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WCIT2026

8th WORLD CONFERENCE ON ISLAMIC THOUGHT & CIVILIZATION

**'WHERE EVERYONE MATTERS:
PRIDE AND UNITY IN ISLAM'**

21-23 JULY 2026 / CASUARINA@MERU
IPOH, PERAK, MALAYSIA

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**8th World Conference on Islamic Thought &
Civilization**

**WHERE EVERYONE MATTERS: PRIDE AND
UNITY IN ISLAM**

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By

Universiti Sultan Azlan Shah

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Where Everyone Matters: Pride and Unity in Islam
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PREFACE

The **World Conference on Islamic Thought and Civilization (WCIT)** stands today as one of the region's most enduring intellectual traditions. Convened by Universiti Sultan Azlan Shah (USAS) since 2012 and honoured as part of the official calendar of the Perak State Government, the Conference is held under the Royal Patronage of DYMM Paduka Seri Sultan Nazrin Muizzuddin Shah ibni Almarhum Sultan Azlan Muhibbuddin Shah Al-Maghfur-lah, the Sultan of Perak Darul Ridzuan. Over eight editions, WCIT has drawn scholars, intellectuals and professionals from more than 21 countries into a single conversation, one devoted not to abstraction but to the pressing realities of the contemporary world and the contributions Islamic thought can make in addressing them.

The 8th World Conference on Islamic Thought and Civilization (WCIT2026) gathers under the theme ***'Where Everyone Matters: Pride and Unity in Islam'***. The theme is at once an affirmation and a challenge. It affirms that the dignity of every individual, regardless of station, circumstance or origin, lies at the heart of the Islamic worldview. It also challenges scholars and practitioners alike to translate that conviction into governance that is just, economies that uplift, education that empowers, and communities that are healthy, secure and whole. At a moment when societies everywhere contend with fragmentation and uncertainty, WCIT2026 proposes unity not as uniformity but as a shared pride in common purpose.

In pursuit of this vision, the Conference deliberations are organized around five subthemes:

- ***Good Governance and Political Stability***
- ***The Economy: Development and Cooperation***
- ***Education Matters: Social Empowerment***
- ***Public Health: Hygiene and Sanitation***
- ***National Integrity and Security***

Together, these subthemes trace the full architecture of a society in which everyone matters: from the institutions that govern, to the markets that sustain, to the classrooms that transform, to the public health systems that protect, and to the shared sense of integrity and security that binds a nation. Each strand invites rigorous scholarship as well as practical insight, in keeping with the Conference's longstanding commitment to takeaways that can be carried forward into concrete programmes of action.

It is our earnest hope that the papers gathered in these proceedings, together with the exchanges they inspire, will deepen our collective understanding of pride and unity as living Islamic values, and will illuminate pathways towards societies that honour the worth of every member. To all contributors, reviewers and participants who have made WCIT2026 possible, we extend our sincere appreciation, and we welcome readers to a conversation that, in the truest spirit of this Conference, belongs to everyone.

A Systematic Review of Career Development Factors in Developing and Developed Countries: Reflections for Religious-Oriented Schools

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Abstract

Career development among students in religiously oriented schools is increasingly important in preparing them for future educational and career pathways. As research on career development continues to expand, a systematic review is needed to synthesize recent findings. This study reviewed research published between 2021 and 2025 to identify factors influencing school students' career development and to compare findings between developing and developed countries. The review followed the PRISMA protocol and utilized articles retrieved from the Web of Science (WoS) and Scopus databases. Analysis of 10 selected studies revealed five major themes: (1) social and environmental support, (2) professional interventions and approaches, (3) students' self-development and aspirations, (4) inclusive education and access, and (5) psychosocial competence. The findings indicate that developing countries often face challenges related to limited resources, lower awareness, and less comprehensive implementation of career programs. In contrast, developed countries tend to provide more systematic, inclusive, and data-driven career guidance services. Overall, the review highlights the importance of adopting a holistic approach that considers both internal and external factors in supporting students' career development.

Keywords: Career; Development; Student; School; Education

Introduction

In the era of the digital economy and Industrial Revolution (IR) 4.0, students are now faced with a rapidly changing and uncertain career landscape. Hence, it has become increasingly crucial for one to gain career adaptability, future-oriented planning, and self-awareness at an early age. Education systems must take an active role in incorporating the above skills into the curriculum and helping students learn about constructing careers and future trends (Risnasari & Basuki, 2020). Career guidance programmes among the students at an early stage are advisable due to the presence of new,

emerging fields (Ajmal et al., 2020). Students' critical thinking, creativity, innovativeness, inquiry-driven attitude, and ability to solve problems can be explored through the overall teaching-learning process from the foundation to the secondary stage, which ultimately enables students to confidently choose the careers they desire to pursue (Finas & Nas, 2021).

Career development is a dynamic process that involves the formation of career identity, understanding of the world of work, and the alignment of individual characteristics with career needs (Zhou & Zheng, 2022). There are various internal factors, such as interests, values, and personality, as well as external factors, such as educational environment, family, and career opportunities, that influence one's career development (Adıgüzel et al., 2014; Chen et al., 2021; Yunus et al., 2024). Career development is crucial for the overall growth of adolescents as it lays the foundation for their future educational and professional choices (Astuti et al., 2020).

Career development among school students has become a crucial agenda item in global education, particularly in the post-pandemic era and the era of Industry 4.0, which continues to accelerate the transformation of the job market. Today's students not only need to master academic knowledge but also require career literacy, practical decision-making abilities, and clarity of career direction from an early age. In this context, schools play a role not only as learning institutions but as a supportive ecosystem that fosters students' awareness and ability to plan their future strategically (Ratna et al., 2026).

The career development process begins at the school level. There is a distinct connection between the subjects taken at the school level and the fields of study at the university level (Dwatra & Adri, 2023). When there is a mismatch between the subjects at the school level and the fields of study at the university level, students may lose the opportunity to pursue their career of interest. This situation may even lead to dissatisfaction with the educational path taken, as well as loss of motivation and goals in learning (Tang & Jifan, 2022). Understanding career development as a lifelong process is essential, and early exposure to career orientation programmes is highly crucial for younger children to prepare themselves for the job market (Phipps, 1995; Maree & Maree, 2021).

According to Super (1990), several stages of career development align with one's personal growth, including growth, exploration, establishment, maintenance, and decline. School students are in the exploration phase, a critical period for exploring options, identifying strengths, and developing career aspirations. Super (1990) emphasised that career development is not just about choosing a job but a lifelong process of building one's identity. Career maturity in adolescence is important to support future career development (Sugiyarlin & Supriatna, 2020), a stage where students focus on determining their careers in a more specific range but not as a final choice (Hadiyati & Astuti, 2023).

John Holland (1959) through the theory of career typology stated that one's satisfaction and effectiveness in a career largely depend on the compatibility between their personality type and the work environment (Michaelis & Findeisen, 2022). Therefore, failure to provide appropriate career exposure and guidance at the school level can cause students to stray from careers that are in line with their strengths and personalities. When there is a match between one's personality and career environment, they tend to be more motivated, productive, and satisfied in their work. (Yunus et al., 2024). Therefore, comprehensive career development programmes in schools are needed to guide students in identifying their personality types and exploring career options that suit them.

International research has demonstrated the significant influence of various factors, including family background, school environment, social support, exposure to role models, and direct learning experiences, on students' career development. For instance, prior studies conducted in countries such as the United States, the United Kingdom, and South Korea have highlighted that structured career

interventions, transition programs, and technology-based guidance can enhance students' career clarity and self-confidence. However, this dynamic is not constant—cultural background, education policies, and national development levels profoundly affect students' career perceptions and experiences. Numerous individual studies have examined aspects of students' career development. Despite this, a systematic synthesis of the factors contributing to this process as a whole remains lacking.

Career Development in Religious-Oriented Schools

This research carried out a systematic review of career development determinants and career guidance practices in both developed and developing nations. This comparison is pertinent because education systems, institutional support, and comprehension of career development differ tremendously based on a nation's level of development. Developed nations generally have better policies, data-driven strategies, and systematic career guidance systems. In contrast, developing nations continue to struggle with issues like the unavailability of trained human resources, limited labor market exposure, and reactive guidance strategies (Sable & Kishore, 2026).

However, in the context of these different settings, one group of students who tend to be excluded from career development discourse is those in religious-oriented schools. While religious-oriented schools pay strong attention to spiritual, moral, and values-based education, career development aspects tend to be viewed as secondary. The risk lies in an imbalance between moral excellence and the ability to navigate the contemporary career environment effectively. Students in religious-oriented schools also experience social stereotypes, a lack of career information, and role models in non-traditional areas (Cahyadi et al., 2023). Thus, considering evidence from both developed and developing nations is constructive in offering direction for shaping more contextual and comprehensive career guidance practices in religious-oriented schools. The paper recommends that career development practices in religious-oriented schools should be holistic, responsive, and grounded in contemporary realities, without undermining the institution's core values. Given the above, this study conducted a systematic review of the existing literature on school students' career development from 2021 to 2025. Apart from identifying the main themes that emerged, this study assessed how these factors function in various geographical and cultural contexts.

Methodology

This systematic review was conducted to identify the factors influencing career development among school students and to examine the similarities in career development factors between developing and developed countries. The PRISMA guidelines served as the reporting framework for this study, promoting transparency, traceability, and rigor in the literature review process. Furthermore, the study's approach was grounded in the PICO framework, which is widely applied in qualitative research and systematic reviews, particularly in the health and social sciences.

Accordingly, there are three principal components of the PICO framework: school students represent the population (P); influencing factors of career development represent the interest; and the environments of developing and developed countries represent the context (Co). A model was employed to formulate more precise questions, particularly regarding the objectives of this study. Thus, the preliminary questions informing this study were as follows.

1. What are the influencing factors of career development among school students?
2. Are there similarities in career development factors for school students in developing countries and developed countries?

Inclusion and exclusion criteria

To ensure the accuracy and reliability of the derived findings, several inclusion and exclusion criteria were identified and systematically applied during the article selection process. These criteria were designed to filter out articles that were truly relevant to the current study and to ensure the consideration of only valid empirical evidence in the analysis.

This systematic review considered only empirical studies on the career development of school students, published between 2021 and 2025 in refereed academic journals indexed in WoS, written in English, and originating from both developed and developing countries. Studies were excluded if they were conceptual without empirical findings, did not involve school students as the study population, were non-academic in nature, or focused solely on statistical modelling without practical applications. Table 1 outlines the inclusion and exclusion criteria used in this literature review.

Table 1: Inclusion and exclusion criteria

Inclusion Criteria	Exclusion Criteria
Empirical studies on the career development of school students	Conceptual studies without empirical findings
Published between 2021 and 2025	Build statistical models without applications.
Written in English	Non-academic articles
Originating from a developing or developed country	Not involving school students as the study's population
Published in a refereed academic journal (WoS database)	Conceptual studies without empirical findings

Firstly, only empirical studies that specifically examined career development among school students were selected. Studies that met these criteria must involve data collection and analysis based on the actual population of school students. Secondly, only articles published within the most recent five years, specifically between 2021 and 2025, were included to ensure the novelty and freshness of the reviewed findings. Third, all the articles chosen should be in English to guarantee comprehensibility and consistency in the data extraction procedure. Subsequently, studies need to be done in both developing and developed nations to identify similarities in students' career development. Lastly, only articles published in refereed academic journals listed in the Web of Science (WoS) and Scopus databases were considered, as these journals adhere to rigorous standards regarding publication quality and peer review.

On the other hand, several types of studies were excluded from this review. Firstly, conceptual studies that did not present empirical data or findings were excluded, as these studies did not contribute to an evidence-based understanding of school students' career development. Second, articles that focused solely on the development of statistical models with no empirical application or testing were excluded, as the current study aimed to understand the actual realities of the field. Third, non-academic articles, such as technical reports, editorial opinions, or policy articles, were excluded because they are not subject to a rigorous review process. The last step involved excluding studies that did not focus on school students as the study population, such as undergraduates, instructors, or parents. This was done to focus on the exact target group properly. The researchers employed a detailed selection method based on specific criteria. This was necessary to ensure the study achieved the required rigour and validity according to the standards of a reliable systematic investigation. This would ensure that the research could provide a meaningful contribution to the current body of knowledge on the topic of school students' career development. Moreover, the study reflected the importance of utilising a systematic article selection, requiring the validity of findings via a strong literature review methodology. The research's stable foundation was made possible through the implementation of PRISMA and PICO as methodological frameworks, thereby enabling the investigation of elements related to the career advancement of school students in global settings.

Utilising a systematic procedure suggested by Mohamed Shaffril et al. (2020), the process of searching for articles in both developed and developing countries followed the steps outlined: identification, filtering, and eligibility checking. The articles that matched the specified criteria were selected from the Web of Science (WoS) and Scopus databases. This vast repository of high-quality, peer-reviewed articles in the fields of social sciences and education is considered a trustworthy, indexed source. Specific search words were utilised for this study, which were "career", "development", "student", and "school". Using the search process, the researchers identified 65 articles that met the analysis criteria.

The next phase was the eligibility phase. The researchers examined the full text of each article to confirm that it fulfilled the specific inclusion criteria: (1) an empirical study; (2) school students were involved as the study's population; (3) discussed factors related to career development; and (4) published in an indexed journal. In addition, 25 articles were excluded due to the following reasons: (1) did not meet the inclusion criteria; (2) focused on the development of statistical or conceptual models without reporting empirical findings; or (3) did not provide a comprehensive methodological report or findings. Ultimately, only 10 articles met the criteria and were included in this systematic review. Figure 1 illustrates the article selection process using a PRISMA flowchart.

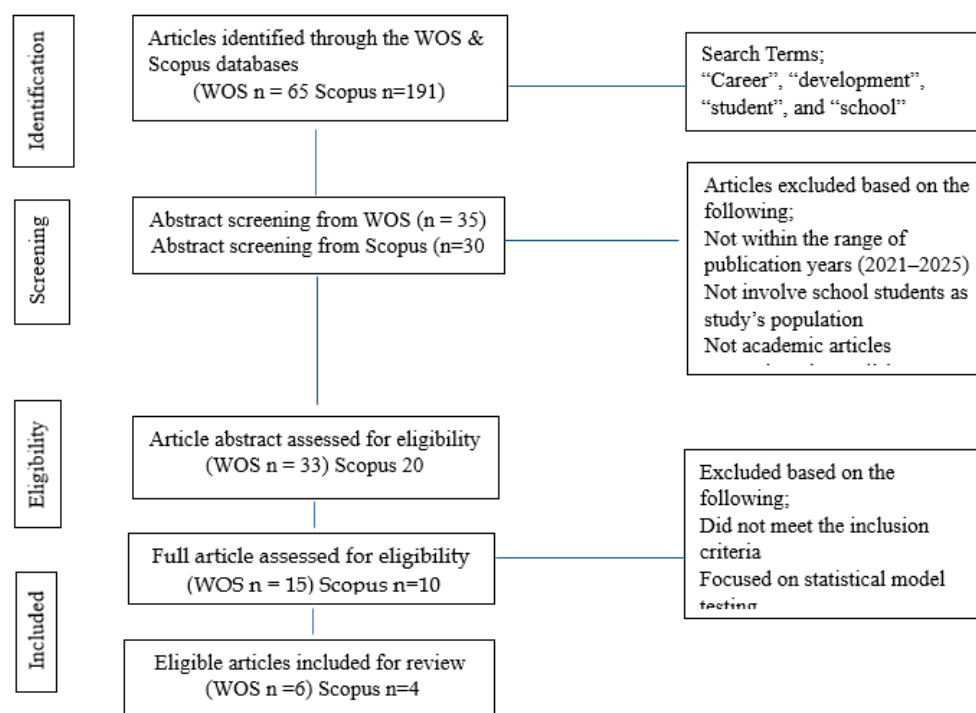


Figure 1: Study selection process

The review identified four overarching themes in the career development of school students: inclusive education and access, students' self-development and aspirations, social and environmental support, and interventions with professional approaches. Inclusive education highlighted issues of placement and career access for students with disabilities. In contrast, self-development encompasses aspects of self-awareness, gendered aspirations in STEM, and the role of teachers' motivation and teaching style. Social and environmental support emerged as a consistent factor, including family involvement, parental expectations, peer and teacher partnerships, and community influences, which were strongly linked to students' career efficacy, identity, and aspirations. Finally, intervention and professional approaches emphasized the importance of structured programmes such as special education initiatives, social-emotional learning, daily decision-making skills, and sports scholarships.

in enhancing psychosocial competence and shaping students’ career pathways. Table 2 shows the themes and subthemes used in this study.

Table 2: Themes and subthemes

Authors	Country	Themes	Subthemes	Identified Factors
Schutz et al. (2022)	United States	Inclusive education and access	Special education and career access	Placement selection for disabled students based on teachers’ experiences
Wang et al. (2023)	China	Students’ self-development and aspirations	Students’ self-development	Increasing self-awareness and career exploration
Liao et al. (2024)	Taiwan	Social and environmental support	Social and family support	Parental involvement, transition planning, and parent-teacher partnerships
Qi et al. (2023)	China	Social environmental support	Social and family support	Career exploration, perceived parental expectations, and career aspirations.
Suyitno et al. (2023).	Indonesia	Social environmental support,	Social support, learning strategies	Social support, career self-efficacy, and vocational identity
Simon et al. (2024)	United States	Students’ self-development and aspirations	Gender and STEM aspirations	Female role models in science and students’ confidence
Kim and Lee H (2023)	Korea	Students’ self-development and aspirations	Teaching and career motivation	Teachers’ teaching style on students’ interest and focus
Earle et al. (2024)	United Kingdom	Interventions and professional approaches	Special intervention programme	Sports scholarship programmes on career identity and experience
Bulut et al. (2024)	Turkey	Psychosocial competence	Social-emotional learning and daily life decision-making skills	Social-emotional learning and daily life decision-making skills are closely related.
Soner et al. (2024).	Turkey	Social environmental support	Social and family support	Career and ability self-efficacy, career-related parental support, and adolescent–parent career adjustment.

Result and discussion

To achieve the study objectives, the researchers employed a thematic analysis of 10 research articles on career advancement among school students from developing and developed countries, including the United States, the United Kingdom, Korea, China, Indonesia, Turkey, and Taiwan. These articles

were purposely chosen based on pre-established inclusion and exclusion criteria, as described in the preceding section. Consequently, five primary themes, along with several subthemes, were found, which enabled a detailed understanding of the aspects influencing school students' global career growth.

Social and environmental support

The first theme that emerged was social and environmental support. The importance of family influence, teachers, and institutional aspects in students' career advancement was reflected in this theme. Edward & Fletcher's (2022) study in China stressed the impact of the school. The paper emphasized specific models and policies, proposing that teachers' opinions of learners' capabilities and skills significantly influenced the latter's career journeys. Moreover, Lee et al.'s (2023) empirical studies in Korea supported the results. This suggests that the role of teachers and institutional support had a highly significant impact on learners' opinions and career choices. Social and familial support roles were identified as important aspects in Liao et al.'s (2024) study in Taiwan. Significant aspects that supported learners' career advancement, as identified in the study, included parental involvement, transition planning, and collaboration between teachers and parents. In a study by Suyitno et al. (2023) in Indonesia, the researchers found that social support, career self-efficacy, and vocational identity significantly influence students' job choices. These three factors show a significant influence on student career development. Parents, as significant individuals in students' lives, have an impact on their career self-efficacy and vocational identity. In addition, a study by Qi Y. et al. (2023) in China found that career exploration, perceived parental expectations, and career aspirations contribute to students choosing a job that interests them. This shows how perceived parental expectations have a significant influence in addition to the students' career aspirations themselves. This demonstrates how career exploration, as well as the extent to which students' career information is reinforced by parental support, influences the factors that lead students to choose a job.

