

**EXAMINING THE ENFORCEMENT LEVEL OF IIUM STUDENT
DISCIPLINARY RULES AND DRESS CODE TOWARDS
REALIZING PROF. DR. MOHD KAMAL HASSAN'S
SPIRIT ON BUILDING ISLAMIC PERSONALITY
AND CHARACTER**

NAN NOORHIDAYU MEGAT LAKSANA,¹ MARHANUM CHE MOHD SALLEH²
& NURDIANAWATI IRWANI ABDULLAH²

- 1* Department of Fiqh and Usul Al-Fiqh, Abdul Hamid AbuSulayman Kuliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia, Selangor, MALAYSIA.
E-mail: nanhidayu@iium.edu.my
- 2 Department of Finance, Kulliyyah of Economics and Management Sciences, International Islamic University Malaysia, Selangor, MALAYSIA.
E-mail: marhanum@iium.edu.my; irwani@iium.edu.my

*Corresponding Author's Email: nanhidayu@iium.edu.my

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Abstract: This study examines the enforcement of student disciplinary rules and dress code at the International Islamic University Malaysia (IIUM) and their role in fostering Islamic personality and character among university students. The study focuses on the extent to which institutional enforcement contributes to the internalization of Islamic values, particularly within the context of IIUM's educational philosophy and the vision of Islamic personality and character articulated by Prof. Dr. Mohd Kamal Hassan. A qualitative research approach was adopted, involving semi-structured interviews with six IIUM staff and lecturers who were directly involved in or knowledgeable about student disciplinary enforcement. The interview data were analysed thematically to identify patterns related to student adherence, enforcement practices, challenges, student responses, and institutional strategies for character development. The findings indicate that student adherence to the disciplinary rules and dress code is generally moderate to weak, with concerns regarding declining compliance and the normalisation of certain disciplinary violations, particularly following the COVID-19 pandemic. Although enforcement is considered necessary for maintaining institutional discipline and IIUM's Islamic identity, the findings suggest that enforcement alone is insufficient to develop internalised Islamic values such as taqwa, akhlaq, and tazkiyah al-nafs. Major challenges include student resistance, diverse cultural backgrounds, inconsistent implementation, limited resources, communication gaps, and inadequate institutional role modelling. The study therefore highlights the need for an integrated approach that combines disciplinary enforcement with Islamic education, spiritual nurturing, leadership role modelling, mentoring, and sustained awareness program. The findings contribute to the discussion on Islamic character formation in higher education by demonstrating the importance of balancing institutional regulation with educational and spiritual approaches to achieve sustainable behavioural transformation.

Keywords: Student Discipline, Dress Code, Islamic Character, Islamic personality, higher education, Disciplinary Enforcement, IIUM.

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INTRODUCTION

Researchers appreciate that discipline is an important component of human behavior and assert that without it an organization cannot function well towards the achievement of its goals (Ouma, Simatwa, & Serem, 2013). A disciplined student is that student whose behaviours, actions and inactions conform to the predetermined rules and regulations of the institutions or school (Ali, Dada, Isiaka, & Salmon, 2014). However, discipline ideally means more than adhering to rules and regulations and entails the learner's ability to discern what is right or wrong (Gitome, Katola, & Nyabwari, 2013).

Discipline is widely acknowledged to be essential for creating a positive institution or school climate conducive to sound academic performance (Masitsa, 2008). It is a basic requirement for successful teaching and learning in institutions and a subject of concern for lecturers (Eshetu, 2014). According to Gitome et al., where there is good discipline, there is improved academic performance. In other words, discipline is vital for students' academic performance (Njoroge & Nyabuto, 2014). Furthermore, it is necessary for effective institution management and accomplishment of its goals (Nakpodi, 2010). Lack of discipline is called indiscipline.

Therefore, indiscipline can be seen as any action considered to be wrong and not generally accepted as proper in a set up or society (Omote, Thinguri, & Moenga, 2015). Among students, according to Ali et al., it is any form of misbehaviour which a student can display in several ways (e.g., disobedience, destruction of school property, poor attitude to learning, immoral behaviour, drug abuse, stealing, lateness, truancy, dirtiness, being quarrelsome, use of abusive or foul languages, rudeness, gangstarism or cultism).

The education at the University is aimed not only at developing academic or intellectual potentials of the students. The moral and character-building objective is a very important part of the curriculum. It is in fact a primary concern of education seen from the Islamic perspective, in so far as Islam looks at human personality as an integrated whole, consisting of physical, emotional, intellectual, spiritual and social dimensions. In the University, the integration of knowledge with morality, professionalism with ethics and academic excellence with spiritual virtues constitute our vision of education based on Islamic tradition of the quest for knowledge that the Quran and the Sunnah have implanted in Islamic civilization.

The proper relationship between the opposite sexes and the acceptable attire of students are part and parcel of the University's identity and accordingly the same should be clearly defined. As an Islamic University, the University expects the students to observe the values and norms of moral propriety, decent behaviour and respectable attire that together reflect the identity that the University wishes to project and nurture. The following Orders, in addition to the existing ones, are meant to reinforce the importance of the above objectives

and help the students to live up and uphold the high level of Islamic adab (manners and ethics) and decent behaviour.

Realizing the spirit of Prof Mohd Kamal Hassan on Building Islamic Personality and Character, this research will discuss more on the enforcement level in IIUM Disciplinary Rules and Dress Code among the lecturers and students. This is very important to ensure that the Islamic personality and character of IIUM students is in line with the practice of the rules and regulations. As the foundation of the Islamic personality from early childhood has been developed in the family, the real character during university life will be proven whether the students abide or follow the IIUM Disciplinary Rules and Dress Code. Thus, through this research it will give more details about the enforcement level to get views and feedback from the lecturers and students in the disciplinary case that happened in IIUM.

PROBLEM STATEMENT

A lack of discipline at the university level is a problem that is faced by the educators daily. It is not just a problem for educators, but also for other learners who want to learn as learners with bad behaviour disrupt education. Discipline or bad behaviour can manifest itself in many ways, such as insubordination, talking out of turn, making noise, abusing drugs etc. (Edwards, 2000). Many of the problems they face are an outgrowth of problems at home, society and the school. There are many causes of lack of discipline in institutions or universities. Misbehaviour in the classroom may originate from the student himself or herself, the university, the society, the curriculum, the parents or the educators (Mwamwenda, 1995). According to Burden (1995) “a certain lack of discipline arises from common general causes that can be anticipated. However, misbehaviour is not entirely internally caused but is the result of the interaction between the individual and the environment. Specifically, the physiological, physical and psychological environments combine to affect behaviour”.

Even though a lot of awareness campaigns were done by IIUM at every level, still the action or practice by the students not following IIUM Rules and Regulations happened during class time and at the hostel. The students tend to follow the trending in the media social especially in wearing dress code to the class. Most of the students are influenced by the character of others and the environment that exists in IIUM. Long time ago, IIUM culture was familiar with Islamic environment. Good culture existed during that time and can influence students to follow the rules and regulations in their daily life at the campus. However, looking at the current scenario of the IIUM culture, students are not afraid to wear any attire to the class without following the IIUM dress code.

