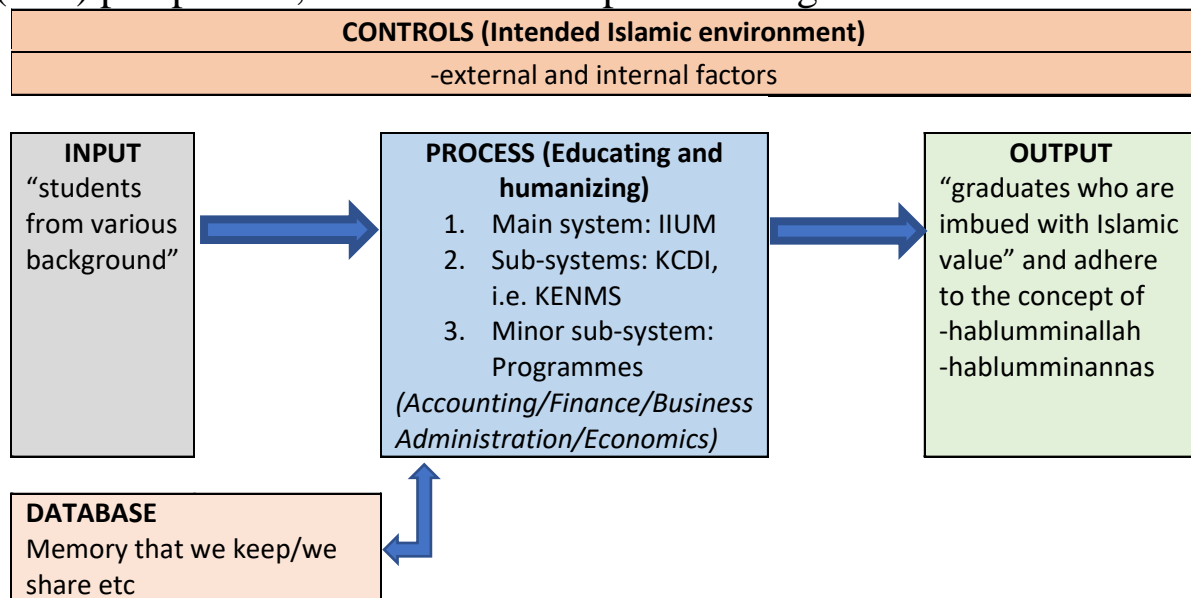


Figure 1: My View on Education Process at IIUM

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 Kulliyah 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 prayer atmosphere imitates Jumaah prayer! Wallahualam.

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



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