The same thing is also discussed in the study by Sooner et al. (2024) in Turkey. The influence of parents, as people who are very close to students, affects the factors that influence students' interest in choosing a job. This study examines the significance of career and ability self-efficacy, career-related parental support, and adolescent–parent career adjustment. In a somewhat different study of social support, Kim and Lee (2024) found that the impact of teaching and career motivation on learners' interests was discovered. The reason for this is attributed to the diverse teaching methods utilised by the teachers to influence the learners' attention and inclination for particular academic areas.

Students' self-development and aspirations

The third theme focused on the inherent factors that influence students, including self-awareness, gendered ambitions, and motivation towards teaching outcomes. The empirical study by Wang et al. (2023) in China illustrated the subtheme of self-development among students, emphasizing the importance of enhanced self-awareness and active engagement in career exploration. These factors were found to contribute significantly to students' ability to make informed career-related decisions and to develop clearer career aspirations. The empirical study by Ford et al. (2024) in the United States highlighted a subtheme related to gender and aspirations in STEM fields. The study revealed the potential positive effect that women role models in the field of science can have on the self-concept of female students who are inspired to become professionals in that field. An empirical study by Kim & Lee (2024) in Korea reflected the impact of teaching and career motivation on students' interests, as the educational methods utilised by teachers can affect learners' attention and inclination towards specific academic areas.

Inclusive education and access

Inclusive education and the access required by children with special needs to educational and employment opportunities were important sub-themes within the fourth theme. A study by Schutz et al. (2022) in the United States examined the special education and career access sub-themes, thereby emphasizing the importance of teachers' views and experiences in decision-making regarding career arrangements for learners with special needs. The study outcomes suggest the need for a more impartial and transparent support system to ensure equal career opportunities for students with special needs.

Psychosocial competence

In the study by Bulut et al. (2024), a somewhat different theme was discussed, namely psychosocial competence. The identified subthemes were social-emotional learning and decision-making skills in daily life. The findings of this study suggest that these factors jointly contribute to influencing students' job choices. Psychosocial competence plays a crucial role in shaping students' career choices, as it encompasses the ability to manage emotions, foster healthy social relationships, make informed decisions, and adapt to diverse situations. Students who have high levels of psychosocial competence tend to be more confident in their abilities, can assess their strengths and weaknesses realistically, and dare to explore career fields that are in line with their interests and values. On the other hand, students who are weak in this aspect may be easily influenced by social pressure, doubt their potential, and end up choosing jobs that are not suitable or follow the choices of others (Ran et al., 2022)

In summary, the outcomes of the thematic analysis suggest that numerous multidimensional influences shape the career trajectories of school students. Social support, professional practice strategies, students' self-enhancement, inclusive education practices, and realistic learning experiences were identified as critical themes that should be carefully considered during policy development and the delivery of integrated career initiatives. The juxtaposition of the observed contexts and approaches in developing versus developed nations highlights a primary observation: external support mechanisms and personal development of students are the foundations of a successful career path. A sophisticated understanding of these themes and subthemes can facilitate the development of empirically informed, contextually appropriate, and efficacious career intervention models that can be applied in local as well as international educational systems.

Influencing factors of school students' career development

The effects of family and social support on the development of career trajectories among students were found to be leading concerns. The findings of the present study emphasized the significance of social contexts, particularly family-based, for school students in acquiring self-confidence and competency in planning for their future. A Taiwanese study by Liao et al. (2024) highlighted the importance of parents' active involvement, along with collaborative relationships between families and teachers, in supporting the career transition of students with special needs. Research has shown that school students who receive sufficient guidance from their parents and family members tend to exhibit more career aspirations and are more likely to explore various career options (Hadiyati & Astuti, 2023). Furthermore, this form of support can enable school students to overcome the setbacks and difficulties that arise during their career development (Yunusa et al., 2022).

In addition, special intervention programs and the organizational structure of schools were also identified as further vital factors. Earle et al.'s (2025) empirical study in the United Kingdom demonstrated that sports scholarship programs not only provide student-athletes with unique

opportunities but also enable them to develop career identities and integrate socially. Concurrently, studies by Fletcher Jr. (2022) and Schutz et al. (2022) indicated that the students' selection and placement into career programmes were constructed under teachers' subjective judgment. The two studies propose the importance of having transparent and well-structured school policies to encourage students to pursue their career goals. Career intervention is crucial in guiding students toward their desired career aspirations and future advancement. Isah (2024) suggests that schools should establish a career intervention department to provide students with quality guidance and counseling on their career selection. Students' career awareness and personal development were another important theme that emerged from the study. An empirical study conducted by Wang et al. (2023) highlighted that most learners were actively exploring potential career options. At this stage, learners reported an increase in their self-awareness and interest in various career choices. Internships and volunteering, which are activities that immerse students in experiential learning, significantly influence the students' views of the working world and enable them to recognize their competencies and interests. Additionally, students were able to make sense of labour market demands and make strategic decisions about acquiring skills that potential employers highly valued (Ho et al., 2022) through career guidance programs, exposure to employers and alumni, and formal skill training. Personal development, gender, and role models were other major emerging themes. Simon J. Ford et al. (2024) found that female students' involvement in a STEM empowerment programme called Scientella improved their confidence and career motivations. The outcomes are indeed aligned with Grady et al.'s (2024) findings, which inspired more women to pursue non-traditional jobs in order to break away from unrelenting gender inequalities. The stereotypes tend to reinforce traditional gender roles either subtly or repeatedly. This, in turn, may unconsciously restrict the students' exploration of career options and decision-making (Badmus & Jita, 2023). These hurdles serve as a reminder that the Scientella programme is indeed a momentous educational intervention. As stated by Master & Meltzoff (2020), similar programs are available that provide the much-needed support and encouragement for young women, while also helping them confront deeply ingrained stereotypes that may discourage them from pursuing their STEM journey. Moreover, a study by Youngsik Kim and Hojun Lee (2024) stressed the impact of teaching methodologies on developing students' interest and motivation in their career prospects. As stated by Yunusa et al. (2022), the outcomes emphasize the need to develop teachers' training programs that aim to ensure pedagogical practices are aligned with students' career aspirations.

For instance, teachers who adopt more interactive and student-centred pedagogical approaches can develop an educational setting that stimulates students to discover their interests and competencies (Kinkopf & Dack, 2023). Moreover, when teachers utilise real-life illustrations and case studies in their teaching, learners can identify the direct relevance of their education to potential job opportunities. Youngsik Kim and Hojun Lee (2024)'s research, which focused on educational settings, stressed the function of instructional techniques for developing learners' interest and enthusiasm in their future jobs. The emergence of central themes from this study provided a firm foundation for the development of more successful interventions, which could be explicitly tailored to local contexts, while being mindful of the need for cultural and structural adjustments.

This highlights the beneficial opportunities offered by teachers' training programs that aim to enhance pedagogical approaches based on students' career aspirations (Yunusa et al., 2022). For instance, educators who adopt more interactive and student-centered teaching approaches can design an educational setting that motivates students to learn based on their interests and abilities (Kinkopf & Dack, 2023). Furthermore, when teachers incorporate real-life examples, such as illustrations and case studies, into their educational practices, students can more easily relate to their direct applicability.

Overall, these 10 articles shed light on various facets that influence the career growth of school students. Family support, teacher influence, school policies, school experiences, vocational guidance, and exposure to special programs constitute a comprehensive approach to enhancing the professional development of students in schools. The emergent themes in this study provide a solid foundation for creating more effective interventions, particularly within the local context, underscoring the importance of cultural and structural modifications.

What are the similarities in career development factors for school students in developing and developed countries?

The social support

Regardless of country, this survey found that the influence of factors on students' career development showed similarities. The most dominant factor was social support. Teachers and parents play distinct roles. In countries with highly structured economic systems, the collaboration of schools and families is considered essential for students' overall development. Parents are active participants in facilitating their children's academic progress. This is augmented not just by quality scholastic schooling but also by continuous education and guidance towards their emotional and professional fulfilment. Teachers in developed countries are trained explicitly in guidance techniques and receive systematic guidance from the educational administration bodies. Parental involvement in developing countries is limited to school meetings or one-way communication. Teachers in developing countries often assume advisory functions and responsibilities without adequate training, thereby reducing the effectiveness of these services. To enhance the effectiveness and inclusivity of education counselling programmes, active parental involvement, proper training for education personnel, and cooperation between home and educational environment must be fostered (Yusoff & Abdullah, 2021).

Similarities among developed countries

Other factors, such as students' self-development and aspirations, are widely discussed in studies in developing countries. A study by Simon J. Ford et al. (2024) in the United States emphasizes the role of gender in STEM. The STEM field still lacks female role models to encourage women's involvement in science, technology, engineering, and mathematics. The same factor is discussed by Kim Y. & Lee H (2023) from a different perspective. This study examines how teaching style is perceived to influence students' interest in a particular field of work. This study was conducted in Korea, a country categorized as developed. Peng Wang et al. (2023) also explore the same theme, but their findings demonstrate how students' self-development factors influence their career development. This suggests that the factors influencing students' self-development and aspirations exhibit similarities, but only among developed countries.

This factor is dominant in developed countries, possibly because the culture of developed countries is more autonomous or self-centred compared to developing countries. The factor of progress and personal competition in individuals is seen as more aggressive and open to various opportunities among developed country societies compared to societies in developing countries (Soyalp, 2020). Progress and development in these countries provide students with much exposure to make career plans from an early age. Career aspirations are also closely tied to culture, family, and society (Ghenong et al., 2021).

Future perspectives

Within the religious-oriented schools setting, the necessity for career education becomes even more critical because these schools are now also tasked with producing students who are not just morally

sound but also ready to deal with the realities of the contemporary world of work. The outcomes of this research indicate that family support, special intervention programs, student self-awareness, teacher influence, and technology utilization are significant factors in the career development of school students. As such, these findings have very significant implications when transposed to the religious-oriented schools setting.

Religion-oriented schools tend to work within an atmosphere that prioritizes religious and spiritual values, yet the element of career development among students is occasionally still considered incidental. Parents' and teachers' involvement in the career development of students is becoming increasingly vital, as most students in religious-oriented schools come from modest socioeconomic backgrounds and have limited exposure to professional fields outside the religious sector. Thus, shared effort among teachers, parents, and the community is essential in enhancing students' career literacy.

Moreover, students in religious-oriented schools also require exposure to role models from diverse fields, such as STEM, business, and social professions, in alignment with developed nation practices of gender-balanced access and participation, thereby gaining practical exposure. The utilization of technology, such as virtual career guidance and online self-assessment, can also enable religious school students to discover their potential and gain insights into the demands of the current job market. Nevertheless, as with other developing nations, religious-oriented schools continue to face limitations in terms of the availability of trained counseling teachers, digital infrastructure constraints, and the lack of official policies that incorporate career education into the curriculum. Thus, the findings of this research suggest that data-driven and intervention-based strategies, which have been tested in developed nations, can be adapted in a flexible and culturally responsive manner for the religious-oriented school context. In this manner, students are not only capable of becoming moral beings but are also equipped to plan their future careers more strategically and purposefully.

Conclusion

In total, career development in religious-oriented schools must receive strategic and serious attention so that students in such schools are not left out of the global career development movement. While schools emphasize values and spiritual education, students still require a clear understanding of their potential, existing career opportunities, and skills for the 21st century. This research demonstrates that factors like social and environmental support, students' self-development and aspirations, inclusive education and access, and psychosocial competence can enhance students' career development. A holistic and integrative strategy is thus required in policy formulation and implementation of career interventions in religious-oriented schools. Furthermore, religious-oriented schools must contextualize career education practices by reflecting on the experiences of developed nations that emphasize early intervention, social support, and community engagement as a foundation for decision-making. Such contextualization must be tailored to the local situation, particularly in terms of culture, values, and religious interpretation. With holistic policy support, more organized career programs, and collaboration of multiple stakeholders, including parents and alumni, religious-oriented schools can contribute more to graduating students who are not only spiritually outstanding but also realistically equipped to explore and serve in different career fields at the national and international levels.

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Acceptance and University Student's Awareness on Cash *Waqf* in The Northern Region

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Abstract

This study examines the role of cash *waqf* as a traditional Islamic endowment that is increasingly relevant in supporting sustainability initiatives, including education, healthcare, environmental conservation, and community development. It emphasizes the importance of raising awareness among university students to nurture a sense of social responsibility and encourage active participation in charitable and philanthropic activities. The main objective of this research is to investigate student's awareness regarding cash *waqf* in the northern region. Besides, the other objective is to determine their level of acceptance of cash *waqf*. Data for this study is collected through questionnaire distributed via a link on social media, targeting undergraduate students specializing in Islamic finance and *Muamalat* at selected universities in the northern region. The use of these methods allows for a broader reach and more reliable data collection. The findings provide an evaluation of students' awareness levels and offer valuable insights into the effectiveness of current educational approaches in promoting knowledge of cash *waqf*. Hence, this study serves as a foundation for future initiatives aimed at enhancing awareness and encouraging wider adoption of cash *waqf* among the younger generation, as well as contributing to the development of more effective strategies in promoting Islamic philanthropic practices and sustainable social development.

Keywords: *Waqf*; Cash *waqf*; Awareness; Students; Charitable

Introduction

In Malaysia, the evolution of *waqf* practices has progressed very well and become part of the Islamic social finance system. This can be proven by many historic mosques established using *waqf*-donated land. Besides, the administration of *waqf* is done by the State Islamic Religious Council (SIRC). Their duty involves administering and managing the *waqf* assets so that the *waqf* asset will be managed efficiently (Daud, Hanafi, & Abu, 2022). Other than SIRC, the Malaysian government, universities, and Islamic financial institutions have actively promoted *waqf* programs to strengthen economic sustainability and social welfare. The awareness about *waqf* among people has been facilitated through the educational campaign, mass media and collaboration between banks and religious organizations. However, even after these initiatives, it is noted that there has not been sufficient improvement in the awareness level of people towards *waqf* programs, particularly from the younger generation. In addition, most Malaysians still have limited understanding regarding the modern *waqf* such as cash *waqf* and corporate *waqf*.

Many people frequently inquire about the meaning of *waqf*, which refers to a perpetual charitable endowment that is sustainable (like *sadaqah jariyah*). *Waqf* comes from the Arabic word which means “to stop,” “to hold,” and/or “to preserve” (Laluddin et al., 2021). In Islam, *waqf* is the use of property, goods, or any form of wealth by the individual for charity work in the name of Allah, whereby the proceeds are to be used perpetually in the best interest of the community. *Waqf* is the process of providing property and separating it from *waqf* (Zakariah et al., 2023). A *waqf* endowment typically serves the entire community by providing a service that benefits society. Besides that, *waqf* is a traditional Islamic endowment, that has historically contributed to various facets of societal development, including education, healthcare, and social welfare. By dedicating assets to charitable purposes, *waqf* ensures long-term benefits for communities. For example, *waqf* is used to support mosques, hospitals, schools, orphanages, and public facilities (JAWHAR, 2009). It is an essential tool to improve community development and decrease the poverty.

In modern era, the scope of *waqf* has expanded to include sustainability initiatives such as environmental conservation, renewable energy projects, and community development efforts. This broadened application aligns with global sustainability goals and underscores the enduring relevance of *waqf*.

Among the various types of *waqfs* that exist today, cash *waqf* has gained significant attention due to its flexibility and accessibility. Cash *waqf* becomes an alternative for donors who do not have fixed asset. According to Nasiri et al. (2019), the liquidity of cash *waqf* provides greater potential for income generation, which can be optimized to support many activities. The issue of unproductive *waqf* properties involving tangible assets, which are often illiquid and have limited utilization, can be addressed through cash *waqf*. Unlike traditional *waqf* involving physical assets, cash *waqf* allows funds to be invested and managed more flexibly to generate sustainable benefits for society. Cash *waqf* differs from *sadaqah*, whereby *waqf* refers to a permanent charitable endowment in which an asset, property, or cash is dedicated for the benefit of society in the name of Allah. In contrast, *sadaqah* is a general voluntary donation given directly to individuals or communities to meet immediate needs, such as food, money, clothing, or other forms of assistance.

Chowdhury et al. (2011) indicated that cash *waqf* can additionally assist in reorganizing and enhancing the performance of the existing institutional framework and networking nationwide. Ab Aziz et al. (2013) noted that numerous educational initiatives have been supported by *waqf* and voluntary donations since the inception of Islam in the early seventh century. This discovery serves as historical evidence that the Muslim community relied heavily on *waqf* for financing education at every level.

Literature Review

The types of *waqf* can be distinguished depending on its purpose and nature. According to Yaacob and Yaacob (2013), there are three types of *waqf*; namely, *waqf khayri* (general *waqf*), *waqf ahli* (family *waqf*) and *waqf mushtarak* (combination). First, *waqf khayri* refers to a charitable endowment dedicated to serve public purposes and supporting the general welfare of those in need. It includes public utilities such as schools, colleges, scientific research institutions, shelters for orphans and wayfarers, and hospitals that provide free services for the sick and poor. Second, *waqf ahli* refers to a private *waqf* in which the recipients or beneficiaries are specific individuals or people characterized by the endower or any other particular people. Third is *waqf mushtarak*, a combination of *waqf khayri* and *waqf ahli*. The endower will determine the intended beneficiaries that are usually family members and then redistribute the benefits for broader welfare purposes.

Cash *waqf* can be defined as the use of monetary contributions made by people and organizations towards investment purposes in areas of charity. Cash *waqf* is a liquid form of *waqf* assets that can meet the needs and demand of the current lifestyle of society (Nasiri et al., 2019). Usually, the funds collected will be used for investments that comply with the rules of Shariah and the proceeds from such investments are used for financing projects related to education, health care, social development, and infrastructure and distributed to beneficiaries (Al-Harethi, 2019).

In the manual of cash *waqf* management by the *Waqf*, Zakat and Hajj department (JAWHAR, 2009) of the Prime Minister's Office of Malaysia, define cash *waqf* as “giving cash to any *waqf* trustee, where the capital money is retained by the *waqf* recipient (*mauquf alaih*). The jurists of the *Salaf* used the terms *waqf* of dirhams and dinars (*waqf al-darahim waqf al-dananir*). The money will be collected and then converted into permanent property called “Badal”. Hence, the returns generated from cash *waqf* will be used to support the welfare and development of the Muslim community.

Saifuddin et al. (2014) stated that cash *waqf* has the potential to combat poverty. The idea of a cash *waqf* applies to people who do not have any permanent assets to donate. The implementation of numerous programs aimed at eradicating poverty can be aided by the establishment of cash *waqf*. These initiatives require substantial funding. Marzuki et al. (2012) conducted a study related to the cash *waqf*'s capabilities. Up to 50% of poverty can be eradicated through the use of cash *waqf* by using the system dynamic technique.

Awareness of Cash Waqf

Echchabi and Babatunde (2013) attempted to study the *waqf* awareness among university students. The objectives of their study were the following: (1) to investigate the awareness levels of university students in Malaysia, (2) to assess if there is a difference in *waqf* awareness between male and female participants, and ultimately (3) to analyze the factors that affect *waqf* awareness among university students in Malaysia. The results show that the participants possess a strong understanding of *waqf* and there is a notable gender disparity in *waqf* awareness. However, no significant differences exist among the different age and education level categories. Then, the results indicate that out of the

variables originally incorporated in the research, only facilitating conditions have a substantial impact on the awareness level of university students in Malaysia.