The IIUM Student Disciplinary Rules and Dress Code need to be enforced in executing the law by the authorities. Executing the law is very important to ensure students follow all the laws either by voluntary action or force. If the authority does not enforce or execute the rules and regulations to the students, it will affect the Islamic personality and character of the students. Even though the students have a good personality, if the environment and culture do not support the student's personality and character, it will lead to a bad effect and influence on the students. Therefore, the enforcement to execute the

regulations is very important at the level of authorities of IIUM to ensure that the students will follow the rules and regulations of IIUM.

RESEARCH OBJECTIVES

To observe how the IIUM authorities enforced the IIUM Student Disciplinary Rules and Dress Code and to examine the enforcement level of IIUM Student Disciplinary Rules and Dress Code as perceived by IIUM lecturers and students

LITERATURE REVIEW

Overview of Disciplinary

Discipline is important for students to be capable of controlling their emotions and actions when experiencing them at the institute (Ding & Mohd Hamzah, 2018). To put it in another perspective, discipline in university plays an important part in the personal growth of students. Discipline has an essential connection with the behavior and academic achievement of students. If students show poor discipline in institutes, it may result in disciplinary problems. Most parents in Malaysia today believe that enforcing rules and regulations will harm and hurt their children. However, parents can more effectively handle their children's behavior if they can consider the positive aspects of the discipline procedures that are established at university.

A student who develops disciplinary issues is one who lacks integrity in their actions (Hashim & Min, 2018). The primary method by which students' characters are formed at the institute is using discipline. In the meantime, poor character and lack of regard for attitudes are the root of the disciplinary issues among students. The Ministry of Education stated in 2017 that the percentage of all Malaysian students fell from 0.036% to 0.0276% during the first half of the year, although this does not accurately reflect the situation (Anwar, 2017).

The teacher's or the institute's actions are intended to discipline the students and provide knowledge to them. Lecturers oversee carrying out the university's rules and regulations and educational programs. Through Pendidikan Moral, the Ministry of Education has established many initiatives aimed at improving students' moral character and reducing disciplinary issues in institutes, hence facilitating the integration of social and emotional learning (Ching, Jiar, & Jaffri, 2015).

Educational institutions must have policies in place to control student behaviour. Since the disciplinary actions that are effective in a certain institution could not be in another, these regulations must be more specifically adapted to the needs of the educational institutions. The university's own culture influences how the discipline protocol evolves, just like other regulations do. It is the responsibility of instructors to ensure that the rules are equitable and acceptable to teachers, students, and parents and that they are simple to comprehend and represent the intended culture of the institution (Scottish Publications Online, 2004).

Additionally, individuals who experience violent university discipline may develop physical or emotional trauma (Ahmad, 2014). Due to mental trauma, people will be fearful of professors and educational institutions. They will typically avoid attending classes because they believe that institutions are potentially dangerous. Students who exhibit emotional weakness and struggle with discouragement are more likely to experience depression themselves. In addition, students may suffer mental distress because of disciplinary actions taken by institutions (Gershoff, 2017). This is a result of their feelings of humiliation following their public punishment or fine. Additionally, students may experience hopelessness because of this punishment method (Gershoff, 2017). The disciplinary action or penalty they got at university was linked to mental health problems.

Overview of Dress Code

University dress codes have existed as a topic of disagreement. Parents, administrators, teachers, and students fight often and against one another, to decide what is suitable for the university itself and who should be making the decision in the end. Students recognized professors and lecturers who dressed casually as more approachable, flexible, compassionate, fair, and enthusiastic, whereas those who dressed professionally were thought to be more organized, informed, and prepared (Kashem, 2019 as cited in Rollman, 1980). Considering the opinions of the students, it is also important to take into consideration how teacher-expressive traits like friendliness, excitement, or extroversion seem to distinguish good lecturers from ineffective ones (Kashem 2019, as cited in Basow, 2000; Feldman, 1986). According to one study, clothes convey details regarding someone's personality (Parr and Halperin, 1978). Individuals formed opinions about other individuals based on what they were wearing, which they associated with either an extroverted or an aggressive appearance dimension.

Furthermore, clothing could represent cultural wealth and social standing. Lecturers who wear stylish, high-quality clothing may be seen as part of a higher socioeconomic class, which might affect how students respect and consider their authority as educators. Lecturers need to maintain a state of balance nevertheless, as too showy attire has a chance to distance them from their students. In addition, the characteristics are also related to class preparation, subject matter knowledge, and ability, the lecturer's attire was typically a matter of individual preference in addition to the variables of classroom conditions, class setting, delivery emotions, and reassurance (Kashem, 2019 as cited in Lavin et al., 2010). Although opinions on informal and formal attire are different, a lecturer's knowledge, appeal, reliability, and likeability may all be demonstrated by their choice of attire and manner of speaking.

The elite of a community is student. As university staff members in charge of instructing students, lecturers must be significant members of the community. The efficacy, efficiency, and job satisfaction of lecturers are crucial because they might affect either directly or indirectly on students. According to earlier studies, a lecturer's attire can have an impact on their nonverbal actions and interactions (Silva 2021 as cited in Sampson, 2016; Hughes, 2002), their flexibility and familiarity (Silva 2021 as cited in Slepian, 2015; Furnham et al., 2014), as well as their attitude as well as the quality of their job (Silva 2021

as cited in Sharkey, 2000). Nevertheless, it is shown that either lecturers' or students' dress code is essential when they attend classes in universi

Islamic Personality

Prof. Dr. Mohd Kamal Hassan begins by sharing the scholarly views of two Muslim psychologists about Islamic personality types. In an important recent publication on "Souls Assorted: An Islamic theory of Spiritual Personality", Dr. Zohair Abdul-Rahman and Dr. Nazir Khan (associated with Yaqeen Institute for Islamic Research, in USA) observe:

The concept of spiritual personality [demonstrates] that Islam has the breadth necessary for anyone to feel included within its mission. Spiritual personality refers to a person's natural disposition that influences what aspects of Islamic practice, belief, and virtues naturally appeal to them. With a better awareness of this diversity, we hope that the Muslim community begins to create space for people of diverse interests, talents, and strengths to thrive and grow. We explore the concept of personality in the Qur'an and Islamic tradition as well as attempt to construct a model of spiritual personality. A preliminary typology of four spiritual personality orientations is proposed at the end (Mohd Kamal Hassan, 2021).

On what is personality from a psychological perspective, the two scholars explain as such: 'Personality' is a construct used to account for the variance among people in their behaviour, affect, and cognition.² Essentially, it is a construct used to understand why people feel, behave, and think about the world differently. The academic field of personality psychology has "never been in better health than at the present time," with the integration of data from neuroscience and genetics, and a variety of tools to measure major traits like extraversion versus introversion. Perhaps the most famous personality test is the Myers-Briggs Type Inventory (MBTI), which is based on the conceptual theory of archetypes developed by Carl Jung. The personality theory most used in psychology research is the Big Five model which examines openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism (a convenient mnemonic is the acronym OCEAN). Recently, a landmark study found empirical evidence for the type of theory by analysing data from the Big-5 model. They discovered four meaningful patterns of distribution across the 5 personality trait dimensions.