Besides that, Fathurrahman and Maulana (2018) examined the factors influencing students' intention to participate in cash *waqf* using the theory of reasoned action, highlighting attitude as internal factor and subjective norms as external factor. Both are significant positive determinants. Their findings suggest that positive attitudes and social influences from peers and family increase willingness to contribute, emphasizing the importance of social and psychological factors in promoting cash *waqf* participation among students in Indonesia. This in line with the study by Al-Harethi (2019). He stated that religiosity, subjective norm and attitude are significantly related with cash *waqf* participation.

The study by Juliana et al. (2024) for the factors affecting students' intention to donate cash *waqf* found that the intention to give cash *waqf* by the students is affected by the level of education and the level of religiosity, while the variable access to information media is not significant. In addition, the literacy level of cash *waqf* among students is influenced by the level of education and access to information media, while the level of religiosity is not significant. Siti Khadijah and Ahmad Nazri (2024) agreed that level of understanding of cash *waqf* and religiosity are significant determinant for cash *waqf* contribution.

Contrary to the findings of Latiff et al. (2022), this study found that religiosity and knowledge have less influence compared to financial attitude. It shows that the students' interest in contributing to charitable activities is closely associated with their financial management. The great attitude influences their level of maturity in making decisions, particularly in managing their finances. Positive financial attitudes help students plan, allocate, and utilize their financial resources more effectively. Several factors affect students' ability to enhance their financial management for cash *waqf* contributions. The motivation to manage finances properly for charitable giving is not solely driven by spiritual intelligence, but also by practical financial needs and dependence on parental support. As a result, spirituality and knowledge alone do not have a strong influence on students' interest in participating in cash *waqf*.

Nasiri et al. (2019) stated that the participants in IIUM are moderately aware of cash *waqf* based on an average mean value which is 3.267. Besides, 8.8% of participants are highly unaware of the cash *waqf*. They also found 43.1% of participants are aware of the different types of *waqf*. The majority of participants obtained information regarding cash *waqf* from their friends, colleagues, family members, and the media.

Given its significant impact, particularly in the realm of education, it is essential to raise awareness about cash *waqf* among university students. Understanding and engaging in cash *waqf* can foster a sense of social responsibility and encourage active participation in charitable activities.

Acceptance of Cash Waqf

According to Johari et al. (2015) the study identifies internal factors influencing Malaysian Muslims' intention to repeat cash *waqf* contributions, highlighting religious obligation, benevolence, familiarity with *waqf* institutions, and access to cash *waqf* as significant drivers (Mutho'am et al., 2026). Trust in *waqf* institutions was found to have a lower level of influence. The findings indicate that *waqf* institutions need to strengthen their reputation and improve public awareness to encourage continuous contributions and support socio-economic development through the third sector.

The study by Nasiri et al. (2019) indicated that the majority of IIUM students accepted the use of cash *waqf* and expressed a willingness to donate their money for *waqf*. The researcher used awareness, perception of *waqf* management and practice of cash *waqf* as determinant that might influence the level of acceptance. Besides, the respondents had a favorable view of the administration of cash *waqf*. This indicates that they think cash *waqf* institutions have successfully met their duties as *waqf* trustees and effectively managed the *waqf* assets.

Mutho'am et al. (2026) found that the degree of cash *waqf* understanding among the participants are classified in the moderate to high range, exhibiting notable strengths in foundational knowledge and awareness of the importance of cash *waqf*. They reveal that digital technology and institutional trust are the key elements shaping the cash *waqf* literacy, and limited effect on regulation and the epistemological aspect.

Abdul Razak et al. (2021) conducted a survey involving 342 students from the International Islamic University Malaysia (IIUM) to examine the factors affecting students' perceptions of cash *waqf* awareness in Malaysia, particularly in terms of its acceptance, practice, and expectations. The findings showed that the acceptance of the cash *waqf* concept and expectations regarding its effective management significantly influenced students' perceptions of cash *waqf* awareness. In contrast, the practice of cash *waqf* was not significantly related to students' perceptions. The F-test results demonstrated that all independent variables together had a significant relationship with students' perceptions, while the T-test indicated that only the variables of "Acceptance" and "Expectations" had a significant partial relationship. Thus, improving the acceptance of cash *waqf* and meeting public expectations are important in enhancing students' awareness and perception of cash *waqf*.

Previous studies have shown that awareness alone may not be sufficient to encourage students to participate in cash *waqf* activities. Students' perceptions, attitudes, financial management behaviour, religiosity, and trust in *waqf* institutions also play significant roles in influencing their willingness to contribute. In addition, acceptance of the cash *waqf* concept is important because students may understand the concept theoretically but may still hesitate to practice it due to concerns regarding benefits, rewards, and limitation of knowledge of cash *waqf*. Hence, this research aims to investigate student's awareness to contribute their money for *waqf*, and also determine to assess their level of acceptance towards cash *waqf*. Hence the objectives of this study:

1. To investigate student's awareness regarding cash *waqf*.
2. To determine their level of acceptance of cash *waqf*.

Research Methodology

This study employed a quantitative method based on questionnaires. The questionnaires were distributed online to capture students' awareness of *waqf*. The questionnaire was adopted with modification from Nasiri et al. (2019) and Rohamana et al. (2024) which include demographic and several factors. The population is university students in the northern region which are Perak, Pulau Pinang, Kedah and Perlis. Therefore, this study employs stratified sampling at Universiti Sultan Azlan Shah (USAS), Universiti Islam Antarabangsa Sultan Abdul Halim Mu'adzam Shah (UniSHAMS), Universiti Islam Antarabangsa Tuanku Syed Sirajuddin (UniSIRAJ), Universiti Teknologi MARA Cawangan Kedah, Universiti Sains Malaysia and Politeknik Ungku Omar. The questionnaire was given online to the institutions involved. However, we only received 75 respondents for this research. The data will be analyzed using SPSS statistical software version 26 (Pallant, 2020).

Results and Discussion

This survey was distributed among students by using a link on social media. A total of 75 respondents participated in this study. Table 1 summarizes the demographic profile of the respondents across seven variables: gender, age, marital status, education level, academic programme, institution, and formal Islamic education background.

Table 1: Demographic Profile of Respondents (N = 75)

Variable	Category	Frequency	Percentage (%)
Gender	Female	47	62.7
	Male	28	37.3
Age	20 years or less	22	29.3
	21–30 years	49	65.3
	31–40 years	4	5.3
Marital Status	Single	68	90.7
	Married	7	9.3
Education Level	Diploma	35	46.7
	Bachelor's Degree	36	48.0
	Master's Degree	4	5.3
Academic Program	Islamic Finance / Islamic Banking	64	85.3
	Muamalat Management	4	5.3
	Business / Finance	2	2.7
	Banking Studies	1	1.3
	Shariah Economics	1	1.3
	Not Specified / Other	3	4.0
University / Institution	Universiti Sultan Azlan Shah (USAS)	31	41.3
	Politeknik Ungku Omar	17	22.7
	UniSIRAJ	13	17.3
	UniSHAMS	6	8.0
	Universiti Sains Malaysia (USM)	1	1.3
	Universiti Teknologi MARA Cawangan Kedah (UiTM)	7	9.3
Formal Islamic Education	University / College	37	49.3
	Secondary Islamic School (SMA)	20	26.7
	Primary Islamic School	9	12.0
	None	6	8.0
	Personal Effort	3	4.0
Total		75	100.0

Note: Percentages may not sum to exactly 100.0% due to rounding. UniSIRAJ = Universiti Islam Antarabangsa Tuanku Syed Sirajuddin; UniSHAMS = Universiti Islam Antarabangsa Sultan Abdul Halim Mu'adzam Shah.

As shown in Table 1, the majority of respondents were female with 62.7%, while only 28 males participated in the survey. The largest age group was 21–30 years old with 49 respondents, reflecting the predominantly undergraduate and early postgraduate composition of the sample. 22 respondents were aged 20 years or below, likely representing Diploma-level students at polytechnics and Islamic colleges. The overwhelming majority of respondents were single represent 90.7%, whereas only 7 respondents reported as married. This distribution was expected due to the predominantly student population and the young age profile of the sample.

The respondents were almost equally divided between Bachelor's Degree students which are 48.0% and Diploma students 46.7%. Besides, only 4 respondents were Master's Degree students. This balanced distribution shows that the study involved students from different higher education levels and institutions, providing a broader representation of tertiary students. Most of respondents had a formal education background. 49.3% received their Islamic education at the university or college level, while 26.7% attended a secondary Islamic school. Interestingly, there are 3 respondents who cited personal effort as their primary mode of Islamic learning.

Overall, the respondents mainly consist of young, single, female student from various higher education institutions in Malaysia especially in the northern region. Majority of the students are studying Islamic Finance or related fields and their age are between 21 and 30 years old. They are particularly pursuing Diploma or Bachelor's Degree studies. The participants were selected from several institutions including Universiti Sultan Azlan Shah (USAS), Politeknik Ungku Omar, UniSIRAJ, UniSHAMS, UiTM Cawangan Kedah, and Universiti Sains Malaysia (USM). In addition, most participants have also obtained formal Islamic education either at the university level or through religious secondary schools. Hence, this demographic profile aligns well with the objectives of the study, as it reflects a group that is academically capable of understanding the concept of cash *waqf* and is likely influenced by their awareness and acceptance towards it. Furthermore, variation within institutions and educational backgrounds further strengthens the external validity of the study findings.

Cash Waqf Awareness and Level of Acceptance

Table 2 shows the results of descriptive statistics for two variables which are awareness (7 items) and acceptance (5 items). All items were measured on a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). The reliability of each variable was assessed using Cronbach's alpha (α).

Table 2: Descriptive Statistics and Reliability of Constructs (N = 75)

Construct	Mean	SD	Cronbach's α
Cash <i>Waqf</i> Awareness	3.48	0.72	0.802
Acceptance	3.75	0.69	0.857

Note: SD = standard deviation.

Referring to Table 2, the mean scores for the two variables exceeded the midpoint of the scale (3.00), indicating a generally positive orientation among the respondents towards cash *waqf*. However, acceptance recorded the highest mean, followed by awareness. The findings indicate that respondents demonstrated a relatively moderate level of awareness towards cash *waqf*, with an overall mean value of approximately 3.48. This suggests that most university students have basic knowledge

and understanding regarding the concept, advantages, and implementation of cash *waqf*. The students were generally familiar with the significance of cash *waqf* because they have learned in their class. Besides, they also agreed that media and educational exposure contributed to their understanding of the topic.

Meanwhile, the acceptance variable recorded a higher overall mean value of approximately 3.75, indicating positive acceptance towards cash *waqf* practices among university students. Most of the students agreed that cash *waqf* is an acceptable and beneficial Islamic financial instrument and expressed willingness to participate in cash *waqf* activities in the future. Overall, the descriptive analysis demonstrates that respondents have positive levels of both awareness and acceptance towards cash *waqf*. These findings imply that improving awareness through educational and promotional initiatives may further strengthen public acceptance and participation in cash *waqf* practices.

Table 3: Results for correlation analysis

Variables	Awareness	Acceptance/Intention
Awareness	1.000	0.628**
Acceptance/Intention	0.628**	1.000

On the other hand, results of Pearson Correlation analysis are presented in Table 3. The analysis was conducted to find out the relationship between awareness and acceptance towards cash *waqf*. The results show that there is a positive and significant relationship between awareness and acceptance towards cash *waqf* ($r = 0.628$, $p < 0.01$). This shows that when respondents have greater awareness of cash *waqf*, they are more likely to accept cash *waqf* practices. The strength of the relationship can be said as moderate to strong which means awareness has an important role to influence public acceptance towards cash *waqf*. Furthermore, the results also indicate that public exposure, educational campaigns and dissemination of information on cash *waqf* may have a positive impact on community acceptance and participation in cash *waqf* initiative.

In general, the study found that respondents have positive awareness and acceptance of cash *waqf*. The findings also found that awareness is significantly related to acceptance, which means that people who have better understanding and exposure towards cash *waqf* are more likely to accept and support its implementation. Therefore, relevant institutions should strengthen continuous educational programs, promotional activities, and awareness campaigns to improve the public participation and acceptance towards cash *waqf* practices.

Conclusion

This study offers insights into how effective current educational approaches are in enhancing cash *waqf* awareness among university students. Increasing awareness of *waqf*, particularly cash *waqf*, among university students is crucial for nurturing a culture of social responsibility and community engagement. Even though there is small contribution, it can collectively generate long-term benefits for society. Understanding and engaging in *waqf* can foster a sense of social responsibility and encourage active participation in charitable activities.

Therefore, the intention of this study is to examine the awareness of university students towards cash *waqf* and their level of acceptance. Hence, the findings indicate that there is a positive and significant relationship between awareness and acceptance of cash *waqf*. This suggests that higher levels of awareness among university students are associated with greater acceptance of cash *waqf*.

practices. The relationship is considered moderate to strong, demonstrating that awareness plays a significant role in influencing the acceptance of cash *waqf*. In addition, it shows that they are willing to spend their own money to do cash *waqf* in the future.

Contribution of Study

This study is expected to help the *waqf* institution to make an effort to raise awareness among other people and not subject to university students only to practice *waqf*. This, in turn can contribute to build a resilient and sustainable community. Since *waqf* is different from *sadaqah* in terms of contribution and benefit duration, it is hoped that the young generation can practice *waqf* so that they can benefit society such as education, health, mosques and welfare projects, as well as overcome poverty in the long term.

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Adaptive Evolution of Javanese Islamic Architecture and Its Influence on Mosque Architecture in Southeast Asia: A Systematic Review

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Abstract

Javanese Islamic Architecture is a key example of the architectural traditions in Southeast Asia, which are influenced by Islam and other indigenous cultures. However, there is a lack of studies on the evolution of architectural forms and symbolism for Javanese Islamic Architecture, affecting the evolution of national cultural identity in the region. Therefore, the current study aims to understand the transformation and evolution of Javanese Islamic architectural forms and symbolism and their influence on social cultural (mosque) architecture in Southeast Asia. A systematic review was conducted on articles published between 1990 and 2026 in English, s Scopus and ScienceDirect databases. A total of 15 full-text articles were included in the systematic review and content analysis. The findings indicate that while the architectural forms of Javanese Islamic architecture have changed over time due to several factors, the core symbolic meanings of spirituality, cultural identity, and social hierarchy were generally maintained. Key architectural elements, such as tiered roof structures, spatial hierarchy, and climate-responsive design, have influenced the development of mosque architecture. This study contributes to the understanding of the regional influence of Javanese Islamic architecture by demonstrating how architectural symbolism can reinforce national identity and promote social cohesion within diverse Southeast Asian societies.

Keywords: Architectural Transformation; Javanese Islamic Architecture; Mosque Architecture; National Cultural Identity; Southeast Asia.

Introduction

Islamic architecture in Southeast Asia represents a distinctive architectural tradition shaped by the interaction between Islamic principles and local cultural practices. Unlike many Islamic architectural expressions in the Middle East, which are often associated with domes, monumental forms, and centralised spatial arrangements, Islamic architecture in Southeast Asia evolved through a process of cultural adaptation that integrated local building traditions, environmental responses, and indigenous belief systems (Kusno, 2003; Wiryomartono, 2020). This process resulted in diverse architectural expressions that reflect both Islamic values and regional identities. Among these traditions, Javanese Islamic architecture is widely recognised as one of the most influential architectural forms in the region, particularly through its contribution to mosque architecture and the development of Islamic cultural identity in Southeast Asia (Setiadi, 2015; Aljunied, 2018).

The emergence of Islam in Java during the fifteenth and sixteenth centuries did not replace existing architectural traditions. Instead, Islamic beliefs were integrated with pre-Islamic Hindu-Buddhist and indigenous Javanese cultural practices, creating a unique architectural synthesis (Kusno, 2003; Domenig, 2014; Idham, 2021). As a result, Javanese mosques developed distinctive characteristics such as multi-tiered *tajug* roofs, hierarchical spatial organisation, timber structural systems, open prayer halls, and climate-responsive design strategies. These elements differ significantly from the architectural typologies commonly associated with Middle Eastern mosque architecture and demonstrate the ability of local communities to reinterpret Islamic principles within their own cultural and environmental contexts (Lee-Niinioja, 2022; Nazaruddin et al., 2025).

Previous studies have examined various aspects of Javanese Islamic architecture, including architectural typology, vernacular design principles, symbolism, spatial hierarchy, and cultural adaptation. Research has highlighted the importance of architectural elements such as the *tajug* roof, *soko guru* columns, and transitional spaces in shaping religious experiences and cultural meanings (Kusno, 2003; Yaman et al., 2023). Other studies have explored the persistence of pre-Islamic cosmological concepts and symbolic representations within mosque architecture, demonstrating how architectural forms continue to communicate religious values, cultural identity, and collective memory (Lee-Niinioja, 2022; Nazaruddin et al., 2025). Collectively, these studies indicate that Javanese Islamic architecture functions not only as a medium for religious expression but also as a means through which cultural values are preserved and transmitted.

Despite the growing body of literature, several important research gaps remain. First, many previous studies have investigated architectural forms and symbolism separately, resulting in a fragmented understanding of how physical architectural transformations relate to changes in symbolic meanings over time (Lee-Niinioja, 2022; Nazaruddin et al., 2025). Second, existing research predominantly focuses on individual case studies or specific historical periods, providing a limited understanding of the long-term evolution of Javanese Islamic architecture from traditional to contemporary contexts (Kusno, 2003; Herwindo et al., 2025). Third, although Javanese architectural principles have influenced mosque architecture across Southeast Asia, relatively few studies have systematically examined how these architectural forms and symbolic meanings have been transferred, adapted, and reinterpreted in different regional contexts such as Malaysia, Brunei, Singapore, and Southern Thailand (Aljunied, 2018; Yaman et al., 2023). Consequently, the broader regional influence of Javanese Islamic architecture on the development of Southeast Asian mosque architecture remains insufficiently understood.

Furthermore, understanding the evolution of Javanese Islamic architecture extends beyond architectural history. Architectural forms and symbols play an important role in shaping national cultural identity and social cohesion by providing communities with shared cultural references and

collective meanings (Makino, 2022; Setiadi, 2015). The continued adaptation of traditional architectural elements within contemporary mosque design demonstrates how architectural heritage can contribute to maintaining cultural continuity while responding to changing social, technological, and environmental conditions (Herwindo et al., 2025; Nazaruddin et al., 2025). Therefore, investigating the transformation of Javanese Islamic architecture provides valuable insights into the relationship between architecture, identity formation, and cultural sustainability within diverse Southeast Asian societies. To address these gaps, this study aims to understand the transformation and evolution of Javanese Islamic architectural forms and symbolism and to explore their influence on mosque architecture in Southeast Asia. Specifically, the study seeks to answer the following research questions:

RQ1: How have the architectural forms and symbolic of Javanese Islamic architecture evolved over time?

RQ2: What are the key elements of Javanese Islamic architecture that influenced the development of mosque architecture in Southeast Asia?