They say that it is very important that we know our personality (Mohd Kamal Hassan, 2021): Sound knowledge of one's personality is indispensable. It has been said, "A genius in the wrong position could look like a fool." There is scarcely a job interview that does not require one to know their strengths and weaknesses. One of the fascinating aspects of the Prophet Muhammad's leadership is that he always selected people for opportunities that were most suited to their natural talents and skills. Some personalities have the strength to endure the grimmest challenges, some have the creativity to find novel solutions, some have the tenderness to console someone in distress, and so on. These differences we observe are not random variations but result from our innate personalities.

They explain that the way we prefer to deal with the problems in our life and society is determined by our personality which is a set of dispositions and tendencies that

characterize our way or style of interacting with ourselves, the world, and others (Mohd Kamal Hassan, 2021):

Our personality represents our preferred method in dealing with the world. Frustration and anxiety often manifest when a person act contrary to their preferred methods. This is commonly seen, for instance, when a person's job does not align with their personality strengths, resulting in job dissatisfaction. People who are high in creativity, for example, often feel shackled in jobs that are highly structured, repetitive, and resistant to change. Conversely, someone who is high in conscientiousness may thrive in such an environment.

The two scholars refer to some relevant hadiths and verses of the Qur'an point to the fact that different individuals have different dispositions or endowments: Personality in the Qur'an and Sunnah (Mohd Kamal Hassan, 2021):

The Prophet Muhammad ﷺ described personality differences as being rooted in the creation process of Adam: Indeed, Allah Most High created Adam from a handful that He took from all the earth. So, the children of Adam come in accordance with the earth, some of them come red, and white and black, and between that, and the lenient, the hard-headed, the filthy, and the pure. This hadith is profoundly comprehensive, referencing the fundamental components of the human being. It informs us of the interesting connection between the qualities of the earth and the qualities of the human being. The first category of attributes mentioned deals with the physical body, specifically skin colour. The second category of attributes deals with personality, particularly on the dimension of agreeableness. The final category, according to the hadith commentator Mulla Ali al-Qari (d. 1014 AH), speaks to the *akhlāq* (character) of the human being in reference to spiritual purity and impurity.⁸ Altogether, the hadith references body, mind, and spirit. The Qur'an also alludes to personality in a few places. For instance, the Qur'an states, "Everyone behaves according to their nature (*shākil*) [in a manner peculiar to himself/according to his rule of conduct], and your Lord knows who the best-guided way is" (17:84). Imam al-Qurtubi (d. 671 AH) mentions in his commentary that the early scholar Mujahid said *shākil* means a person's nature (*ṭabee'ah*). He also quotes al-Farā' who said it refers to a person's way of being that he has been born upon.

Character

According to Dr Abdul Rahman and Dr Khan say on the character is generally stable and value-neutral, character (*akhlāq*) is value-laden and can be changed. Our character refers to moral traits, and qualities such as humility, sincerity, patience, gratitude or arrogance, hypocrisy, impulsivity, and ingratitude. Developing positive character traits is a task that we have been given by Allah and one for which we will be compensated according to our effort. The Prophet Muhammad ﷺ said, "I was sent to perfect good character (*akhlāq*). "It is known that Allah does not give an individual a responsibility that they cannot fulfil as explained in

the Qur'an, "Allah does not place a burden on anyone more than they can bear" (2:285). Thus, our character, unlike our fundamental personality traits, can be changed according to whether we actively seek to develop it or choose to neglect it. Having said that, a person's personality can render certain *akhlāq* qualities easier or harder to obtain. For instance, a person who is low in neuroticism (a personality trait) may find it easier to be optimistic (an *akhlāq* trait) compared to someone higher in neuroticism, who may be prone to pessimism.¹⁹ Furthermore, someone who is more introverted may find introspection (*murāqaba*) easier while an extroverted person may find it easier to strengthen relationships with family (*silat ar-rahim*) or host guests with grace (*takreem ad-dhuyooof*).

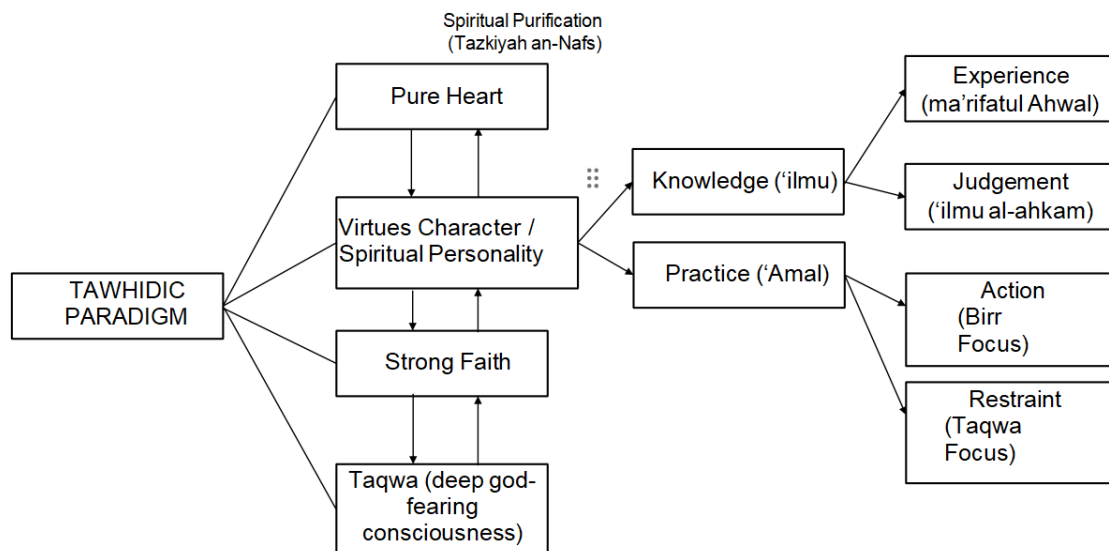
The Connection between Personality and Character

The distinction and connection between personality and character is described in the story of Ashajj, of the tribe of 'Abd Qays. When a delegation from his tribe travelled to Madinah, they raced to greet the Prophet Muhammad ﷺ as soon as they arrived. However, Ashajj stayed behind, knelt his camel, and changed into a fresh pair of garments before going to meet the Prophet. The Prophet Muhammad said to Ashajj, "You have two characteristics which Allah loves: forbearance (*ḥilm*) and deliberation (*anāh*)." Ashajj asked, "Have I acquired them or was I born with them?" The Prophet replied, "Rather it is something you were born with." Ashajj then said, "Praise be to Allah who created me with those very qualities which He loves." The narration describes forbearance and deliberation, roughly correlating to the 'Big Five' traits of agreeableness and conscientiousness, as being created as part of his innate personality (Mohd Kamal Hassan, 2021)