A systematic review was conducted on peer-reviewed journal articles published between 1990 and 2026 using the Scopus and ScienceDirect databases. Through thematic analysis of the selected studies, this review synthesises evidence related to architectural transformation, symbolic continuity, and regional dissemination. The findings contribute to Islamic architectural scholarship by proposing a more integrated understanding of the relationship between architectural form, symbolism, and cultural identity. In addition, the study highlights the regional significance of Javanese Islamic architecture and demonstrates how its adaptive evolution continues to influence contemporary mosque architecture, strengthen national cultural identity, and promote social cohesion across Southeast Asia.

Literature Review

Vernacular architecture plays a fundamental role in understanding the development of Javanese Islamic architecture because it reflects the process of which Islamic religious principles were integrated into existing cultural, environmental, and social systems. Unlike many Islamic architectural traditions that adopted imported architectural forms, Javanese Islamic architecture evolved through a process of adaptation that incorporated local building knowledge, indigenous spatial practices, and pre-Islamic cultural traditions into mosque design (Kusno, 2003; Setiadi, 2015). As a result, mosques in Java developed a distinctive architectural identity that differs significantly from the domed and monumental typologies commonly associated with Middle Eastern Islamic architecture.

The emergence of Islam in Java did not lead to the complete replacement of existing architectural traditions. Instead, Islamic religious functions were accommodated within local vernacular building systems that had already been established through Hindu-Buddhist and indigenous Javanese architectural practices (Domenig, 2014). This adaptive process enabled Islamic architecture to be socially accepted while simultaneously preserving local cultural continuity. According to Kusno (2003), the development of Javanese mosque architecture demonstrates how Islamic architectural principles were localised through existing construction knowledge rather than through direct imitation of foreign architectural models.

Several studies identify the *tajug* roof as one of the most significant vernacular characteristics of Javanese Islamic architecture (Kusno, 2003; Lee-Niinioja, 2022). Unlike the dome, which became a dominant symbol of mosque architecture in many Islamic regions, the *tajug* roof originated from local architectural traditions and was later reinterpreted within an Islamic context. The multi-tiered roof structure not only provides climatic advantages through natural ventilation and thermal

regulation but also establishes a clear vertical hierarchy within the architectural composition (Herwindo et al., 2025). This demonstrates how vernacular architectural forms simultaneously respond to environmental conditions and religious requirements.

In addition to roof typology, vernacular principles are reflected in the spatial organisation of Javanese mosques. Traditional mosque layouts commonly incorporate hierarchical spatial arrangements that progress from public and semi-public areas toward a central sacred prayer space. This spatial sequence reflects both Islamic worship requirements and traditional Javanese concepts of order, hierarchy, and social organisation (Yaman et al., 2023). Transitional spaces such as verandahs and open prayer halls further contribute to social interaction, communal activities, and environmental responsiveness by promoting natural airflow and visual connectivity within the mosque environment.

The use of local materials also represents an important aspect of vernacular adaptation. Timber structures, clay roof tiles, raised floors, and open construction systems have traditionally been employed to respond to the tropical climatic conditions of Java (Setiadi, 2015), see Figure 1. These architectural strategies improve thermal comfort while maintaining harmony between buildings and their surrounding environment. Although contemporary mosque construction increasingly utilises reinforced concrete, steel, and modern building technologies, many traditional vernacular principles continue to influence mosque design through spatial hierarchy, roof configuration, and environmental responsiveness (Nazaruddin et al., 2025).

Furthermore, the influence of Javanese vernacular architecture extends beyond Indonesia and can be observed in traditional mosque architecture throughout Southeast Asia. Studies of mosques in Malaysia and other neighbouring regions demonstrate the continued adaptation of architectural elements such as tiered roof forms, open prayer spaces, and hierarchical spatial organisation derived from Javanese architectural traditions (Yaman et al., 2023). This regional dissemination illustrates that vernacular architecture functions not merely as a local building tradition but also as a transferable architectural language that contributes to the development of Islamic architectural identity across Southeast Asia.

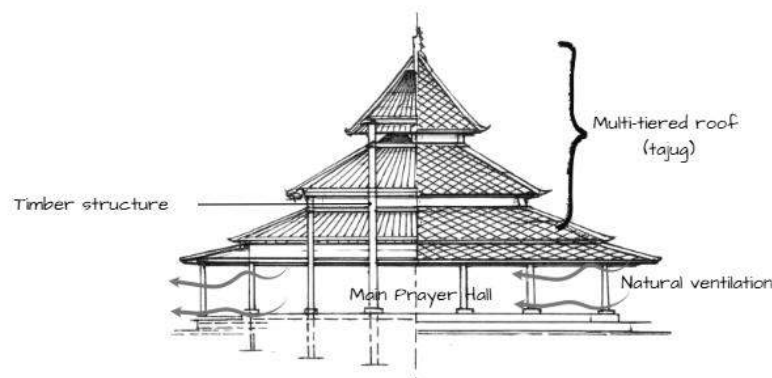


Figure 1: Architectural characteristics and spatial organisation of a traditional Javanese Islamic Mosque.

Source: Author's drawing, adapted from Budi (2006) and Safitri et al. (2025)

Overall, the literature demonstrates that vernacular architecture forms the foundation of Javanese Islamic architectural development. Through processes of cultural adaptation, environmental responsiveness, and symbolic continuity, vernacular architectural principles have enabled Javanese mosque architecture to evolve while maintaining its cultural identity and religious significance.

However, the existing studies primarily focus on describing individual architectural elements, such as roof typologies, spatial organisation, or climatic adaptations, often through case-specific analyses of traditional mosques. Furthermore, relatively few studies have examined the regional dissemination of Javanese vernacular principles and their influence on mosque architecture across Southeast Asia. As a result, the relationship between vernacular architectural continuity, adaptive evolution, and regional architectural influence remains insufficiently explored. Therefore, this study contributes to the existing literature by synthesising evidence on the evolution of Javanese Islamic architectural forms and examining how vernacular principles have been preserved, adapted, and transferred across different Southeast Asian contexts.

Methodology

This research utilised a Systematic Literature Review (SLR) methodology to examine the adaptive evolution of Javanese Islamic architectural forms and symbolism, as well as their impact on mosque construction in Southeast Asia. The SLR technique was chosen for its rigorous, transparent, and reproducible approach to discovering, analysing, and synthesising existing academic literature pertinent to a certain research issue. This research employed a systematic search methodology based on the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines for the identification, screening, eligibility evaluation, and inclusion of pertinent studies (Moher et al., 2009; Salih et al., 2024). The PRISMA framework is extensively utilised in systematic review research as it enhances methodological transparency and mitigates selection bias in the literature review process.

The review process was created to tackle the research enquiries:

1. How have the architectural forms and symbolic of Javanese Islamic architecture evolved over time?
2. What are the key elements of Javanese Islamic architecture that influenced the development of mosque architecture in Southeast Asia?

Literature Search Strategy

The main electronic search was conducted in January and February 2026 for studies between 1990 and 2026. Two reviewers independently searched using two major academic databases: Scopus and ScienceDirect. These databases were selected as both provide extensive coverage of peer-reviewed publications in architecture, built environment studies, heritage conservation, cultural studies, and Islamic architecture research. The search process focused on journal articles published in English between the years 1990 and 2026 to ensure the inclusion of contemporary academic discussions while maintaining sufficient historical coverage of the topic.

A combination of keywords and Boolean operators was used to identify relevant studies. The search string included: (“Javanese Islamic Architecture” OR “Javanese Mosque” OR “Islamic Architecture Java” OR “Traditional Mosque Architecture”) AND (“Symbolism” OR “Architectural Form” OR “Architectural Transformation” OR “Vernacular Architecture” OR “Mosque Architecture” OR “Cultural Identity”) AND/OR (“Southeast Asia” OR Indonesia OR Java OR Yogyakarta OR Surakarta OR Malaysia OR Singapore). All retrieved records were exported and managed using Mendeley Reference Management Software to facilitate citation organisation and duplicate removal.

Inclusion and Exclusion Criteria

Predefined inclusion and exclusion criteria were developed before the screening procedure to ensure consistency and relevancy. The inclusion criteria stipulated that the selected studies must adhere to

the following: (1) Year and Language: be published in English between 1990 and 2026. (2) Source of data: published as peer-reviewed text materials, such as journal articles and books or book chapters published by a peer-reviewed publisher, to ensure the quality of the selected text materials. (3) Scope of the study: the scope of the selected research encompasses Javanese Islamic architecture, mosque architecture, vernacular architecture, architectural symbolism, and Southeast Asian Islamic architecture. Consequently, studies were rejected if they were published in languages other than English before 1990, and if they were reports, dissertations, conference proceedings, and other publications not published as peer-reviewed text materials, to ensure the quality of selected study inclusion of contemporary academic discussions while maintaining sufficient historical coverage of the topic. Besides, studies were excluded if they did not include Islamic cultural architectural discourse or failed to address architectural, cultural, symbolic, or spatial dimensions pertinent to the study's aims.

Screening and Selection Process

The selection approach adhered to the PRISMA framework, comprising four stages: identification, screening, eligibility evaluation, and final inclusion (Moher et al., 2009). During these four steps, two reviewers (Author 1 and Author 2) separately searched the designated databases and uploaded the textual materials into Mendeley Desktop for screening and eligibility evaluation. The two reviewers conducted a search of the databases for all textual materials utilising the Electronic Management Research Library Databases of their respective universities. In the identification phase, all records acquired from Scopus and ScienceDirect were aggregated. Duplicate papers were subsequently eliminated with Mendeley software. The remaining studies were subjected to title and abstract screening to evaluate their relevance to the research objectives. Studies that satisfied the inclusion criteria advanced to the full-text eligibility evaluation phase.

After a comprehensive assessment of the full-text resources, studies meeting all inclusion criteria were chosen for final review. The screening method resulted in the selection of 15 peer-reviewed texts (books and journal articles) for inclusion in the systematic review and thematic analysis. The full-text papers were subsequently evaluated, analysed, and synthesised by the two writers utilising Microsoft Excel and Atlas.ti.9. All five authors granted their agreement to the procedures specified in the search protocol. A PRISMA flow diagram was created to depict the article selection process, encompassing identification, screening, eligibility evaluation, and final inclusion stages, as recorded in Figure 2.

Data Extraction and Thematic Analysis

A standardised data extraction matrix was created to methodically gather information from each chosen study (see Table 1). The extracted data comprised: (a) Author(s) and publication year; (b) study location and geographical context; (c) study objectives; (d) study focus and theme; (e) study design; (f) study key findings.

The gathered data were subsequently examined by theme analysis. This method facilitated the recognition of repeating patterns, concepts, and links throughout the chosen studies. The investigation produced two principal thematic areas in line with the research questions of this study, encompassing the evolution of architectural styles and the symbolism of Javanese Islamic architecture across time, as well as the key elements of Javanese Islamic architecture that influenced the development of mosque architecture in Southeast Asia. The thematic synthesis enabled the study to analyse architectural alterations and symbolic continuities across various geographical and cultural contexts, while also finding overarching trends in the adaptive evolution of Javanese Islamic architecture.

Results

Overall, the systematic literature search was conducted using the Scopus and ScienceDirect databases following the PRISMA paradigm (see Figure 2). The search process initially discovered a total of 463 text materials from both databases, plus an extra 6 text materials by manually scanning the reference lists of the final selected full-text items. After deleting duplicate records, 446 studies remained for title and abstract screening. During the screening step, studies not directly related to Javanese Islamic architecture, Javanese mosque architecture, architectural symbolism, vernacular architecture, or Southeast Asian Islamic architecture influenced by Javanese traditions were removed. The remaining articles underwent full-text eligibility assessment using the preset inclusion and exclusion criteria (see Figure 2).

Following the eligibility assessment, 15 studies were selected for final inclusion in the systematic review. These works were considered significant because they directly addressed one or more aspects of Javanese Islamic architecture, including architectural forms, spatial organisation, symbolism, cultural adaptation, architectural transformation, and regional effect on mosque architecture. Figure 2 illustrates the PRISMA flow diagram exhibiting the identification, screening, eligibility, and inclusion stages of the review process.

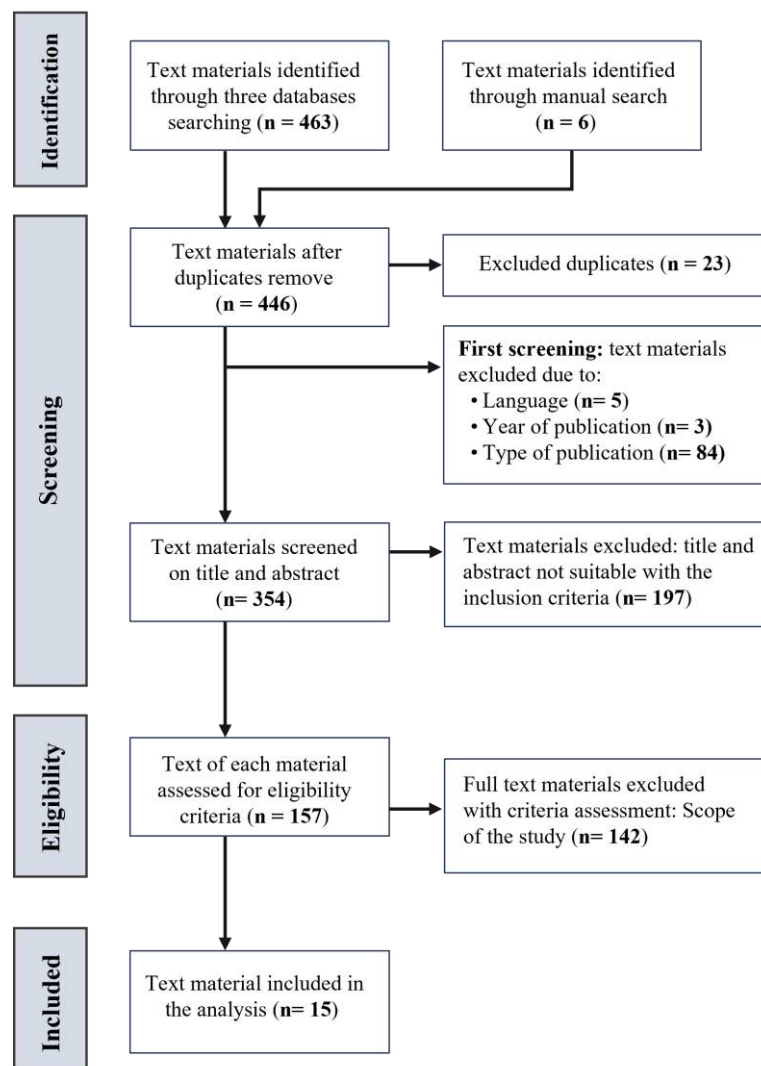


Figure 2: PRISMA flowchart for the selected articles

Characteristics of the Included Studies

Table 1 highlights the features of the 15 selected studies included in this study. The study found that the bulk of studies were published as journal articles ($n = 12$), followed by books ($n = 2$), and book chapters ($n = 2$). This distribution demonstrates that scholarly explorations of Javanese Islamic architecture are predominantly distributed through peer-reviewed academic publications.

Regarding geographical setting, most research concentrated on Indonesia ($n = 11$), mainly Java, reflecting the historical origins and evolution of Javanese Islamic architecture. Several studies extended their investigation to larger Southeast Asian contexts, including Malaysia ($n = 3$) and the Malay World of Southeast Asia ($n = 1$), showing evidence of regional architectural dispersion and adaptation. The geographical concentration of studies in Indonesia indicates the close relationship between Javanese culture and Islamic architectural development, while underlining the necessity for further comparative studies across Southeast Asia.

The methodological analysis demonstrated a clear dominance of qualitative research methodologies. Of the 15 selected studies, thirteen employed qualitative approaches ($n = 13$), including historical analysis, typological investigations, comparative architectural studies, case study research, spatial analysis, and interpretive explorations of symbolism. One study followed a qualitative conceptual framework approach ($n = 1$), whereas one study applied a historiographical literature survey ($n = 1$). No solely quantitative or mixed-method studies were identified. This finding implies that the present study on Javanese Islamic architecture predominantly focuses on descriptive, historical, and interpretive viewpoints rather than empirical measurements or user-based assessments (see Table 1).

Table 1: Summary of the selected study

Source	Study Location	Study Objective	Study Theme	Study Design	Key Findings
Bruce (1996)	Malaysian Peninsula	To document the characteristics of early Malaysian mosques	Traditional mosque architecture	Historical documentation and architectural analysis	Early mosques in Malaysia shared similarities with Javanese mosque architecture, particularly in roof typology and timber construction systems.
Kusno (2003)	Java, Indonesia	To examine the evolution of Javanese Islamic architecture and its relationship with religion, politics, and culture	Vernacular mosque architecture; cultural adaptation	Historical and qualitative architectural analysis	Javanese mosques evolved through adaptation of local traditions rather than direct imitation of Middle Eastern mosque forms. The <i>tajug</i> roof and open prayer halls became defining characteristics of local Islamic identity.
Budi (2006)	Java, Indonesia	To investigate the typology, plan configuration, structural characteristics, and geographical distribution of	Mosque typology; architectural evolution; structural systems	Historical and typological architectural analysis	The study identified distinct typologies of Javanese mosques based on plan arrangement and structural systems. Findings revealed that traditional mosque forms were strongly influenced by local vernacular architectural traditions, particularly

		Javanese mosques			through the use of tiered <i>tajug</i> roofs, central structural columns (<i>soko guru</i>), and hierarchical spatial organisation. The distribution of mosque typologies across Java demonstrates the adaptive evolution of mosque architecture while maintaining core religious and cultural principles.
Domenig (2014)	Premodern Indonesia	To investigate relationships between religion, space, and architecture	Spatial anthropology ; religious architecture	Anthropological and historical study	Religious architecture in Indonesia evolved through interactions between local cosmology, social structure, and Islamic beliefs.
Setiadi (2015)	Javanese cities, Indonesia	To investigate the role of mosques in shaping urban identity and Islamic culture	Mosque architecture; urban identity	Conceptual and qualitative analysis	Mosques function as important urban landmarks and symbols of religious and cultural identity. Spatial hierarchy and orientation contribute to the formation of Islamic urban character.
Mohd Taib et al. (2016)	Malaysia	To review the historiography of mosque architecture in Malaysia	Mosque evolution; architectural history	Literature review	Malaysian mosque architecture evolved through interactions between local vernacular traditions, colonial influences, and global Islamic architectural trends.
Aljunied (2018)	Malay World (Southeast Asia)	To explore the role of mosques as cosmopolitan spaces	Mosque architecture; cultural exchange	Historical and cultural analysis	Mosques function as centres of social interaction, religious practice, and intercultural exchange across Southeast Asia.
Wiryomartono (2020)	Indonesia	To examine architectural transformations and habitation traditions	Architectural transformation; cultural continuity	Historical and theoretical analysis	Architectural transformations occur through adaptive continuity rather than complete replacement of traditional forms.
Idham (2021)	Java, Indonesia	To investigate the adoption and adaptation of Javanese and Hindu-Buddhist traditions within Islamic architecture	Cultural adaptation; architectural evolution	Architectural historical analysis	Javanese Islamic architecture emerged through the integration of Islamic principles with pre-existing cultural and architectural traditions.