Learning from the rich tradition of Islam and the Sunnah, Dr Abdul Rahman and Dr Khan analyze the psychological lessons that can be extrapolated from the Prophetic wisdom of utilizing different personality types and characters for different purposes:

These personality traits facilitated the virtue he was able to demonstrate which was loved by Allah. These included not causing any harm or inconvenience to others or the Prophet Muhammad ﷺ by not participating in the initial race toward him. It also included taking the time to show extra care and respect to the Prophet Muhammad ﷺ by changing his garments and meeting him in a calm manner. The two scholars say that they have been able to construct an Islamic model of personality psychology based on the concepts of *nafs* (self), *hawa* (desires), *aql* (intellect), *ruh* (soul), *qalb* (heart), *lubb* (mind), *baseera* (insight), and *shaka* (predisposition). They say that although there is no specific term used in the Qur'an to describe the psychological construct of 'personality,' the concept ...exists in both the Qur'an and Sunnah. They explain that the first appearance of personality discussions in early Islam comes from the Muslim philosophers who were greatly influenced by Hellenistic philosophy.

Therefore, the terms that were used to discuss personality were mere translations of the terms used by the Greeks. Ishaq bin Hunayn translated Aristotle's treatise 'On the soul' into Arabic (known as Kitāb an-Nafs). Al-Farabi (d. 339 AH) wrote a commentary on this work, and Ibn Rushd (d. 595 AH) later summarized it. *Nafs* (self), *dimāgh* (mindset), *shakhsīy ya* (personality), *tabee'atu nafs al-insanee* (nature of the Human Self) are all terms that have been used by Muslim scholars to talk about human personality. One example of a classical scholar who discussed concepts in psychology utilizing Greek terms is Ibn Taymiyyah (d. 728 AH) who described disease as manifesting spiritually, psychologically, and physically.....Ibn Taymiyyah saw parallels between Islamic conceptions of psychology with Greek views as demonstrated by the connection between Melancholia and the disease of waswās.²⁵ Muslim scholars routinely engaged with contemporary sciences of psychology, medicine, and natural philosophy, critically analysing the opinions in the Hellenistic traditions. Similarly, in our times, Muslim scholars must engage with the modern body of empirical research in the field of psychology to advance the study of spiritual psychology upon the edifices constructed by our predecessors (Mohd Kamal Hassan, 2021).



Prof. Kamal Hassan's framework for Islamic personality emphasizes the integration of Islamic values and worldview with contemporary knowledge and professional development. He envisions a balanced individual who is both knowledgeable in their field and grounded in Islamic ethics and spirituality, contributing to both worldly well-being and the Hereafter.

Figure 1: Framework of Prof. Dr. Kamal Hassan on Islamic Personality

al-Marhum Emeritus Professor Tan Sri Dr. Mohd Kamal Hassan

Mohd. Kamal Hassan was born at Pasir Mas, Kelantan in 1942. He obtained a Bachelor (Islamic Studies) from University Malay (UM) in 1965. Then continued Masters (M.A) from Columbia University, New York and PhD from Columbia University, New York, USA in 1975. He was a renowned Muslim scholar in the Islamic world, former Rector of the International Islamic University, Malaysia, a major supporter of the Islamization of Knowledge movement. He dedicated his whole life to education and the Islamization of Knowledge. He developed the working papers for both, the establishment of the International

Islamic University, Malaysia in 1983 and the establishment of the Kulliyah of Islamic Sciences and Humanities in 1989. In 1998 he was appointed Rector of the International Islamic University, Malaysia. He expanded and included the Islamization of human knowledge as its mission in the university's documents, in particular, in its Constitution. According to Kamal Hassan, Islamization of Human Knowledge [IOHK] is the soul of IIUM, without it IIUM will have no meaning and significance.

METHODOLOGY

Introduction

To achieve the said objectives, this research will be conducted using a qualitative methodology approach. Data collection will be done in this research involve a qualitative approach through interview session with IIUM authority, Staff and Lecturers. Semi-structured interview with IIUM community. The objectives set in this study are: To observe how the IIUM authorities enforced the IIUM Student Disciplinary Rules and Dress Code and to examine the enforcement level of IIUM Student Disciplinary Rules and Dress Code as perceived by IIUM lecturers and students

Research Design

This study adopts a qualitative research design to explore the enforcement and adherence to student disciplinary rules and dress code at IIUM. The qualitative approach is appropriate for gaining in-depth insights into the experiences, perceptions, and challenges faced by university staff and lecturers involved in disciplinary enforcement. It allows the exploration of complex issues related to Islamic character building and policy implementation that are not easily quantifiable.

Data Collection Method

Data was collected through semi-structured interviews conducted with six respondents, consisting of lecturers and staff members from IIUM who are directly involved in or knowledgeable about the enforcement of the Student Disciplinary Rules (SDR) and dress code. The respondents were selected purposefully to provide diverse perspectives within the university administration and academic environment.

The interview sessions were held over a period of three weeks, from 3rd July to 24th July 2025. The interviews comprised nine open-ended questions that guided discussions on topics such as student adherence levels, enforcement challenges, student responses, existing mechanisms, trends in disciplinary issues, and long-term strategic plans.

Interview Questions:

The interview questions were designed to capture both descriptive and evaluative information, covering:

1. Current level of student adherence to SDR and dress code.
2. Contribution of enforcement towards building Islamic personality and character.
3. Challenges faced in consistent enforcement.
4. Student responses to enforcement efforts (cooperation, resistance, indifference).
5. Improvement recommendations for implementation effectiveness.
6. Enforcement mechanisms currently employed.
7. Available statistics and trends of disciplinary issues.
8. Challenges specifically faced by enforcement offices.
9. Long-term plans for instilling Islamic ethics at the university level.

Data Analysis

The collected interview data were transcribed and analysed thematically. The analysis involved systematically reviewing the transcripts to identify recurring themes, patterns, and divergent opinions related to enforcement and student discipline. These themes were grouped into categories such as adherence levels, enforcement roles, challenges, student attitudes, reform suggestions, and strategic plans. The findings were synthesized to construct a comprehensive understanding of the disciplinary framework at IIUM.

Ethical Considerations

Confidentiality and anonymity of the respondents were maintained throughout the research. Participation was voluntary, with informed consent obtained prior to interviews. The study respects the cultural and religious values of the university community and approaches the topic with sensitivity to Islamic perspectives.

DATA ANALYSIS AND FINDINGS

Introduction

This part discusses analysis for data collection which is interview session that has been done with 6 respondents from the lecturers and staff in one local university.

Analysis of Interview Data

The analysis is made within 9 questions by relevant interview session. This interview session has taken part for 3 weeks starting 3rd July 2025 until 24th July 2025. The questions that has been ask in the interview questions are:

Question 1: How would you describe the current level of student adherence to the IIUM Student Disciplinary Rules and Dress Code?

Question 2: To what extent do you believe the enforcement of these rules contributes to building the Islamic personality and character envisioned by Prof. Dr. Mohd Kamal Hassan?

Question 3: What are the main challenges IIUM faces in ensuring consistent enforcement of the disciplinary rules and dress code among students?

Question 4: How do students generally respond to enforcement efforts — are they cooperative, resistant, or indifferent?

Question 5: In your view, what improvements or reforms could be made to strengthen the implementation and effectiveness of these rules?

Question 6: What enforcement mechanisms does your office employ to uphold the SDR across campus grounds?

Question 7: Can you share with us the statistics and trends of disciplinary issues in IIUM?

Question 8: What are the challenges that your office faced in enforcing SDR?

Question 9: What is your long-term plan towards instilling Islamic ethics and personality at university level?

The current level of student adherence to the IIUM Student Disciplinary Rules and Dress Code

The respondents generally agree that student adherence to IIUM's disciplinary rules and dress code is moderate to weak and has shown signs of deterioration. Respondent 1 describes adherence as moderate, noting recurring violations such as dress code breaches and *khalwat* cases, with no significant improvement post-COVID, indicating a normalization of misconduct among students. Respondent 2 views adherence as weak, expressing concern over diminishing seriousness in upholding Islamic discipline and identity. Respondent 3 highlights ongoing violations, with limited awareness and inconsistent enforcement making compliance unsatisfactory. Respondent 4 frames the situation as degrading, emphasizing the influence of both students and staff behavior on declining discipline; if staff do not model Islamic dress and ethics, students tend to be laxer, underscoring the importance of internal values like *iman* (faith) and *taqwa* (piety) rather than just external enforcement. Respondent 5 notes the unfortunate decline, particularly mentioning lax enforcement around the wearing of the tudung and a drop from previous generations' respect for campus dress code. Finally, Respondent 6 offers a somewhat more optimistic view, stating that about 80% of students comply, although behavior changes during COVID have negatively impacted adherence. Across these perspectives, a shared concern emerges over declining discipline, inconsistent enforcement, and the need for a holistic and unified approach involving staff and students to effectively improve adherence.

From the above findings, it can be concluded that respondents consistently describe student adherence as moderate to weak, with significant concerns about declining discipline and increasing violations. While some students comply, many recurrent breaches occur, particularly related to dress code and *khalwat* (close proximity) offenses. The pandemic period appears to have exacerbated non-compliance, as students became accustomed to less

strict environments, resulting in a normalization of misconduct that has persisted on campus. There is an alarming trend where some students see violations as normal behavior, showing little remorse even when caught, which undermines the effectiveness of disciplinary rules.

Enforcement of these rules contributes to building the Islamic personality and character envisioned by Prof. Dr. Mohd Kamal Hassan

There is a nuanced consensus among respondents that enforcement plays an important but partial role in cultivating the Islamic personality envisioned by Prof. Dr. Mohd Kamal Hassan. Respondent 1 emphasizes that enforcement ensures surface-level compliance but struggles to deeply align with the *Tawhidic* paradigm focusing on inner spiritual values such as *taqwa* and *tazkiyah al-nafs*, complicated by the diversity of the student body. Respondent 2 sees enforcement as essential to maintain IIUM's distinct Islamic identity, ensuring graduates are spiritually and morally grounded, but warns that without strong enforcement, the vision would be at risk. Respondent 3 explains that the rules form a foundation for Islamic *akhlaq* and discipline and that enforcement reinforces these values. Respondent 4, however, considers enforcement a last resort and cautions against policing approaches inconsistent with the university's holistic character-building aims; instead, fostering *tarbiyah* (spiritual and moral nurturing) and internal conviction should be primary. Respondent 5 finds enforcement necessary but limited in effect, advocating for balanced education and understanding tailored to students' backgrounds to complement enforcement. Respondent 6 stresses that enforcement must be part of a broader educational mission, targeting those who do not respond to internalized values, while highlighting current challenges due to diverse backgrounds and weakened university environments. Overall, enforcement is viewed as a critical safeguard and complementary mechanism but insufficient alone without sustained educational, spiritual, and leadership support aligned with the *Tawhidic* vision.

From the above findings, it can be concluded that respondents collectively view enforcement of the Student Disciplinary Rules and Dress Code as an important but partial factor in nurturing the Islamic personality and character envisioned by Prof. Dr. Mohd Kamal Hassan. Enforcement ensures surface-level compliance and maintains discipline but alone does not fully realize the deeper spiritual and moral development necessary for Islamic character formation.

The enforcement mechanism faces limits due to the diverse religious backgrounds and campus culture, which complicate internalizing the *Tawhidic* paradigm emphasizing inner spiritual values such as *taqwa* (God-consciousness) and *tazkiyah al-nafs* (purification of the self). Some respondents stress that enforcement is essential to maintain IIUM's unique Islamic identity and to prevent dilution of its vision, while others caution that enforcement should be a last resort, supplemented primarily by education, *tarbiyah* (spiritual and moral nurturing), and internal conviction.

There is strong emphasis on the need for balanced approaches that integrate enforcement with continuous education and role modeling. The university's role encompasses creating an environment conducive to spiritual growth through holistic leadership, consistent role models among lecturers and staff, and consideration of students' diverse realities.

Without this, strict enforcement risks alienating students and undermining true character building.

Overall, enforcement acts as a critical safeguard and educational tool, reinforcing discipline and values, but it must operate within a broader, integrated framework of sustained educational, spiritual, and leadership support aligned with the *Tawhidic* vision of a holistic Islamic university experience.

The main challenges IIUM faces in ensuring consistent enforcement of the disciplinary rules and dress code among students

Respondents identify a broad array of interconnected challenges hindering consistent enforcement. Respondent 1 discusses internal challenges like student resistance, normalization of misconduct, lack of shame for violations, and diverse cultural backgrounds complicating standard enforcement. Respondent 2 echoes these points, adding weak enforcement mechanisms, peer pressure, policy double standards, and staff role modeling failures as significant obstacles. Respondent 3 enumerates limited student awareness, institutional gaps between policy and practice, and external influences such as social media normalizing deviance, alongside manpower limitations restricting monitoring capacity. Respondent 4 stresses the necessity of a holistic, *tawhidic* approach, integrating students, staff, and parents, highlighting that enforcement separated from internal spiritual development is ineffective. Respondent 5 identifies cultural diversity among students, changing student attitudes post-COVID, inconsistent enforcement across faculties, and lack of effective communication between enforcement units as barriers. Respondent 6 points to leadership emphasis variation, insufficient manpower, mental health challenges affecting student behavior, and resource coordination issues. A recurring theme is the difficulty of enforcement without unified leadership, clear guidelines, consistent role modeling, empathetic communication, and integrated community efforts, suggesting that overcoming these challenges requires a comprehensive, collaborative, and sustained institutional commitment.