Fakriah (2022)	West Aceh, Indonesia	To analyse mosque typologies in West Aceh	Mosque typology; regional adaptation	Typological analysis	Mosque forms demonstrate adaptation of local traditions while maintaining Islamic functional requirements, reflecting regional architectural diversity.
Lee-Niinioja (2022)	Java, Indonesia	To explore the continuity of pre-Islamic motifs in Javanese mosque ornamentation	Architectural symbolism; cultural continuity	Comparative historical study	Pre-Islamic symbolic motifs continue to exist within Javanese mosque architecture, demonstrating cultural continuity and reinterpretation within Islamic contexts.
Yaman et al. (2023)	Malacca, Malaysia	To investigate the significant architectural settings of a traditional mosque	Spatial hierarchy; traditional mosque architecture	Literature review and case study	Traditional mosques retain vernacular spatial hierarchy and environmental responsiveness. Javanese influences can be identified in roof forms and spatial organisation.
Nazaruddin et al. (2025)	Indonesia	To develop an Islamic architectural framework based on cultural and architectural dimensions	Islamic architecture framework; symbolism	Conceptual framework analysis	Architectural elements embody relationships among cultural values (mentifact), social systems (sociofact), and physical forms (artefact), supporting symbolic continuity.
Herwindo et al. (2025)	Central Java, Indonesia	To investigate the relationship between historical local values and architectural forms	Architectural continuity; vernacular principles	Typological and descriptive analysis	Traditional architectural principles continue to influence contemporary architecture through spatial hierarchy, environmental adaptation, and cultural values.
Safitri et al. (2025)	Yogyakarta Indonesia	To examine spatial adaptability within traditional settlements	Spatial organisation; cultural adaptation	Qualitative spatial analysis	Traditional spatial arrangements demonstrate strong adaptability while preserving cultural identity and social values.

Evolution of Architectural Forms and Symbolism in Javanese Islamic Architecture

Overall, ten of the selected studies (n = 10) have discussed the theme “Architectural Forms and Symbolism in Javanese Islamic Architecture”. The analysis of the selected studies demonstrates that Javanese Islamic architecture has undergone a process of adaptive evolution rather than radical transformation. The reviewed literature consistently indicates that the development of Javanese mosque architecture was characterised by the integration of Islamic religious principles with indigenous Javanese, Hindu-Buddhist, and vernacular architectural traditions (Kusno, 2003; Budi, 2006; Idham, 2021). Rather than adopting Middle Eastern mosque typologies directly, Javanese

communities adapted existing architectural forms to accommodate Islamic religious functions while preserving local cultural identity.

One of the most significant architectural transformations involved mosque roof typology. Early Javanese mosques were characterised by multi-tiered *tajug* roofs supported by central structural columns (*soko guru*), reflecting pre-Islamic architectural traditions and local construction techniques (Budi, 2006; Kusno, 2003; Fakriah, 2022). Over time, modernisation, colonial influences, and technological developments introduced new construction materials and architectural forms, including reinforced concrete structures and dome-based mosque designs (Herwindo et al., 2025; Wiryomartono, 2020; Fakriah, 2022). Despite these physical transformations, many contemporary mosques continued to preserve the hierarchical roof composition and spatial organisation derived from traditional Javanese architecture.

The reviewed studies also reveal continuity in spatial organisation throughout the evolution of Javanese Islamic architecture. Traditional mosque layouts typically consist of hierarchical spatial arrangements progressing from public and semi-public areas toward a central sacred prayer space (Yaman et al., 2023; Setiadi, 2015). Although contemporary mosque designs have introduced larger capacities and additional facilities, the fundamental principles of spatial hierarchy and sacred progression have largely been maintained.

Similarly, symbolic meanings embedded within Javanese Islamic architecture have demonstrated remarkable continuity despite physical transformations. Several studies identify the multi-tiered roof as a symbolic representation of spiritual ascent, cosmological order, and the relationship between humanity and the divine (Lee-Niinioja, 2022; Nazaruddin et al., 2025). The central prayer hall symbolises communal unity and collective worship, while orientation toward the qibla reinforces the connection between local religious practice and the wider Islamic world (Yaman et al., 2023).

Furthermore, symbolic continuity extends beyond architectural forms to include cultural identity and social values. Research by Lee-Niinioja (2022) and Nazaruddin et al. (2025) demonstrates that many symbolic elements originating from pre-Islamic Javanese cosmology were reinterpreted within an Islamic framework rather than abandoned. This process enabled Javanese Islamic architecture to preserve cultural memory while simultaneously expressing Islamic beliefs. Consequently, the evolution of Javanese Islamic architecture can be understood as a process of adaptive continuity, whereby architectural forms, materials, and technologies evolved while core symbolic meanings associated with spirituality, cultural identity, and social hierarchy remained largely intact.

Overall, the reviewed nine studies above indicated that the evolution of Javanese Islamic architecture reflects a dynamic balance between innovation and tradition. Architectural transformation occurred primarily in response to technological, environmental, and socio-cultural changes, whereas fundamental symbolic and spatial principles continued to shape mosque architecture across different historical periods.

Elements of Javanese Islamic Architecture Influencing Mosque Architecture in Southeast Asia

The examination of the selected studies (n = 15) demonstrates that some essential architectural characteristics originating from Javanese Islamic architecture have profoundly influenced the evolution of mosque architecture throughout Southeast Asia. These effects are notably visible in Indonesia, Malaysia, Brunei, Singapore, and areas of Southern Thailand, where local mosque designs

display varied degrees of adaptation of Javanese architectural principles (Aljunied, 2018; Bruce, 1996; Yaman et al., 2023).

The most generally recognised influence is the multi-tiered *tajug* roof. Numerous studies identify this roof typology as one of the defining characteristics of Javanese mosque design and a fundamental distinguishing element from Middle Eastern dome-based mosque forms (Budi, 2006; Kusno, 2003). Traditional mosques in Malaysia, notably those in Malacca such as Tengkeri Mosque, continue to feature tiered roof structures that represent historical links with Javanese architectural traditions (Yaman et al., 2023). The widespread use of this roof style illustrates its appropriateness for tropical climatic conditions while simultaneously keeping symbolic and cultural connotations.

A second crucial feature is the hierarchical spatial structure of mosque layouts. Studies repeatedly find that Javanese mosques adopt a development from public places into progressively hallowed interior zones, sustaining religious experiences and societal order (Setiadi, 2015; Yaman et al., 2023). Similar spatial arrangements may be observed in traditional mosques across Southeast Asia, demonstrating that Javanese spatial principles have contributed to the regional evolution of mosque planning and sacred space organisation (see Figure 3 and Figure 4).

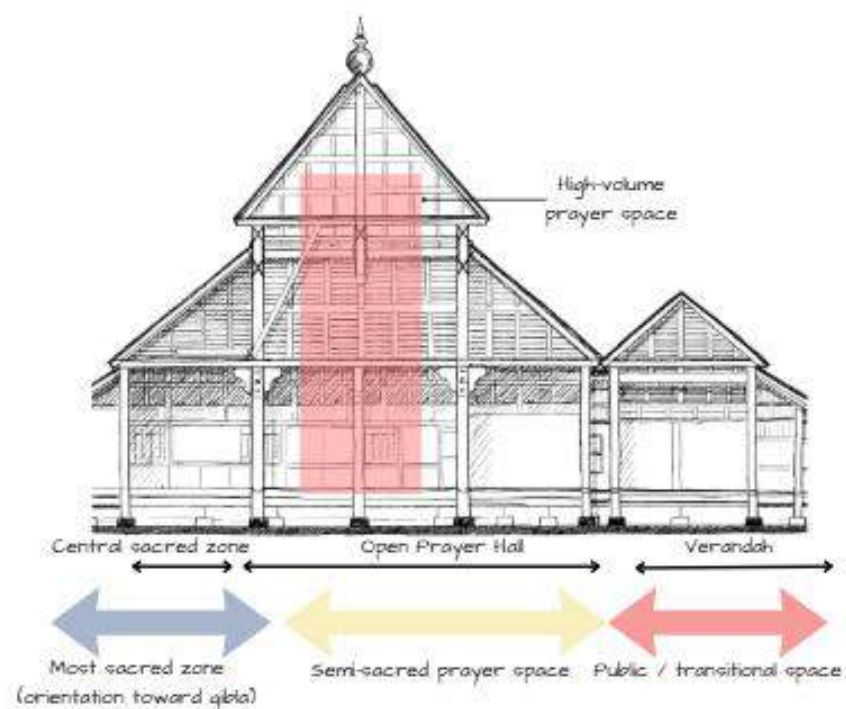


Figure 3: Spatial hierarchy and sacred progression in Javanese Islamic Architecture.
Source: Author's drawing, adapted from Yaman et al. (2023) and Safitri et al. (2025)

Environmental responsiveness offers another key contribution of Javanese Islamic architecture to Southeast Asian mosque design. Traditional Javanese mosques employ open prayer halls, high roof structures, natural ventilation systems, and locally available materials to respond successfully to tropical climatic conditions (Kusno, 2003; Safitri et al., 2025). These climate-responsive design principles have been widely implemented throughout Southeast Asia and continue to impact contemporary sustainable mosque building.

In addition to physical forms, symbolic principles have also been conveyed across the region. Several studies indicate that principles such as roof hierarchy, sacred orientation, public gathering

areas, and architectural manifestations of spirituality have affected mosque architecture beyond Java (Mohd Taib, 2016; Aljunied, 2018; Lee-Niinioja, 2022). These symbolic aspects contribute to the establishment of culturally significant religious spaces while maintaining collective identity and social cohesion among Muslim communities.

The findings further show that Javanese Islamic architecture serves as a transferable architectural language rather than a spatially confined architectural style. Through historical trade networks, migration, religious propagation, and cultural interchange, essential architectural concepts were altered to fit different local circumstances while keeping their underlying functional and symbolic value (Bruce, 1996; Domenig, 2014; Aljunied, 2018). As a result, mosque architecture in Southeast Asia demonstrates both regional variety and similar architectural elements found in Javanese Islamic traditions.

Overall, the reviewed studies identify four major elements that have contributed to the regional influence of Javanese Islamic architecture: (1) multi-tiered roof typology (*tajug*), (2) hierarchical spatial organisation, (3) climate-responsive vernacular design strategies, and (4) symbolic expressions of spirituality and cultural identity. Together, these characteristics have played a key role in shaping the architectural identity of mosques across Southeast Asia.

Discussions

The findings of this systematic review of 15 selected peer-reviewed texts published between 1996 and 2026 in the English language on Javanese Islamic architecture demonstrate that the development of Javanese Islamic architecture can be understood as a process of adaptive evolution characterised by the continuous interaction among Islamic religious principles, vernacular architectural traditions, and changing socio-cultural contexts. Rather than representing a direct adoption of Middle Eastern architectural forms, the reviewed studies consistently indicate that mosque architecture in Java evolved through the integration of Islamic values with pre-existing Javanese, Hindu-Buddhist, and indigenous architectural traditions (Budi, 2006; Idham, 2021). This process resulted in a particular architectural identity that reflects both religious continuity and local cultural adaptability. This provides support for arguments in the literature that define Islamic architecture in Southeast Asia as an adaptive response to the local environment and that emphasise the way in which local context influences architectural expression, without compromising the ability of buildings to fulfil religious functions (Setiadi, 2015).

The findings imply that architectural revolution in Javanese Islamic architecture occurred mostly through variations in construction materials, building methods, and stylistic manifestations, while essential architectural principles remained substantially constant. Traditional elements such as the multi-tiered *tajug* roof, *soko guru* structural columns, hierarchical spatial organisation, and climate-responsive design strategies continued to influence mosque design despite the introduction of modern materials and construction techniques (Herwindo et al., 2025; Wiryomartono, 2020). This pattern supports the concept that architectural development does not necessarily imply the abandoning of classic forms. Instead, Javanese Islamic architecture demonstrates how vernacular architectural knowledge may be judiciously altered to fit new functional requirements while conserving cultural identity.

A similar pattern of continuity can be noticed in the symbolic dimensions of Javanese Islamic architecture. The analysed research demonstrates that whereas physical architectural forms altered over time, many symbolic connotations incorporated within mosque design remained remarkably stable (Lee-Niinioja, 2022; Nazaruddin et al., 2025). The *tajug* roof, for example, continues to signify spiritual hierarchy, transcendence, and the link between the terrestrial and supernatural realms.

Likewise, hierarchical spatial layouts enhance perceptions of holy progression, communal order, and religious experience through the passage from public spaces into the centre prayer area (Yaman et al., 2023). These findings imply that symbolic continuity is not based solely on the preservation of physical forms but rather on the conservation of underlying cultural and religious values. Similarly, Nazaruddin et al. (2025) emphasised that Islamic architecture should be understood through the interconnected dimensions of mentifact (beliefs and values), sociofact (social systems), and artefact (physical forms), suggesting that symbolic continuity is maintained through the relationship between culture and architecture rather than through physical forms alone.

The maintenance of symbolic connotations also shows the vital function of architecture in shaping cultural identity and social cohesion. By incorporating local cultural traditions into Islamic architectural forms, Javanese mosque architecture helps communities to maintain connections with their historical and cultural heritage while simultaneously expressing Islamic principles (Domenig, 2014). This dual role helps to establish a specific regional Islamic identity that differentiates from other Islamic architectural traditions while staying firmly based in Islamic principles. Previous scholars have claimed that mosques in the Malay World function not just as places of worship but also as centres of education, social interaction, and cultural exchange (Aljunied, 2018). The findings of the present review corroborate this claim by demonstrating that Javanese mosque architecture features spatial arrangements that promote communal activities while reinforcing shared religious and cultural values. This conclusion is further corroborated by Setiadi (2015), who recognised mosques as essential indicators of urban identity in Javanese cities. Consequently, the symbolic and spatial aspects of Javanese Islamic architecture assist not just in religious expression but also in the building of collective identity and social cohesion among Muslim communities.

Beyond its local significance, the findings demonstrate that Javanese Islamic architecture has exerted a substantial effect on the evolution of mosque building throughout Southeast Asia. The examined literature reveals that essential architectural components originating from Java have been diffused through historical processes of trade, migration, religious propagation, and cultural interchange (Bruce, 1996; Aljunied, 2018). As a result, architectural features such as multi-tiered roof structures, hierarchical spatial organisation, open prayer halls, and climate-responsive design methods may be observed in traditional mosques across Malaysia and other areas of the Malay World (Yaman et al., 2023); see Figure 4. This discovery complements historical studies demonstrating that the spread of Islam throughout Southeast Asia was accompanied by the transfer of architectural expertise, construction methods, and cultural values (Ahmad et al., 2013). For example, traditional mosques in Malaysia, particularly in Malacca, continue to exhibit architectural traits closely related to Javanese traditions, including tiered roof forms, open prayer halls, and hierarchical space layouts (Ahmad et al., 2013). Similarly, Mohd Taib et al. (2016) discovered that early Malaysian mosque architecture evolved through interactions between local vernacular traditions and external Islamic influences, resulting in architectural forms that closely resemble typical Javanese mosque typologies. These connections show that Javanese Islamic architecture has contributed considerably to the establishment of a broader Southeast Asian Islamic architectural culture.

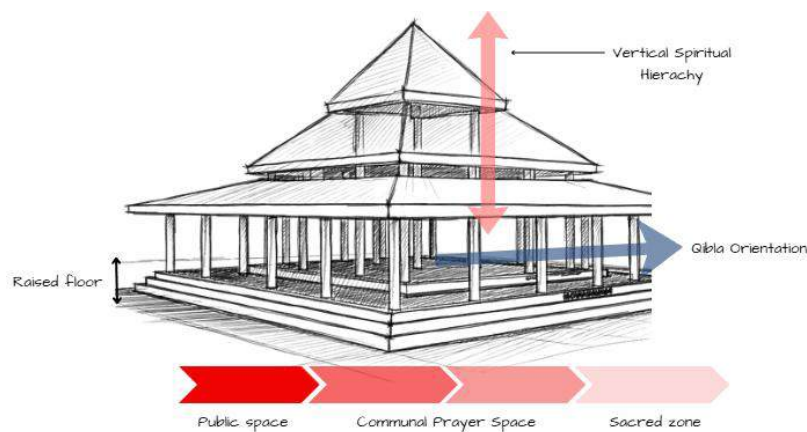


Figure 4: Integrated symbolic relationships of roof hierarchy, spatial sacredness, and orientation in Javanese Islamic architecture. Source: Author's drawing, adapted from Yaman et al. (2023) and Nazaruddin et al. (2025)

However, the regional influence of Javanese Islamic architecture should not be regarded as a trend of architectural uniformity. Instead, the analysed studies reveal that local populations selectively adapted Javanese architectural concepts according to their own cultural values, environmental conditions, and construction technology. Consequently, mosque architecture in Southeast Asia demonstrates both shared traits and regional variety. This conclusion accords with broader theories of architectural regionalism, which hold that architectural concepts are rarely transmitted unchanged but are regularly updated to suit local circumstances (Ahmad et al., 2013; Mohd Taib, 2016). The adaptability of Javanese architectural concepts, therefore, explains their widespread dissemination throughout Southeast Asia. Rather than producing similar mosque forms, the transfer of architectural knowledge resulted in different regional interpretations that kept fundamental underlying principles while responding to local requirements and identities. Such versatility has ensured its sustained relevance across multiple geographical, cultural, and historical contexts.

Overall, the data support the idea that the ongoing value of Javanese Islamic architecture lies not just in its physical forms but in its capacity to balance continuity and change. Through adaptive evolution, symbolic continuity, the influence of important aspects, and geographical diffusion, Javanese Islamic architecture has preserved its cultural relevance while contributing to the development of mosque architecture throughout Southeast Asia. This review extends prior research by incorporating concerns of architectural form, symbolism, cultural identity, and regional influence under a unified analytical framework. In doing so, it indicates that Javanese Islamic architecture should be seen as a dynamic, changing legacy that continues to affect current understandings of Islamic architecture, national cultural identity, and social cohesiveness across Southeast Asia.

Theoretical, Practical, and Future Research Implications

The findings of this review contribute intellectually to the knowledge of Islamic architecture by presenting the concept of adaptive continuity. This notion explains how architectural forms can vary in response to changing socio-cultural and technological situations while keeping their essential symbolic meanings and cultural functions (Yaman et al., 2023; Nazaruddin et al., 2025). The findings, therefore, enhance existing discourse on Islamic architectural regionalism by highlighting the interwoven relationship between architectural form, symbolism, cultural identity, and social cohesion.

From a practical perspective, the findings give useful insight for contemporary mosque design and heritage protection. Architects and designers may draw upon traditional Javanese ideas, such as tiered roof structures, architectural hierarchy, natural ventilation systems, and symbolic spatial

organisation, to construct culturally responsive and environmentally friendly mosque designs. These concepts indicate that contemporary mosque building can simultaneously satisfy modern practical requirements while conserving regional identity and cultural legacy.

Despite these advances, some shortcomings were discovered within the available research. Most research employed qualitative and historical approaches, with very limited use of quantitative or mixed-method methodology. Furthermore, much research focused on particular case studies inside Indonesia, while comparably fewer enquiries addressed cross-national architectural impacts throughout Southeast Asia. Future research should thus combine comparative regional studies, user perception analyses, and quantitative assessments of environmental and social performance to build a more thorough knowledge of Javanese Islamic architectural influence in current situations.

Conclusion

This systematic review and content analysis examined the evolution of Javanese Islamic architectural forms and symbolism, and their influence on mosque architecture in Southeast Asia. Javanese Islamic architecture is a unique example of how Islamic architectural traditions can grow while keeping cultural continuity and symbolic value (Setiadi, 2015; Aljunied, 2018; Idham, 2021). The findings reveal that Javanese Islamic architecture has evolved through a process of adaptive continuity, whereby architectural forms have been modified in response to cultural, technological, and environmental changes while keeping their underlying symbolic connotations (Kusno, 2003; Setiadi, 2015). Key architectural transformations were observed in roof typology, construction materials, and building technologies; however, fundamental elements such as the *tajug* roof, hierarchical spatial organisation, *soko guru* structural system, and climate-responsive design strategies have remained central to the architectural tradition. Similarly, symbolic values connected with spirituality, holy hierarchy, social solidarity, and cultural identity have been constantly maintained despite physical changes in architectural form messages (Lee-Niinioja, 2022; Yaman et al., 2023).

The review further revealed that these architectural and symbolic elements have significantly influenced the development of mosque architecture throughout Southeast Asia, particularly through the adoption of tiered roof structures, spatial hierarchy, vernacular environmental design strategies, and culturally embedded symbolic principles. As a result, Javanese Islamic architecture has contributed to the establishment of a shared yet distinct regional Islamic architectural identity across the Malay World and Southeast Asia (Setiadi, 2015; Nazaruddin et al., 2025). By merging themes of architectural form, symbolism, cultural identity, and regional influence, this study contributes to a more thorough understanding of Javanese Islamic architecture as a dynamic and changing architectural tradition. The findings demonstrate the continuing importance of vernacular architectural knowledge in contemporary mosque design and underline the significance of architecture in building cultural identity, social cohesion, and sustainable architectural growth within various Southeast Asian communities.

Declaration of AI Usage

The use of AI-assisted tools in this manuscript was limited to editorial assistance and conducted under full human oversight. The authors are solely responsible for the accuracy, integrity, and originality of the work.

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AI Tools - Complementary or Replacement for Human Raters? A Comparison of ChatGPT, Google Gemini, and Claude in Essay Writing Evaluation

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Abstract

The increasing integration of artificial intelligence (AI) in education has raised important questions about its role in assessments and evaluations. This study investigates whether AI can be a complementary or a replacement for human raters in evaluating essay-writing skills by examining the consistency and reliability of AI-based scoring compared with human evaluation. 90 essays written by university students at a Lower B1 CEFR level were selected from 325 scripts using a stratified random sampling technique. Samples were assessed by experienced human raters using a standardised rubric. The essays were then evaluated by AI tools (ChatGPT, Google Gemini, and Claude) under controlled conditions using equivalent assessment criteria. A comparative research design was employed to analyse the degree of agreement between human and AI-generated scores and to determine alignment across the different evaluations. The findings revealed ChatGPT differed significantly from human raters in total scores ($t = -4.874$, $p = 0.000005$), whereas Gemini ($p = 0.831$) and Claude ($p = 0.059$) showed no significant differences. At the criterion level, ChatGPT aligned most closely in Language ($p = 0.31$), Gemini in Content ($p = 0.525$), and Claude in Organisation ($p = 0.249$) compared to humans. This suggests that high correlation alone does not necessarily indicate identical scoring behaviour, as AI tools may still demonstrate scoring bias or leniency; human judgment and oversight still remain essential.

Keywords: Artificial Intelligence (AI); Automated Essay Scoring; CEFR; Large Language Models; Inter-Rater Reliability.

Introduction

The swift advancement of large language models (LLMs) has greatly heightened interest in using artificial intelligence (AI) to evaluate students' writing. Traditionally, essay assessment in educational

settings has relied on human raters, valued for their nuanced judgement of content, coherence, argument quality, and contextual appropriateness. However, manual essay evaluation is time-consuming, prone to inconsistencies, and challenging to scale—especially in large classroom contexts (Garcia-Varela et al., 2025; Ramesh et al., 2021).

In response to these challenges, AI-powered writing evaluation tools such as ChatGPT, Gemini, and Claude have appeared as valuable alternatives or complementary assessment tools. These systems can process large volumes of student writing quickly and generate immediate scores with detailed feedback on grammar, organisation, language use, and, increasingly, argumentative quality (Almegren et al., 2024; Hicke et al., 2023; Wang et al., 2024). Their efficiency and scalability make them attractive for educational applications, especially where giving timely formative feedback is challenging.

Despite these advantages, important questions remain about the reliability, consistency, and pedagogical value of AI-generated assessments. Human raters bring interpretive depth and contextual sensitivity, but their judgments may fluctuate due to fatigue, subjectivity, or varying expertise. Conversely, AI systems can provide greater consistency and rubric-based evaluation, though their capacity to accurately assess higher-order writing skills—such as argument development, reasoning quality, and reader awareness—is still being examined (Yamashita, 2024).

Studies comparing human and AI evaluators have produced mixed results. Research suggests well-trained human raters often provide more accurate, targeted, and pedagogically meaningful feedback on higher-order writing features, whereas AI systems tend to offer more explicit, criteria-based, and in-depth responses (Almegren et al., 2024; Steiss et al., 2024). Some studies also indicate that AI-generated feedback and automated argument-focused evaluation can support student revision and writing improvement, especially when used alongside teacher or peer feedback. Recent EFL studies show students successfully integrating ChatGPT-generated organisational feedback while relying on teachers for nuanced language and content revisions (Zou et al., 2025).

Assessing argumentative writing is especially difficult as it demands consideration of multiple complex dimensions: clarity of claims, relevance and sufficiency of evidence, logical reasoning, coherence, and persuasive effectiveness. Although recent advances in AI have improved the automated evaluation of argumentative writing, evidence remains limited on how closely AI assessments align with human assessment—particularly when comparing multiple large language models in the same study (Favero et al., 2026; Wang et al., 2024).

While the existing literature highlights the promise of AI-powered essay evaluation, important gaps remain regarding score agreement, reliability, and the quality of written feedback compared with human raters. Additionally, the comparative performance of widely used AI tools, such as ChatGPT, Gemini, and Claude, in evaluating argumentative essays remains underexplored.

This study, therefore, aims to compare AI-powered essay evaluation tools and human raters in grading students' argumentative essays, focusing on score agreement, numerical scoring patterns, and the quality and characteristics of written feedback. The findings are expected to inform ongoing discussions about the role of AI in writing assessment and its integration into English language teaching and learning.

Objectives

1. To investigate the comparability between human raters and generative AI tools in assessing ESL/EFL writing performance.
2. To identify the suitability of generative AI tools for ESL/EFL writing assessment evaluation.

Significance of the Study

This study is important for several stakeholders in English language education, writing assessment, and educational technology.

First, the study addresses the growing workload challenges faced by English language instructors, notably in contexts with large class sizes and extensive writing assessment demands. If AI-powered essay evaluation tools demonstrate acceptable levels of agreement with human raters, they may serve as valuable support tools to reduce grading time while continuing reasonable assessment quality. This might help educators allocate more time to instructional planning, individualised support, and other pedagogical responsibilities.

Second, the study helps improve students' access to timely, formative feedback. Effective writing development depends greatly on prompt and meaningful feedback; however, providing individualised feedback can be difficult in many instructional environments due to time and resource restrictions. AI-powered tools have the potential to generate immediate, rubric-aligned feedback on important writing dimensions such as argument development, organisation, cohesion, and language use. Evaluating the quality and characteristics of such feedback may provide insight into its usefulness as a supplementary learning tool for students.

Third, this study adds to the ongoing discussion on fairness, reliability, and transparency in AI-assisted assessment. As AI becomes increasingly integrated into educational practices, it is essential to understand whether these systems evaluate student writing consistently and whether their scoring corresponds with established human judgement. Examining the agreement between AI tools and human raters, as well as the nature of AI-generated explanations and feedback, may support the advancement of more accountable and trustworthy assessment practices.

Finally, the findings of this study may inform the pedagogical integration of AI in English writing instruction. Rather than viewing AI as an alternative to human evaluators, the study considers its potential role as a complementary assessment tool. Insights from comparing AI systems with human raters may help educators, researchers, and institutions make informed decisions about integrating AI into writing assessment and feedback practices.

Overall, this study adds to the expanding body of research on AI-assisted writing evaluation by providing empirical evidence on the comparative performance of ChatGPT, Gemini, Claude, and human raters in assessing argumentative essays. The findings are expected to offer both theoretical and practical consequences for writing assessment, English language teaching, and the responsible use of artificial intelligence in education.

Literature Review

The rapid development of large language models has introduced new possibilities for automated essay evaluation, particularly through tools such as ChatGPT, Google Gemini, and Claude. Although sharing similar AI foundations, these systems often produce different scores when evaluating the same essay (Jiao et al., 2026). Variations in scoring accuracy and reliability result from differences in

model design and training data; empirical comparisons of ten models, including ChatGPT 4o, Gemini 1.5 Pro, and Claude 3.5 Sonnet, generally support their use due to high scoring accuracy and strong intra-rater consistency (Jiao et al., 2026). Earlier AI scoring systems focused on surface-level features, whereas newer LLMs can analyse deeper aspects of writing, such as coherence and organisation (Jiao et al., 2026). However, the degree of scoring consistency still varies across platforms. For instance, some models achieve strong agreement with human raters, while others display inconsistency, score compression, or systematic underestimation in higher education contexts (Liu et al., 2026). Differences may also appear in the severity or leniency of assigned scores, raising concerns about scoring stability. That's why it's vital to study how different LLMs score essays in practice. In some cases, Gemini even outperforms GPT on certain benchmarks (Mughal et al., 2026).

Psychometric alignment and inter-rater reliability are important for evaluating AI-based essay scoring. Human raters, for example, can be inconsistent—fatigue and subjectivity inevitably creep in (Mughal et al., 2026). Additionally, studies on EFL essay grading revealed that a fine-tuned ChatGPT model demonstrated high reliability, with an Intraclass Correlation score of 0.972, while Google's Bard (a predecessor to Gemini) achieved 0.919 (Yavuz et al., 2024). Strong alignment may suggest that AI tools evaluate writing comparably to humans, though AI models often exhibit "range compression" at the upper end of the scale relative to human raters (Wu et al., 2026). While some AI systems assign more consistent scores than humans, they may overlook nuanced elements in writing. That's why analysing psychometric alignment and inter-rater reliability is so important for understanding whether AI tools can serve as reliable choices or supportive tools in essay evaluation (Yavuz et al., 2024).

Assessing essays is a multi-dimensional process. Researchers are now exploring how large language models like ChatGPT, Google Gemini, and Claude respond to different scoring criteria. These tools process language in different ways. For instance, GPT-4 performs especially well on certain dimensions, such as Ideas (QWK=0.551) and Organisation (QWK=0.584), when given structured prompts (Tang et al., 2024). Some AI systems are proficient at identifying grammatical accuracy, while others focus more on lexical correctness and fluency (Liu et al., 2026). These variations highlight how sensitive different models are to specific parts of a rubric. Human raters interpret rubrics differently, too, but they tend to be better attuned to subjective aspects such as creativity, tone, and delicate word choice—areas where AI still struggles (Wu et al., 2026). Knowing these differences is key to determining whether AI can truly assess writing according to standardised rubrics (Tang et al., 2024).

Prompt engineering plays an important role in determining the quality and accuracy of AI-generated essay evaluations. Unlike traditional systems, LLMs rely heavily on user instructions; for instance, specific prompt engineering strategies led to 112% and 114% increases in scoring accuracy for GPT-4 compared with earlier models (Tang et al., 2024). Furthermore, the application of Chain-of-Thought prompting—in which models are required to reason explicitly before assigning a final score—has been shown to significantly improve scoring accuracy, particularly when paired with contextual item stems and rubrics (Lee et al., 2024).

Beyond simple accuracy, prompt refinement also ensures test-retest stability, with empirical studies reporting that properly prompted and fine-tuned LLM models can achieve Intraclass Correlation values as high as 0.972 in EFL essay grading, surpassing the conventional threshold for stable test-retest reliability (Yavuz et al., 2024). Effective prompt construction has therefore become an essential consideration to ensure that AI tools perform essay assessment tasks more consistently and with greater accuracy than traditional automated systems (Liu et al., 2026; Tang et al., 2024).

One of the major challenges in comparing AI-based essay scoring with human evaluation is the difference in how humans and AI define and interpret “good writing.” Human raters often rely on holistic intuition when assessing essays, evaluating writing based on an overall impression formed through experience, contextual understanding, and professional judgment (Kellogg & Raulerson, 2007; Wu et al., 2026). This allows them to recognise subtle elements such as creativity, tone, emotional impact, and originality, which are subjective writing features where humans still significantly outperform AI (Wu et al., 2026).

In contrast, AI systems evaluate essays through computational patterns and learned language structures, often relying on "evaluative heuristics" that may over-prioritise lexical precision and fluency over deeper argumentative depth (Liu et al., 2026). While AI tools may demonstrate reliability in applying scoring standards, they often exhibit scoring variability and ceiling effects, struggling to distinguish high-quality essays as effectively as humans (Wang et al., 2025; Wu et al., 2026). This creates definitional challenges for writing assessment, as human and AI evaluators may not always share a common understanding of what constitutes effective writing. For example, a human rater may appreciate a creative argument despite grammatical weaknesses, whereas an AI system may penalise the essay more heavily for language errors due to its focus on technical linguistic coherence (Liu et al., 2026; Wang et al., 2025). These differences demonstrate the complexity of comparing human intuition with algorithm-based evaluation and raise important questions regarding whether AI can truly replicate the depth and flexibility of human assessment in essay assessment (Wu et al., 2026).

Methodology

This study employed a quantitative comparative research design to examine the degree of agreement and consistency between human raters and three generative artificial intelligence (AI) tools in assessing ESL/EFL writing performance. The assessment rubric consisted of total marks and criterion-based scores involving Language, Content, and Organisation. The comparison is observed between four raters: (1) Human raters, (2) ChatGPT, (3) Google Gemini and (4) Claude. The free versions of ChatGPT, Google Gemini, and Claude were selected because they are among the most widely used and readily accessible generative AI platforms available to students and educators. Their inclusion enhances the practical relevance and ecological validity of the study by reflecting the AI tools that users can access without subscription costs in real educational settings. Evaluating the free versions also enables the study to examine not only scoring accuracy and agreement with human raters but also the practical feasibility of integrating accessible AI technologies into ESL/EFL writing assessment.

A disproportionate stratified random sampling technique was employed to ensure balanced representation across different score ranges. This approach ensured that low-, mid-, and high-performing students were proportionally represented in the dataset.

325 handwritten, anonymised scripts of students enrolled in the English Proficiency 3 (CEFR Lower B1 level) course were collected. The scripts were produced by the students in a controlled setting (using an assessment format): handwritten, in isolation, without reference to electronic devices or other source material, within a specified time, and with a standardised task. The assigned writing task was to write an argumentative essay on the given title, *'Mobile Applications are the Main Causes of Rising Bullying Cases'*, in at least 300 words.

The essays were marked by 3 human raters (each with more than 10 years of teaching experience) using a scoring rubric adapted from the Common European Framework of Reference for Languages: Learning, Teaching, Assessment. Companion Volume with New Descriptors (2018)

guideline. The scoring criteria were Language (6 marks), Content (6 marks), and Organisation (3 marks), for a total of 15 marks.

90 samples were then randomly selected from the 325 marked essays, with 30 scripts each, from the low (1–5), mid (6–10), and high (11–15) score ranges. Following the selection, the scores of the 90 scripts were moderated to check for discrepancies, and the moderated scores were used as the benchmark for the comparability analysis with AI-generated scores.

The samples were distributed equally according to three score bands as presented in Table 1:

Table 1: Score distribution of samples

Score Range	Number of Samples
1 – 5	30
6 – 10	30
11 – 15	30

The 90 selected samples were then converted into individual Microsoft Word documents using OCR (Optical Character Recognition) tools like Google Lens and Microsoft Lens. Some samples that could not be processed by the OCR tools were typed manually. Each script was then fed into the free version of ChatGPT (GPT-5.5), Google Gemini, and Claude (Sonnet 4.6), respectively, with the following prompt:

Using the rubric uploaded, evaluate the following essay with the CEFR Lower B1 level as a reference for university-level students. The given title instruction is as follows: Write an argumentative essay on the given title 'Mobile Applications Are the Main Causes of Rising Bullying Cases' in at least 300 words. Provide the total mark and the mark breakdown according to the evaluation criteria (Language (maximum 6 marks), Content (maximum 6 marks), and Organisation (maximum 3 marks). The essay is as follows: (insert copied essay script).

Prompt engineering plays an important role in determining the quality and accuracy of AI-generated essay evaluations. Unlike traditional AES systems, LLMs rely heavily on user instructions; for instance, specific prompt engineering strategies led to a 112% and 114% increase in scoring accuracy for GPT-4 over earlier models (Tang et al., 2024).

Recent research demonstrates that Chain-of-Thought prompting — where models are required to reason explicitly before assigning a final score — contributes significantly to scoring accuracy when paired with contextual item stems and rubrics, producing accuracy improvements of up to 13.44% in zero-shot settings and 3.7% in few-shot settings (Lee et al., 2024). These structured reasoning approaches systematically yield higher Quadratic Weighted Kappa values than holistic prompts with human raters and substantially reduce the "snap judgements" that characterise unprompted LLM evaluation (Tang et al., 2024). Lower temperature settings also produce scores more aligned with human raters, which is essential for maintaining fairness in large-scale assessment (Tang et al., 2024).

Furthermore, comparative evaluations of contemporary LLMs reveal that, when properly prompted, high-performing models exhibit fewer severe "rater effects" and display greater consistency with expert human ratings on structural criteria such as Ideas (QWK = 0.551) and Organisation (QWK = 0.584) (Liu et al., 2026; Tang et al., 2024). Effective prompt construction has therefore become an essential consideration in improving scoring reliability and ensuring that AI tools

can perform essay assessment tasks more consistently and accurately than traditional automated systems.

The scores collected were tabulated in Microsoft Excel. Inter-raters reliability test was conducted for the human raters using SPSS v.32. The data comparison between moderated human rater scores and AI-generated scores were then analysed, focusing on descriptive statistics, correlation analysis, difference analysis, inferential statistics, and graphical representations to assess the comparability of AI-generated scores with human assessments using Microsoft Excel Analysis ToolPak. Descriptive statistics were used to assess central tendency and score-distribution patterns among the raters. Correlation analysis was conducted to assess the strength of the relationships between human and AI-generated scores. Difference analysis and paired sample t-tests were used to determine whether statistically significant differences existed between human and AI scores. ANOVA was conducted to compare differences among the four raters simultaneously.

Results

Inter-rater Reliability Test for Human Raters

Since the study compares human raters with ChatGPT, Gemini, and Claude, an inter-rater reliability test was conducted between the 3 human raters to establish that the human scores used as the reference standard are themselves reliable. Inter-rater reliability among the human raters was assessed using the Intraclass Correlation Coefficient (ICC) in SPSS v.32 based on a two-way mixed-effects model with absolute agreement. The analysis indicated excellent reliability for the Total writing scores (ICC = 0.99, 95% CI [0.99, .99], $p < .001$), indicating a high level of consistency among the raters. The analysis for the Language scores (ICC = 0.91, 95% CI [0.83, 0.96], $p < .001$), Content scores (ICC = 0.97, 95% CI [0.93, 0.99], $p < .001$), and Organisation scores (ICC = 0.90, 95% CI [0.80, 0.95], $p < .001$) showed the respective ICC values of ≥ 0.90 , also suggesting excellent reliability among the raters in evaluating the scripts (Koo & Li, 2016). These findings support the use of the moderated human scores as the benchmark for comparison with the AI-generated assessments. The moderated human scores were then used as the reference standard in the subsequent analysis to assess the comparability of AI-generated scores with human raters.