From the above findings, it can be concluded that IIUM faces several significant challenges in ensuring consistent enforcement of its Student Disciplinary Rules and Dress Code. Key internal challenges include student resistance to enforcement efforts, a normalization of misconduct, and a lack of shame or remorse for violations. The university's diverse student body, including international students from varied cultural and educational backgrounds, further complicates standardizing enforcement and ensuring uniform compliance. Inconsistencies across faculties and administrative units lead to weak enforcement mechanisms and create confusion among students. The failure of some staff to act as role models, coupled with variations in leadership emphasis on discipline, further undermines enforcement credibility. Resource constraints, such as limited manpower and insufficient coordination across enforcement units, restrict effective monitoring and follow-up. Additionally, communication barriers and mistrust between students and enforcement personnel impede engagement. External influences, including social media and mental health issues among students, compound behavioral management difficulties. Overcoming these

challenges requires a unified leadership vision, clear and practical guidelines, consistent role modeling, empathetic communication, and a collaborative, institution-wide approach that integrates education, discipline, and welfare support. This holistic strategy is essential to restoring effective enforcement in alignment with IIUM's Islamic values and institutional goals.

Students generally respond to enforcement efforts are they cooperative, resistant, or indifferent

Student responses to enforcement at IIUM display a mixture of cooperation, resistance, and indifference with majority cooperation but notable exceptions. Respondent 1 finds many students resistant or indifferent, with some arguing when confronted and normalization of serious misconduct such as *khalwat*, highlighting the challenge of instilling shame and compliance. Respondent 2 reports that about 80% of students are cooperative, complying when reminded, though about 20% resist by questioning or justifying violations, especially in more vocal faculties like Engineering. Respondent 3 confirms that most students comply following reminders but acknowledges some stubbornness resembling occasional disobedience as normal, warning not to generalize these few to all students. Respondent 4 observes a mix of cooperative majority, resistant minority who question rules or enforcement officers, and indifferent students who may disengage entirely from enforcement staff, sometimes out of mistrust or perception of inconsistency. Respondent 5 notes scepticism among some students, especially when enforcement appears unfair or rigid, emphasizing the need for tailored, balanced approaches combining education and flexible enforcement to enhance cooperation. Respondent 6 highlights that students from religious knowledge streams tend to be more compliant, while those from humanities/social sciences exhibit more resistance or indifference, likely reflecting diverse educational and cultural backgrounds. Overall, the data stress that effective enforcement depends on trust-building, empathetic communication, education, and consistent application to move resistant and indifferent students toward cooperation.

From the above findings, it can be concluded that respondents indicate that students' reactions to enforcement efforts at IIUM are varied, encompassing cooperation, resistance, and indifference. The majority show cooperative behavior, with about 80% complying when reminded. However, resistance is notable among approximately 20%, particularly in faculties where students are more vocal, such as Engineering. Resistance manifests in questioning rules, justifying violations, or argumentative behavior during enforcement interactions. Some students exhibit indifference, disengaging from enforcement personnel due to mistrust or perceptions of inconsistent rule application. Additionally, compliance tends to be higher among students from religious knowledge streams, while those from humanities and social sciences often show greater resistance or indifference. The data suggest that fostering effective enforcement requires building trust, using empathetic communication, providing education, and ensuring consistent and fair application of rules to encourage resistant and indifferent students towards cooperation. Tailored approaches combining education with flexible enforcement are necessary to address diverse student attitudes and backgrounds.

Improvements or reforms could be made to strengthen the implementation and effectiveness of these rules

Respondents provide multifaceted recommendations emphasizing education, leadership, clarity, and holistic approaches to strengthen rule implementation. Respondent 1 advocates moving beyond enforcement to a holistic educational model involving all departments, especially lecturers and staff as supporters in discipline. Respondent 2 calls for policy reviews to ensure consistency and relevancy to contemporary student realities, eliminating double standards between staff and students, with a shift towards psychological and soft enforcement approaches resonating better with students. Respondent 3 stresses clearer, practical, and updated guidelines complemented by continuous awareness campaigns and reinforcement from top leadership, underlining consistent messaging from Rector to students. Respondent 4 highlights the importance of internal character building (*qalbun*) alongside external enforcement and urges revival of *usrah* sessions and *Murabbi* roles in spiritual mentoring. Respondent 5 suggests tailored segmentation of approaches based on student diversity, role modelling by staff, empowered and active fellows and principals, and strengthened student bodies to promote self-regulation. Respondent 6 emphasizes the need for transparent, consistent enforcement supported by coordinated monitoring, feedback systems, and flexible, contextual implementation avoiding rigidity. A recurring theme is leadership commitment, unified strategies, education integrated with enforcement, role modelling, and addressing practical resource and communication challenges to foster a disciplined yet empathetic campus culture in line with IIUM's Islamic character-building goals.

From the above findings, it can be concluded that respondents suggest several improvements and reforms to strengthen the implementation and effectiveness of IIUM's Student Disciplinary Rules. They emphasize shifting from mere enforcement to a holistic educational model that actively involves all university departments, especially lecturers and staff, who play critical roles in supporting discipline. Policy reviews are recommended to ensure consistency, eliminate double standards between staff and students, and update the rules to reflect contemporary realities. Enforcement approaches should adopt softer, psychological methods that resonate better with students rather than relying solely on punitive measures.

Clearer, practical, and updated guidelines accompanied by continuous awareness campaigns are essential, backed by consistent, unified messaging from top leadership down to students. Internal character building (*qalbun*) is seen as foundational, supported by reviving *usrah* sessions and *Murabbi* mentorship for spiritual and moral nurturing. Tailored approaches sensitive to student diversity, reinforcing role modeling by staff, and empowering fellows and principals to engage actively with students would promote self-regulation and positive discipline culture.

Lastly, to avoid perceptions of unfairness, enforcement must be transparent, consistent, and based on coordinated monitoring and feedback systems. Flexibility and context sensitivity are necessary to balance firmness with empathy, ensuring enforcement is fair and effective without alienating students. Overall, respondents stress the need for strong

leadership commitment, integrated education-enforcement strategies, role modeling, and addressing practical challenges to foster a campus atmosphere that supports IIUM's Islamic character-building goals sustainably.

Enforcement mechanisms employ to uphold the SDR across campus grounds

The respondents outline a layered, preventive, and collaborative enforcement framework combining education, monitoring, and graduated disciplinary actions. Respondent 1 (OSEM perspective) describes preventive, monitoring, and corrective mechanisms relying on SDR provisions, with compoundable offenses managed formally and serious cases escalated. Respondent 2 details spot checks conducted by *Murabbi* volunteers and other teams, especially in residential colleges and *kulliyyahs*, alongside unannounced inspections to monitor dress code and discipline. Respondent 3 explains formal disciplinary procedures through hearings for reported violations, with enforcement actions following educational advice and reminders, often emphasizing soft enforcement to reduce student resistance. Respondent 4's approach is primarily advisory and educative first, with enforcement as a last resort, including spot checks to ensure compliance with religious duties and campus rules. Respondent 5 highlights regular awareness campaigns, targeted enforcement by security and lecturers, use of student affairs committees for coordination, and involvement of various campus stakeholders working collaboratively to ensure consistency and avoid double standards. Respondent 6 mentions referral systems for counselling or disciplinary review for repeat offenders, collaboration among offices like OSEM, OLA, and use of lecturers to remind students of values in daily teaching. Across responses, enforcement is described as a comprehensive, contextually flexible process prioritizing education, community involvement, leadership support, and data-driven monitoring to uphold IIUM's disciplinary standards.