Descriptive Analysis

The descriptive statistics in Table 2 revealed differences in scoring tendencies between the human raters and the AI tools.

Table 2: Mean, standard deviation, and scoring range of samples

Rater	Mean	Standard Deviation	Minimum	Maximum
Human	8.32	3.11	2	15
ChatGPT	9.38	3.19	2	15
Gemini	8.38	2.40	3	12
Claude	7.89	2.67	3	13

The findings indicate that ChatGPT produced the highest mean score ($M = 9.38$), suggesting a tendency to assign slightly more generous scores compared to human raters. Claude recorded the lowest mean score ($M = 7.89$), indicating relatively stricter scoring behaviour. Human raters demonstrated the widest score range (2–15), whereas Gemini showed a narrower range (3–12), suggesting more conservative variability in scoring. The standard deviation values further revealed that ChatGPT exhibited the greatest variability in scoring ($SD = 3.19$), whereas Gemini showed the most consistent scoring behaviour ($SD = 2.40$).

Correlation Analysis

Pearson correlation analysis was then conducted to determine the degree of relationship between human raters and the three AI systems. The correlation analysis for total scores is shown in Table 3.

Table 3: Correlation analysis - Total Scores, Language, Content, and Organisation scores

Comparison	Total Score Correlation (r)	Language Score Correlation (r)	Content Score Correlation (r)	Organization Score Correlation (r)
Human vs ChatGPT	0.792	0.711	0.773	0.650
Human vs Gemini	0.706	0.628	0.665	0.389
Human vs Claude	0.717	0.640	0.675	0.622

The findings demonstrate strong positive correlations between human raters and all three AI systems for total scores. ChatGPT showed the strongest correlation with human raters ($r = 0.792$), indicating the highest level of alignment in overall scoring patterns. This is followed by Claude ($r = 0.717$) and Gemini ($r = 0.706$). According to Zhang & Pu (2025), Claude 3.5 Sonnet demonstrated strong alignment with human raters in evaluating EFL argumentative essays, achieving an overall precision of 94%, recall of 89%, and accuracy of 95% in error identification. Furthermore, broader psychometric research confirms that Claude models consistently exhibit superior scoring stability compared to GPT models, approaching perfect reliability in key-point scoring across multiple genres (Wang et al., 2025). These external findings align with the current study's observation that Claude achieved the second-highest correlation with human raters ($r = 0.717$), particularly in Organisation scoring, where it demonstrated the closest agreement.

The same analysis was then repeated for the Language, Content, and Organisation scores, respectively. The Language criterion showed that all three correlations are moderate to strong, with ChatGPT again highest at $r = 0.71$, followed by Claude ($r = 0.64$) and Gemini ($r = 0.628$). This suggests the AI raters are reasonably consistent with the human rater in evaluating language-related features, but not perfectly aligned. Content scores produced relatively strong agreement between human raters and the AI tools. ChatGPT achieved the strongest correlation ($r = 0.773$) for this criterion, followed by Claude ($r = 0.675$) and Gemini ($r = 0.665$). This implies content scoring is one of the stronger areas of agreement, especially for ChatGPT, though human and AI judgments are still not identical. The Organisation criterion recorded the weakest agreement overall. Gemini demonstrated a weak-to-moderate relationship with human raters ($r = 0.389$), indicating greater inconsistency in evaluating organisational aspects of writing compared to ChatGPT ($r = 0.65$) and Claude ($r = 0.622$).

In general, the correlation analyses suggest that ChatGPT consistently produced the strongest alignment with human scoring patterns across all criteria. but differences remain in the finer aspects of writing.

Difference Analysis

Difference analysis was conducted to examine the scoring gaps between human raters and AI tools. Table 4 presents the difference analysis between the human raters and the three generative AI tools across four assessment components: Total Score, Language Score, Content Score, and Organisation Score. The analysis examined mean differences and standard deviations to identify scoring tendencies, consistency, and levels of agreement with human raters.

Table 4: Difference analysis - Total, Language, Content, and Organisation scores

Rater	Total Score		Language Score		Content Score		Organization Score	
	Mean diff.	SD	Mean diff.	SD	Mean diff.	SD	Mean diff.	SD
ChatGPT	1.06	2.03	0.11	0.95	0.63	0.89	0.38	0.62
Gemini	0.06	2.21	-0.35	0.94	0.07	1.03	0.33	0.80
Claude	-0.43	2.21	-0.22	0.97	-0.30	1.01	0.08	0.64

The findings indicate that ChatGPT showed the largest positive mean difference for the Total Score ($M = 1.06$, $SD = 2.03$), suggesting it tended to assign scores slightly higher than the human raters overall. Similarly, positive mean differences were observed for Content ($M = 0.63$, $SD = 0.89$) and Organisation ($M = 0.38$, $SD = 0.62$), indicating a relatively lenient scoring tendency in these components. However, the mean difference for Language was comparatively minimal ($M = 0.11$, $SD = 0.95$), suggesting closer alignment with human raters in evaluating language-related aspects of writing. The relatively lower standard deviation values across the criteria indicate moderate consistency in ChatGPT's scoring behaviour.

In contrast, Gemini demonstrated the smallest overall mean difference for the Total Score ($M = 0.06$, $SD = 2.21$), suggesting that its scoring was highly comparable to that of human raters. Nevertheless, variation was observed across specific criteria. Gemini produced a negative mean difference for Language ($M = -0.35$, $SD = 0.94$), indicating a tendency to assign slightly lower language scores than human raters. Meanwhile, slight positive differences were observed for Content ($M = 0.07$, $SD = 1.03$) and Organisation ($M = 0.33$, $SD = 0.80$), indicating relatively close agreement with human ratings for these components. Despite its overall similarity to human scoring, the higher standard deviations suggest greater variability in Gemini's scoring patterns than in ChatGPT's.

Claude demonstrated a negative mean difference for the Total Score ($M = -0.43$, $SD = 2.21$), indicating that it generally assigned lower scores than the human raters. Similar negative mean differences were observed for Language ($M = -0.22$, $SD = 0.97$) and Content ($M = -0.30$, $SD = 1.01$), reflecting a comparatively stricter scoring tendency. However, Claude recorded a small positive mean difference for Organisation ($M = 0.08$, $SD = 0.64$), suggesting relatively close alignment with human raters in evaluating organisational aspects of writing. The standard deviation values indicate moderate variability in scoring, particularly for Total and Content scores.

The comparisons in Table 4 revealed that ChatGPT generally assigned higher scores than human raters, while Gemini produced scores that were relatively close to human ratings, and Claude tended to assign slightly lower scores than human raters. These findings suggest that each AI system exhibited different scoring tendencies and levels of severity. ChatGPT demonstrated comparatively lenient scoring behaviour, whereas Claude appeared more conservative. Gemini showed the closest overall mean similarity to human raters, despite lower correlations on certain criteria.

Researchers indicated that ChatGPT-4o, Gemini 1.5 Pro, and Claude 3.5 Sonnet exhibit the best intra-rater consistency and the fewest "rater effects" compared to earlier versions (Jiao et al., 2026).

Inferential Analysis

Paired sample t-tests were conducted on the means of the total scores to determine whether significant differences existed between human and AI-generated scores.

Table 5: Paired sample t-Test of the total score means between Human Rater and AI Tools

Comparison	t-value	p-value (two-tailed)	Interpretation
Human vs ChatGPT	-4.874	0.000005	Statistically significant difference
Human vs Gemini	-0.215	0.830528	No statistically significant difference
Human vs Claude	1.910	0.059352	No statistically significant difference

The findings indicate that ChatGPT scores differed significantly from human ratings ($p < .05$), suggesting that although ChatGPT demonstrated a strong correlation with human raters, it systematically assigned higher scores (indicated by the negative t-values). Gemini showed no statistically significant difference from human raters, indicating relatively similar overall scoring outcomes. Likewise, Claude did not demonstrate a statistically significant difference at the .05 significance level, although its p-value approached significance.

These findings suggest that high correlation alone does not necessarily indicate identical scoring behaviour, as AI tools may still demonstrate scoring bias or leniency.

The analysis is then repeated for the Language, Content, and Organisation scores as presented in Tables 6, 7, and 8:

Table 6: Paired sample t-Test of Language Score means between Human Rater and AI Tools

Comparison	t-value	p-value (two-tailed)	Interpretation
Human vs ChatGPT	-1.03	0.31	No statistically significant difference
Human vs Gemini	3.56	0.00059	Statistically significant difference
Human vs Claude	2.19	0.03060	Statistically significant difference

Table 7: Paired sample t-Test of Content Score means between Human Rater and AI Tools

Comparison	t-value	p-value (two-tailed)	Interpretation
Human vs ChatGPT	-6.703	0.000000001876	Statistically significant difference
Human vs Gemini	-0.6380	0.5251	No statistically significant difference
Human vs Claude	2.8527	0.005402	Statistically significant difference

Table 8: Paired sample t-Test of Organisation Score means between Human Rater and AI Tools

Comparison	t-value	p-value (two-tailed)	Interpretation
Human vs ChatGPT	-5.7010	0.000000156	Statistically significant difference
Human vs Gemini	-3.8012	0.000264884	Statistically significant difference
Human vs Claude	-1.1609	0.248818265	No statistically significant difference

Tables 6, 7, and 8 present the paired-samples t-test analyses conducted to determine whether statistically significant differences existed between the scores assigned by human raters and those assigned by the three generative AI tools across the Language, Content, and Organisation assessment criteria. The analyses compared paired scores within the same group of students and examined significance at the .05 level.

The analysis for Language scores revealed varying levels of agreement between the human raters and the AI tools. No significant difference was found between Human and ChatGPT scores, indicating that ChatGPT evaluated language-related aspects of writing similarly to the human raters. This aligns with recent findings that fine-tuned GPT models can achieve exceptionally high reliability ($ICC > 0.94$) in language-centric domains like grammar and mechanics (Yavuz et al., 2024). However, significant differences were observed for both Gemini and Claude, suggesting that these AI tools generally assigned slightly lower Language scores than the human raters. This pattern of systematic underestimation, or ‘stringency’, has been documented in recent comparative frameworks, in which

certain models exhibit different rater severity levels than humans (Liu et al., 2026; Wang et al., 2025). Overall, ChatGPT demonstrated the closest agreement with human raters for the Language criterion.

For Content scores, the findings showed substantial differences between the human raters and certain AI tools. A highly significant difference was observed between Human and ChatGPT scores, indicating that ChatGPT generally assigned higher Content scores and exhibited a comparatively lenient scoring bias. While some studies suggest that GPT models can be stringent, others highlight a "halo effect" in which overall scores are heavily influenced by dominant dimensions, potentially leading to the leniency observed here (Wang et al., 2025). In contrast, no significant difference was found between Human and Gemini scores, suggesting that Gemini evaluated content-related aspects similarly to the human raters. Recent evidence supports Gemini's precision in content-heavy tasks, showing it can surpass traditional automated systems in classification and correlation with human-rated gold standards (Grandini & Bagli, 2025). Claude, however, differed significantly from the human raters and tended to assign slightly lower Content scores. Overall, Gemini demonstrated the closest agreement with human raters for the Content criterion.

The analysis for Organisation scores also revealed differing levels of agreement between the human raters and the AI tools. Significant differences were identified for both ChatGPT and Gemini, indicating that these AI tools generally assigned higher Organisation scores than the human raters. This reflects a known tendency for some LLMs to prioritise "surface similarities" and structural templates over deep semantic understanding (Wang et al., 2025). In contrast, no significant difference was found between Human and Claude scores, suggesting relatively similar scoring behaviour in evaluating organisational aspects of writing. This is supported by research indicating that Claude models often exhibit superior scoring stability and alignment with expert ratings in structured assessments (Jiao et al., 2026; Wang et al., 2025). Overall, Claude demonstrated the closest agreement with human raters for the Organisation criterion.

Overall, the paired sample t-test analyses revealed that the three AI systems demonstrated varying levels of agreement with the human raters across the different writing criteria. This variation is consistent with the idea that different LLMs utilise distinct "evaluative heuristics"—with some prioritising lexical precision and others emphasising cross-domain integration or structural consistency (Liu et al., 2026). ChatGPT demonstrated the closest agreement with human raters for Language scores but showed significant differences in Content and Organisation, generally assigning higher scores. Gemini demonstrated the closest alignment with human raters for Content scores, but differed significantly in Language and Organisation. Claude demonstrated the closest agreement with human raters for Organisation scores while showing significant differences in Language and Content. These results emphasise that while LLMs show promise, their specific "rater effects" and biases must be carefully accounted for in high-stakes EFL assessments (Jiao et al., 2026; Wu et al., 2026).

A one-way ANOVA was then conducted to compare scores across all four raters for Total Score, Language, Content, and Organisation.

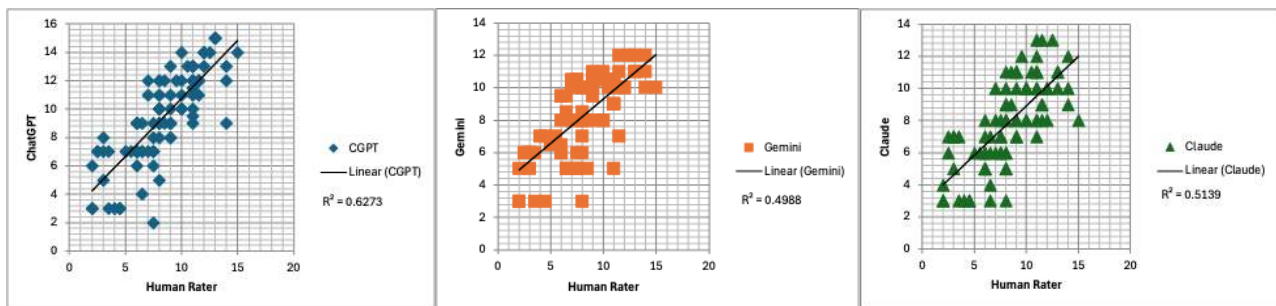
Table 9: ANOVA results comparing human and AI-generated writing scores

Source	F-value	p-value
Total Score Between Groups	4.359	0.004949
Language Score Between Groups	3.111	0.026442
Content Score Between Groups	9.171	0.00000735
Organisation Score Between Groups	5.772	0.00073027

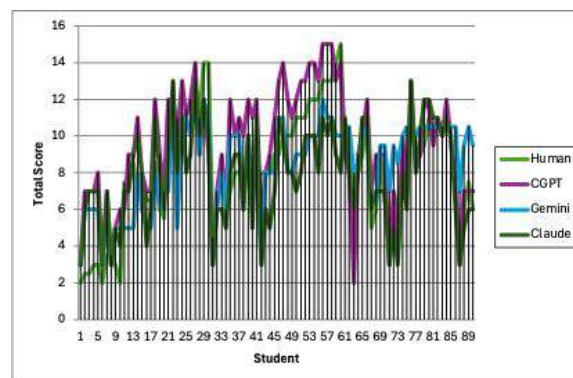
The ANOVA results revealed a statistically significant difference among the four raters ($p < .05$). This finding indicates that at least one rater differed significantly from the others in terms of

scoring behaviour. The significant ANOVA result further supports the findings from the paired sample t-tests, particularly regarding the scoring tendency demonstrated by ChatGPT.

Graphical Representation



Graph 1: Scatterplot comparison for Total Score distribution for ChatGPT, Gemini, and Claude against human raters.



Graph 2: Line graph comparing the Total Score trend between human rater, ChatGPT, Gemini, and Claude

The scatter plot analysis in Graph 1 revealed a positive linear relationship between human ratings and the Total Score scores generated by all three AI systems. Among the models evaluated, ChatGPT demonstrated the strongest alignment with human raters, recording an R^2 value of 0.6273, indicating that 62.73% of the variance in ChatGPT's scores could be explained by human ratings. Claude achieved an R^2 value of 0.5139, suggesting that 51.39% of its score variation was accounted for by human assessments, while Gemini recorded the lowest R^2 value of 0.4988, indicating that 49.88% of its score variation was explained by human ratings. These findings suggest that ChatGPT most closely replicated human scoring patterns, followed by Claude and Gemini. Nevertheless, the R^2 values also indicate that a considerable proportion of score variation remained unexplained across all three AI systems, highlighting that although the AI models demonstrated moderate to strong agreement with human raters, they were not able to fully reproduce human judgement in writing assessment. The trend is also reflected in Graph 2, which depicts the total score pattern across the 4 raters.

Discussion

To investigate the comparability between human raters and generative AI tools in assessing ESL/EFL writing performance.

The results show that the generative AI tools demonstrated moderate-to-strong comparability with the human raters in assessing ESL/EFL writing performance. Correlation analyses revealed strong

positive relationships between the human raters and all three AI tools across the Total, Language, Content, and Organisation scores. As Wu et al. (2026) stated, in university-level L2 writing assessments, GPT-based systems have shown high internal consistency across criteria such as Content, Organisation, Grammar, and Vocabulary. For instance, comparative studies have shown that high-performing models such as ChatGPT-4o and Claude 3.5 Sonnet exhibit the fewest serious rater effects and the strongest scoring stability when properly prompted with detailed rubric definitions across the Content and Organisation subscales (Jiao et al., 2026). This consistency supports the observed convergence between AI and human ratings in the present study.

Among the AI systems, ChatGPT demonstrated the strongest overall correlation with the human raters, showing a high degree of similarity in scoring patterns. Gemini and Claude also showed substantial agreement with the human raters, although variations were observed across specific assessment criteria. This pattern is consistent with recent comparative work demonstrating that, when properly prompted, high-performing models such as Claude Sonnet 4 and Gemini 2.5 Flash achieve near-perfect reproducibility and strong alignment with human raters in assessing long English essays authored by non-native speakers (Liu et al., 2026).

The paired-sample t-test analyses also revealed that the level of comparability varied across the assessed writing components. ChatGPT demonstrated the closest agreement with human raters for Language scores, but differed significantly in Content and Organisation, assigning comparatively higher scores. Gemini demonstrated the closest alignment for Content assessment, while Claude showed the closest agreement for Organisation scores. These data suggest that although the AI tools generally followed similar scoring trends to the human raters, differences in scoring severity and consistency remained evident.

The ANOVA analysis also revealed statistically significant differences among the scoring patterns of the human raters and AI tools, indicating that at least one AI system differed significantly from the human raters in scoring behaviour. Overall, the results suggest that generative AI tools are highly comparable to human raters, although the degree of agreement varies across assessment criteria and AI systems. Previous studies by Shermis and Burstein (2013) similarly concluded that although AES technologies can achieve high agreement rates with human raters, complete equivalence remains difficult due to differences in interpretive judgment and scoring priorities.

To identify the suitability of generative AI tools for ESL/EFL writing assessment evaluation.

The data show that generative AI tools have strong potential to serve as supplementary tools for ESL/EFL writing assessment. The AI systems demonstrated the ability to produce scoring patterns generally comparable to those of human raters, particularly in evaluating Language, Content, and Organisation components of writing (Jiao et al., 2026). Recent comparative studies have supported the use of models such as ChatGPT-4o, Gemini, and Claude for such tasks, noting their high accuracy and reduced rater effects compared to earlier systems (Jiao et al., 2026). The strong correlations between human and AI-generated scores indicate that the AI tools were able to identify overall writing performance trends in a relatively consistent manner.