Respondents describe a layered enforcement approach combining prevention, education, monitoring, and disciplinary actions. OSEM uses formal processing for compoundable offenses like dress code breaches and escalates serious matters. *Murabbi* and volunteers conduct spot checks, especially in residential colleges, supplemented by crisis management and reports to top management. Enforcement generally starts with advice, reminders, and education (*tarbiyah*, *nasihat*), reserving formal penalties as a last resort to avoid resistance. Awareness campaigns target new students regularly, while lecturers sometimes monitor classes with inconsistent rigor. Coordination among offices (OSEM, OLA) and involvement of security personnel support enforcement. A referral system for counselling and warnings addresses repeat offenders, and flexibility is applied considering student contexts. This collaborative approach balances discipline with education and community engagement, aiming for lasting voluntary compliance aligned with Islamic values.

The statistics and trends of disciplinary issues

Respondent 1 reports that approximately 150 disciplinary cases are recorded annually out of 17,000 students, with *khalwat* (proximity) being the most prevalent violation, followed by

dress code breaches and substance misuse. There has been no significant decline over the years, with an increase noted post-COVID-19, and a worrying trend toward normalization of misconduct. Foundation students (CFS) present increasing disciplinary concerns, especially related to sexual misconduct. Respondent 2 and others note the absence of centralized consolidated statistics, though OSEM and OLA hold case data.

Qualitative insights suggest repeated offenses and increased disrespect towards discipline, particularly in *Mahallahs*. Respondent 6 points out variation by academic stream, with religious knowledge students showing greater compliance compared to humanities and social sciences, which have more disciplinary challenges. The respondents emphasize that the numerical trends are compounded by cultural normalization of misconduct, diluting the effectiveness of enforcement alone.

Disciplinary cases number about 150 annually from a 17,000-strong student body, with *khalwat* cases most frequent, followed by dress code and substance violations. Cases increased post-COVID with notable normalization of misconduct, particularly among younger and foundation students. Data is held by OSEM and OLA, but centralized comprehensive statistics and detailed trend analyses are limited. Qualitative accounts stress growing disrespect for rules, especially in residential areas. Compliance varies by academic stream, with Islamic knowledge stream students generally more disciplined than Humanities and Social Sciences. Overall, underlying cultural normalization of violations poses a key challenge beyond mere numbers.

The challenges faced in enforcing Student Disciplinary Rules (SDR)

Respondents agree on significant challenges including:

- a. Student Resistance and Normalization: Increasing acceptance of violations like *khalwat* diminishes deterrence and challenges behavioral change.
- b. Diverse Student Backgrounds: Cultural and educational diversity complicates uniform enforcement, as some students lack strong Islamic grounding or come from backgrounds inconsistent with IIUM's ethos.
- c. Institutional Limitations: Inconsistent enforcement across faculties, silos in responsibilities, and lack of strong, visible leadership reduce enforcement credibility.
- d. Manpower and Resource Constraints: Limited staff, voluntary nature of *Murabbi*, and enforcement fatigue hinder extensive coverage and personalized student engagement.
- e. Lack of Internalization of Values: Enforcement without spiritual and moral education (*tarbiyah*) is perceived as external compulsion, less effective for lasting compliance.
- f. Communication and Trust Issues: Mistrust toward enforcement authorities, inadequate personal knowledge of students by lecturers/fellows, and lack of seamless top-down communication weaken efforts.
- g. Mental Health and Welfare Factors: Student stress, economic difficulties, and mental health complaints complicate disciplinary enforcement.

Overall, enforcement is challenged by the need for a holistic, integrated, and empathetic approach that balances firmness with education and student welfare, supported by consistent leadership.

Challenges include student resistance, normalization of misconduct, and diverse student cultural backgrounds impacting rule acceptance. Inconsistent enforcement across faculties, siloed responsibilities, and occasional lack of leadership commitment weaken institutional efforts. Limited manpower, voluntary status of *Murabbi*, and enforcement fatigue reduce coverage and personal engagement with students. Lack of internalization of Islamic values makes enforcement external and less effective. Communication gaps, mistrust, lack of relationship-building, and mental health or welfare issues further complicate enforcement. A holistic, unified, flexible, and empathetic approach supported by strong leadership and integrated education is essential to surmount these barriers.

Long-term plan towards instilling Islamic ethics and personality at university level

The long-term strategy proposed is a holistic, values-based approach aiming to embed Islamic ethics and character deeply throughout university life. Key elements include:

- a. Reactivating and Mobilizing *Murabbi* Teams across all *kulliyahs* to provide consistent spiritual mentorship and guidance.
- b. Reinstating *Usrah* sessions as core peer-group activities, nurturing Islamic etiquette (*adab*), moral character (*akhlaq*), dress code observation, and appropriate student interaction (*ikhtilat*).
- c. Embedding Islamic values visibly and culturally across curricula, campus activities, and daily routines, leveraging lecturers, staff, and student bodies to model and reinforce the values.
- d. Leadership Commitment and Clear Mandates from top management to drive the Islamisation agenda consistently and ensure alignment across all university levels.
- e. Holistic Student Engagement including personal relationships between staff and students, mindful of diverse backgrounds to ensure inclusivity.
- f. Balancing Education with Enforcement by combining spiritual growth (*tarbiyyah*), awareness campaigns, and measured disciplinary penalties aligned with Islamic principles.
- g. Sustained Awareness Campaigns and Cultural Immersion maintaining constant reminders until Islamic ethical conduct and proper discipline become normalized and intrinsic to student identity.

The goal is a university environment where Islamic personality and ethics are internalized and naturally embodied, reducing reliance on enforcement and achieving Prof. Dr. Mohd Kamal Hasan's vision of an academically excellent, spiritually grounded, and morally upright graduate community.

The plan centers on a holistic strategy that revitalizes *Murabbi* teams across faculties, reinstates *Usrah* as a core student activity emphasizing Islamic etiquette, moral conduct,

dress codes, and gender interaction. Leadership must visibly support this culture-building alongside continuous awareness campaigns and embedding Islamic values in curricula and daily campus life. Personal relationships between staff and students are encouraged to foster guidance aligned with diverse backgrounds. Enforcement remains a complementary measure, balanced with education and spiritual growth (*tarbiyyah*). The long-term vision is a campus culture where Islamic ethics and personality are intrinsically internalized and naturally enacted, fulfilling IIUM's founding ideal of producing graduates who are academically excellent and spiritually grounded.

CONCLUSION

The study reveals that student adherence to IIUM's Student Disciplinary Rules and Dress Code is generally moderate to weak, with a noticeable decline post-COVID-19 and increasing normalization of misconduct. Enforcement is seen as essential but insufficient alone to build the Islamic personality envisioned by Prof. Dr. Mohd Kamal Hassan; a holistic approach combining enforcement with education, spiritual nurturing, and leadership role modeling is critical. The university faces multiple challenges in enforcement, including student resistance, cultural diversity, inconsistent application, resource constraints, and communication gaps, which hinder consistent rule implementation. Student responses to enforcement range from cooperation to resistance and indifference, with cooperation more prevalent among religious knowledge students. Respondents recommend reforms emphasizing clear policies, leadership commitment, transparent and flexible enforcement, education integration, and revitalizing mentoring programs to cultivate internalized Islamic values. Long-term plans focus on holistic character building through spiritual mentorship, peer support groups, embedding Islamic ethics in campus life, and balanced enforcement to realize IIUM's vision of producing morally and spiritually grounded graduates.

OVERALL FINDINGS

The research findings reveal a generally moderate to weak level of student adherence to the IIUM Student Disciplinary Rules (SDR) and Dress Code, with notable signs of decline and complacency, particularly following the COVID-19 pandemic. Students' violations, especially related to dress code breaches and *khalwat* (close proximity) offenses, have become increasingly normalized, with some students displaying minimal remorse when confronted. The pandemic period worsened this trend by disrupting normal campus discipline and allowing misbehavior to become habitual.

Enforcement of the SDR and dress code is widely recognized as essential but insufficient by itself to cultivate the Islamic personality and character envisioned by Prof. Dr. Mohd Kamal Hassan. Enforcement mechanisms ensure surface-level compliance and help maintain discipline, but they struggle to foster deep internalization of Islamic values such as *taqwa* (God-consciousness) and *tazkiyah al-nafts* (self-purification). Respondents emphasize that enforcement must be integrated with spiritual and moral education (*tarbiyah*), holistic leadership, and role modeling by lecturers and staff to be truly effective.

The university encounters multiple significant challenges in consistent enforcement. Internal challenges include student resistance, normalization of misconduct, diverse cultural and educational backgrounds complicating enforcement uniformity, and lack of shame or internal conviction among some students. Institutional weaknesses such as inconsistent enforcement across faculties, siloed responsibilities, weak top-down leadership commitment, and inefficient communication, further weaken disciplinary efforts. Additionally, resource constraints including insufficient manpower and voluntary status of enforcement personnel limit coverage and engagement. External influences like social media, mental health concerns, and shifting student attitudes post-COVID add layers of complexity.

Student responses to enforcement efforts vary widely. While about 80% of students generally cooperate and comply when reminded, a notable minority (around 20%) are resistant, particularly in certain faculties with more vocal students, and some display indifference or disengagement, often due to mistrust or perceived inconsistencies. Compliance is higher among students from Islamic knowledge streams compared to those from humanities and social sciences.

Respondents propose an array of reforms and improvements including clearer, updated, and relevant policies; consistent enforcement without double standards; greater leadership visibility and commitment; integration of education, spiritual mentoring, and role modeling; and tailored approaches sensitive to student diversity. Strong emphasis is placed on reviving Murabbi teams, Usrah sessions, and spiritual mentoring as core components of embedding Islamic ethics institutionally.

Long-term plans focus on building a holistic Islamic campus culture through continuous spiritual mentorship, peer group activities nurturing Islamic manners and conduct, embedding values visibly in curricula and daily campus life, balancing enforcement with education, and sustained awareness campaigns. The overall goal is to foster an environment where Islamic ethics and personality are deeply internalized and naturally manifested, reducing overreliance on enforcement and fulfilling IIUM's vision of academic excellence combined with spiritual and moral grounding.

IMPLICATIONS OF THE STUDY

This study highlights the complex interplay between enforcement and education in shaping student discipline and Islamic character at IIUM. It underscores those disciplinary rules alone, even when enforced, cannot fully realize the desired transformational outcomes without accompanying spiritual and moral nurturing. For Islamic universities and similar institutions, this indicates the need for integrated strategies that combine regulation with holistic character-building approaches rooted in Islamic pedagogy.

The findings reveal that enforcement devoid of empathy, context sensitivity, and consistent leadership risks alienating students and fostering resistance. This stresses the importance of leadership modeling Islamic ethics visibly to build institutional credibility and supportive campus cultures. The study also brings attention to the challenge posed by cultural diversity within the student body, requiring nuanced, flexible disciplinary and educational interventions that honor varied backgrounds while upholding core Islamic values.

Additionally, the post-pandemic behavioral shifts emphasize the necessity of adaptive enforcement and educational frameworks responsive to evolving student realities, mental health concerns, and external societal influences such as social media. Therefore, institutional disciplinary systems must evolve beyond rigid, punitive methods toward psychologically informed, educative, and community-engaged approaches.

This holistic perspective contributes valuable insights to policymakers, university administrators, and educators aiming to harmonize discipline enforcement with Islamic character formation, offering a blueprint adaptable to other faith-based educational settings.

RECOMMENDATIONS

Based on the study's findings, the following recommendations are proposed to strengthen the enforcement and effectiveness of the IIUM Student Disciplinary Rules and Dress Code, and to better realize the spiritual and character-building vision:

1. Policy Review and Updating:

Revise and update the SDR and dress code policies to ensure clarity, relevance, and practicality that reflect current student realities and diverse backgrounds. Remove policy double standards between staff and students to enhance credibility and fairness.

2. Leadership Commitment and Role Modeling:

Strengthen visible leadership commitment from top management through consistent communication and embodying Islamic values. Encourage lecturers and administrative staff to actively model proper ethics and dress to reinforce discipline through example.

3. Holistic and Integrated Approach:

Move beyond enforcement by embedding disciplinary rules within a broader educational and spiritual framework. Reinstitute Murabbi teams and Usrah sessions institution-wide as core peer mentorship and moral nurturing initiatives.

4. Education and Awareness Campaigns:

Sustain regular awareness and value-based campaigns targeting all university members. Incorporate periodic reminders and tazkirah in academic settings to reinforce discipline and Islamic character continuously.

5. Flexible and Contextual Enforcement:

Adopt enforcement approaches sensitive to student diversity and circumstances, balancing firmness with empathy. Use graduated disciplinary actions with a focus on rehabilitation and internalization rather than mere punishment.

6. Strengthening Coordination and Communication:

Enhance coordination among enforcement units, faculties, and student bodies for consistent application of rules. Establish robust feedback and monitoring systems to ensure timely responses and continuous improvement.

7. Empower Student and Staff Engagement:

Empower fellows, principals, and student bodies to promote self-regulation and peer influence. Encourage lecturers to embrace the murabi role, integrating moral and spiritual guidance within daily teaching.

8. Address Welfare and Mental Health:

Integrate support services addressing mental health and welfare challenges that impact disciplinary compliance, ensuring a compassionate and supportive environment for behavioral improvement.

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