Among the three AI tools, ChatGPT demonstrated the strongest overall alignment with human scoring patterns, making it potentially useful for formative feedback and preliminary writing evaluation. However, the significant differences identified in the paired-sample t-tests indicate that ChatGPT tended to assign higher scores, suggesting a more lenient scoring bias. This variation corresponds to the concept of "model-specific reliability profiles," in which different models use distinct evaluative heuristics; some prioritising lexical precision, while others focus on syntactic complexity or cross-domain integration (Liu et al., 2026). Gemini demonstrated the closest similarity

to human raters in Content assessment, while Claude showed relatively stronger agreement in evaluating Organisation. These outcomes are supported by recent evidence showing that Gemini can achieve high precision in placement and classification tasks (up to 69.33%), whereas Claude has demonstrated the highest Pearson correlation (up to 0.75) with human-rated gold standards in complex writing evaluations (Grandini & Bagli, 2025). Recent psychometric research indicates that LLM-generated scores share collective divergences from those assigned by human raters — a 'halo effect' that may explain why AI tools tend to inflate scores for structural and organisational features like coherence, which in turn affects the subscale-level differences observed in the present t-test results (Jiao et al., 2026; Wang et al., 2025).

Despite the promising findings, the results also indicate that the AI tools cannot yet completely replace human raters in ESL/EFL writing assessment. Variations in scoring severity, criterion-level inconsistencies, and statistically significant differences indicate that human monitoring remains necessary to ensure the validity, reliability, fairness, and contextual judgment in scoring. According to Selvam & Vallejo (2025), although AI can reduce grading time by approximately 40%, researchers promote a Human-in-the-Loop grading framework. It is a necessary approach because, despite high overall accuracy, AI models still require human overrides in roughly 13% of cases due to misinterpretations of linguistic nuance, creative expression, or cultural context. Therefore, the findings support the use of generative AI tools as complementary assessment aids rather than complete substitutes for human evaluation.

Limitations

This study has several limitations that should be considered when interpreting the findings. First, the study was conducted using a sample of 90 writing scripts drawn from a limited population of CEFR Lower B1 English Proficiency 3 students from a single institution. Although stratified random sampling was employed to ensure representation across different score bands, the findings may not be generalisable to learners of different proficiency levels, educational contexts, or writing genres. Furthermore, the study focused on a single writing assessment task and a rubric consisting of Language, Content, and Organisation components; therefore, the results may vary when different writing tasks, genres, or assessment criteria are employed.

In addition, several practical and technological limitations were encountered during the evaluation process. Essays scored by AI models are considered secondary sources as they are converted into documents, versus the handwritten texts scored by human raters. Some handwritten essays could not be processed accurately by Optical Character Recognition (OCR) tools and required manual transcription, which might have introduced minor errors which could affect the scoring. Differences in platform restrictions and usage limits across the free versions of ChatGPT, Gemini, and Claude also affected the assessment process. Moreover, instances of inaccurate word count calculations and occasional hallucinations were observed, particularly in Gemini, resulting in inconsistent scoring decisions before corrections were made. While the study compared AI-generated scores with human ratings, it did not investigate the internal decision-making mechanisms of the AI systems. Consequently, the findings are limited to observable scoring outcomes and do not fully explain how the AI models arrived at their assessment judgements.

Conclusion

The findings of this study indicate that generative AI tools are highly comparable to human raters in assessing ESL/EFL writing performance. Correlation, scatter plot, and inferential analyses revealed that all three AI systems- ChatGPT, Gemini, and Claude exhibited positive relationships with human scoring patterns, with ChatGPT demonstrating the strongest overall alignment. Although differences

in scoring tendencies and levels of agreement were observed, the results suggest that AI-generated evaluations generally correspond with human judgements across the assessed criteria of Language, Content, and Organisation. In terms of suitability, the findings indicate that generative AI tools have substantial potential to support ESL/EFL writing assessment, particularly as supplementary evaluative and feedback tools. ChatGPT demonstrated the highest level of comparability, while Gemini and Claude also produced reasonably consistent assessments despite certain limitations. Nevertheless, the observed discrepancies, occasional scoring inaccuracies, and technological constraints highlight the continued importance of human oversight to ensure validity, reliability, and fairness in writing assessment. Overall, generative AI tools can be considered suitable for supporting ESL/EFL writing evaluation, but not as complete replacements for human raters.

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An Islamic Approach in Mitigating Ageism and Enhancing Wellbeing Among Malaysian Elderly Workforce Through Islamic Sustainable Human Resource Management (SHRM)

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Abstract

Malaysia is rapidly transitioning into an ageing nation, with the elderly population projected to reach 15% of the total population by 2030. Despite a statutory retirement age of 60, workforce participation drops sharply after 55, driven by a "high-cost, low-return" perception of senior talent. This systemic exclusion results in what this paper terms "Premature Professional Death" a state in which experienced professionals face forced career stagnation and the erosion of professional identity due to utility-focused human resource (HR) practices. This conceptual paper proposes the integration of Islamic Ethics and Sustainable Human Resource Management (SHRM) to combat ageism in the Malaysian workplace. Utilizing the *Al-Falah* (Holistic Success) model as a theoretical framework, it shifts the corporate perspective from viewing older workers as declining assets to valuing their *Hikmah* (Wisdom) and *Karamah* (Dignity). By applying core Islamic values which are *Adl* (Justice), *Ihsan* (Excellence), and *Musharakah* (Partnership) — organisations can cultivate a sustainable ecosystem where employment serves as *Sadaqah Jariah* (Continuous Charity). This approach advocates for HR policies that prioritise mental proactiveness and spiritual dignity. Ultimately, the paper provides a transformative blueprint for a "Silver Economy" that is socially inclusive, cognitively stimulating, and spiritually grounded in ensuring that Malaysia's ageing workforce remains a productive and sustainable pillar of national growth.

Keywords: Ageism; Islamic Ethics; Sustainable Human Resource Management; Al-Falah Model; Elderly Workforce; Silver Economy.

Introduction

The global demographic landscape is undergoing an unprecedented transformation. According to the World Health Organization (WHO, 2022), the number of people aged 60 years and older will double by 2050, reaching 2.1 billion. Malaysia is no exception. The Department of Statistics Malaysia (DOSM, 2023) projects that by 2030, the elderly will constitute 15% of the national population, formally classifying Malaysia as an ageing nation. This demographic shift presents both a profound challenge and an enormous, yet largely untapped, opportunity for the country's human capital development agenda.

Despite this shift, the Malaysian labor market continues to marginalize its older workforce through entrenched age-discriminatory practices. Workforce participation rates decline sharply after

the age of 55, well before the statutory retirement age of 60 (DOSM, 2023). This is not merely a statistical anomaly; it is the product of systematic ageism—the stereotyping, prejudice, and discrimination of individuals based on their age (Butler, 1969). In organizational contexts, ageism manifests through redundancy exercises that disproportionately target senior employees, exclusion from training and development programs, and a pervasive corporate belief that older workers are less adaptable, more expensive, and less productive than their younger counterparts (Ng & Feldman, 2012).

These practices culminate in what this paper conceptualizes as "Premature Professional Death", a condition in which a seasoned professional is rendered professionally obsolete by organisational structures long before reaching their natural intellectual and experiential peak. This phenomenon strips individuals not only of their livelihood but also of their professional identity, sense of purpose, and psychological well-being (Posthuma & Campion, 2009). From an Islamic worldview, such treatment is a direct affront to the principle of *Karamah al-Insan* (Human Dignity) (al-Qur'an, 17:70), which asserts that every human being is endowed with an intrinsic dignity that must be honored at every stage of life.

The inadequacy of conventional HR frameworks in addressing this reality is evident. Traditional HR models are largely utility-based driven, treating human beings as instruments of production, valued only for their immediate economic output. Sustainable Human Resource Management (SHRM), as articulated by Ehnert (2009) and Kramar (2014), offers a corrective lens by embedding social, ethical, and long-term human considerations into HR practices. However, Western SHRM frameworks, while progressive, often lack the transcendent moral grounding necessary to effect deep cultural change in Muslim-majority societies such as Malaysia.

This paper proposes Islamic Ethics, with its emphasis on justice (*Adl*), excellence (*Ihsan*), partnership (*Musharakah*), and continuous charitable contribution (*Sadaqah Jariah*). It provides a uniquely powerful foundation for an Islamic SHRM model capable of dismantling ageism and restoring the dignity and well-being of older workers. The *Al-Falah* model, derived from the Quranic concept of holistic success in both worldly and spiritual dimensions, serves as the organizing framework for this proposition.

This conceptual paper makes several contributions to the literature. First, it extends the SHRM discourse into the under-theorized domain of Islamic HR ethics. Second, it offers a practically applicable framework—the *Al-Falah* SHRM model—that can guide Malaysian organizations in designing age-inclusive HR policies. Third, it positions the ageing workforce not as an organizational burden but as a repository of *Hikmah* (Wisdom), a spiritual and organizational asset that can sustain Malaysia's Silver Economy.

Literature Review

Ageism and the Malaysian Elderly Workforce

Ageism, a term coined by Butler (1969), refers to the systemic stereotyping and discrimination against individuals based on age. In workplace contexts, ageism is characterized by assumptions that older employees are resistant to change, technologically incompetent, and economically unviable (Posthuma & Campion, 2009). Such stereotypes persist despite substantial empirical evidence to the contrary. Ng and Feldman (2012), in a comprehensive meta-analysis, found that older workers consistently demonstrate higher levels of conscientiousness, citizenship behaviour, and low counterproductive work behaviour when compared to younger cohorts.

In Malaysia, ageism is compounded by structural factors. The Employment Act 1955 and the

Retirement Fund (Incorporated) Act 2007 establish a statutory retirement age of 60, yet organizational practices frequently accelerate the exit of workers in their mid-50s through voluntary separation schemes (VSS), restructuring exercises, and reduced investment in older workers' training and development (Manpower Department Malaysia, 2022). The Human Resources Development Corporation (HRDCorp, 2023) reports that workers above 50 years of age represent less than 12% of funded training participants, reflecting a systemic underinvestment in senior human capital.

The psychological cost of workplace ageism is severe. Studies by Levy (2009) demonstrate that individuals who internalize negative age stereotypes exhibit accelerated cognitive decline, reduced self-efficacy, and diminished life satisfaction. In Malaysia's collectivist cultural context, where professional role and social identity are deeply intertwined, involuntary professional marginalization constitutes a particularly devastating form of identity deprivation (Tajfel & Turner, 1986).

Sustainable Human Resource Management (SHRM)

Sustainable Human Resource Management is an emerging paradigm that seeks to reconcile organizational efficiency with long-term human and social sustainability. Ehnert (2009) defines it as *"patterns of planned or emerging HR strategies and practices intended to enable the achievement of financial, social, and ecological goals, with an impact inside and outside of the organization and over a long-term time horizon"* (p. 74). Kramar (2014) further elaborates SHRM as a framework that embeds the concerns of future generations, ecological stewardship, and social equity into the HR management function.

Key SHRM practices relevant to older worker inclusion include age-inclusive recruitment and selection, lifelong learning and development, flexible work arrangements, phased retirement programs, and knowledge transfer mechanisms (Armstrong-Stassen & Templer, 2005). These practices are not merely altruistic as they represent strategically sound responses to demographic realities. The Society for Human Resource Management (SHRM, 2020) estimates that the cost of replacing an experienced employee ranges from 50% to 200% of their annual salary, rendering older worker retention economically rational.

However, conventional SHRM frameworks have been critiqued for their anthropocentric and largely secular orientation, which may limit their resonance in culturally and religiously diverse contexts (Alhazmi, 2020). An Islamically grounded SHRM framework offers an important alternative that derives its moral authority not from utilitarian calculation but from divine command and prophetic guidance.

Islamic Ethics and Human Resource Management

Islamic Ethics constitutes a comprehensive moral system derived from the Qur'an, the Sunnah (Prophetic traditions), and classical Islamic jurisprudence (*fiqh*). Its application to management and organizational behaviour has gained significant scholarly attention in recent decades (Beekun & Badawi, 1999; Rice, 1999; Khaliq Ahmad, 2009). The Qur'an establishes that all economic activity must be grounded in *Taqwa* (God-consciousness) and guided by the principles of justice and beneficence: "Indeed, Allah commands justice and excellence (*Ihsan*), and generosity towards kindred" (al-Qur'an, 16:90).

In the domain of employment relations, the Prophet Muhammad (PHUB) explicitly commanded that employers fulfil their obligations to workers: *"Give the worker his wages before his sweat dries"* (Sunan Ibn Majah, Vol. 3, p. 817). This hadith, while addressing timely remuneration, embodies a broader principle of dignified treatment that transcends monetary compensation. Islam

views work (*amal*) as an act of *ibadah* (worship) when performed with the right intention, and the employer-employee relationship is therefore a sacred trust (*amanah*) governed by divine accountability (Beekun & Badawi, 1999).

The concept of *Maqasid al-Shari'ah* (Objectives of Islamic Law), as articulated by Al-Ghazali and later systematized by Ibn Ashur (2006), identifies five essential human interests that Islamic governance must protect: life (*nafs*), intellect (*aql*), lineage (*nasl*), property (*mal*), and religion (*din*). Organizational ageism directly threatens the protection of life through psychological harm and intellect, through the suppression of cognitive engagement among older workers. An Islamic SHRM framework must therefore actively safeguard these essentials.

Syed and Ali (2010) argue that Islamic HR management principles, when properly operationalized, produce organizational cultures characterized by lower incidence of exploitation, higher levels of employee commitment, and stronger alignment between individual and organizational values. Yet the operationalization of these principles into concrete, age-specific HR practices remain a significant gap in the literature which this paper seeks to address

The Al-Falah Concept as an Organising Framework

The concept of Al-Falah occupies a central place in Islamic theology and ethics. Derived from the Arabic root '*falah*', it encompasses the attainment of success, prosperity, and well-being in both this world (*dunya*) and the Hereafter (*akhirah*). The Qur'an repeatedly enjoins believers to pursue *Al-Falah*: "*Indeed, those who believe and do righteous deeds will have the Gardens of Paradise as a lodging, to dwell therein eternally*" (al-Qur'an, 18:107). The *Adhan* (call to prayer), performed five times daily by 1.8 billion Muslims worldwide, concludes with the exhortation *Hayya 'ala al-Falah* meaning "Come to success" underscoring its constant relevance to all dimensions of Muslim life.

As an organizing framework for Islamic SHRM, *Al-Falah* demands that organizational success be measured not merely by financial metrics but by the extent to which the organization advances human dignity, social justice, and spiritual fulfilment for all its stakeholders including its most senior members. This multi-dimensional conception of success provides a powerful counterweight to the narrow, economic logic that drives workplace ageism.

Theoretical Framework: The Al-Falah Islamic SHRM Model

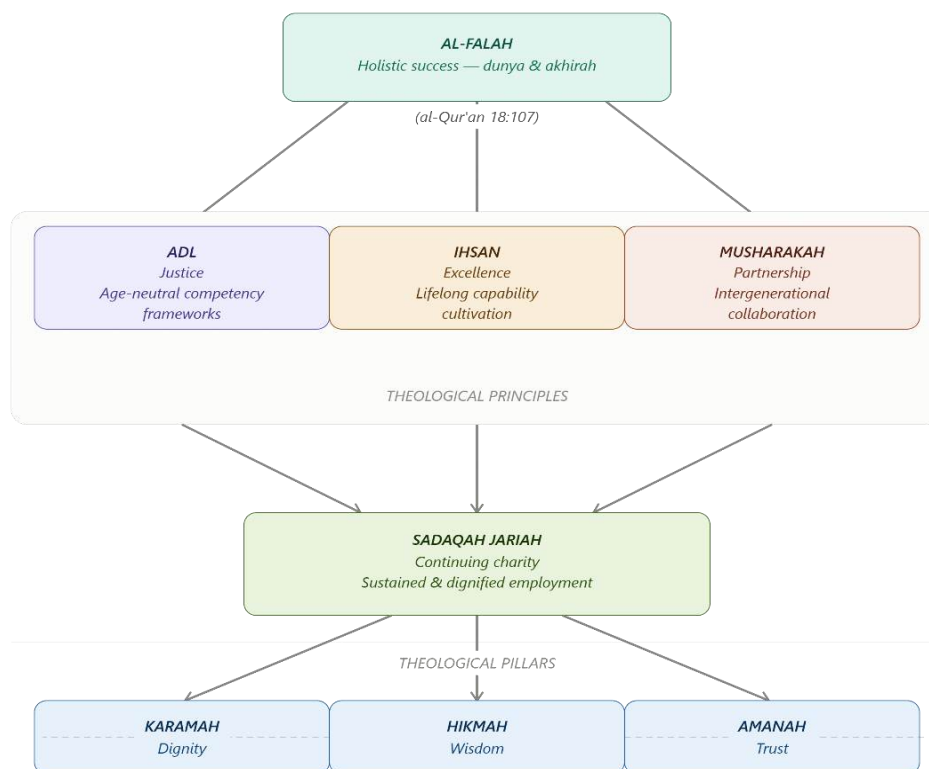


Figure 1: AL – FALAH Islamic Model with reference to Surah Al-Kahf (18:107)

Conceptual Architecture

The *Al-Falah* Islamic SHRM Model is a conceptual framework that integrates four foundational Islamic ethical constructs *Adl* (Justice), *Ihsan* (Excellence), *Musharakah* (Partnership), and *Sadaqah Jariah* (Continuous Charity) into the core processes of sustainable human resource management. Each construct corresponds to a dimension of HR practice and collectively operationalizes the *Al-Falah* principle in the context of ageing workforce management. The model is underpinned by three meta-values: *Karamah* (Dignity), *Hikmah* (Wisdom), and *Amanah* (Trustworthiness), which constitute the theological foundations upon which each practical pillar rests.

The framework is represented diagrammatically as four interlocking pillars supporting an apex that represents *Al-Falah*, the organizational and individual attainment of holistic success. This architecture conveys the interdependence of the pillars: the absence of any single pillar undermines the integrity of the entire structure.

Pillar One: *Adl* (Justice) Age-Equitable HR Policies

The principle of *Adl* (Justice) is among the most frequently enjoined values in the Qur'an. "*O believers! Stand firmly for justice, as witnesses for Allah*" (al-Qur'an, 4:135). In the HR context, *Adl* demands that all employment decisions recruitment, selection, promotion, training allocation, and separation be made on the basis of merit, competence, and genuine organizational need, never on the grounds of chronological age. Discriminatory practices that systematically disadvantage workers above a certain age violate the Quranic imperative of justice and constitute a form of *Zulm* (oppression) that organizations have a divine obligation to prevent.

Practically, the *Adl* pillar translates into HR policies that establish and enforce age-neutral competency frameworks, include older workers equitably in training and development programs, apply transparent and consistent performance management criteria across all age groups, and mandate diversity impact assessments in restructuring decisions. These practices find direct support in the scholarly consensus (*ijma'*) that employers bear a fiduciary responsibility to treat all employees with impartiality and fairness (Al-Qaradawi, 2000).

Pillar Two: *Ihsan* (Excellence) Capability Cultivation and Lifelong Learning

Ihsan is defined in a famous hadith as worshipping Allah "*as if you see Him, for if you do not see Him, He certainly sees you*" (Sahih al-Bukhari, Vol. 1, p. 47). This concept of conscious excellence performing every act with full attention, care, and quality when applied to HR management, demands that organizations invest persistently in the development of every employee, regardless of age. The Qur'an commands the constant renewal of knowledge: "*Say: 'My Lord, increase me in knowledge'*" (al-Qur'an, 20:114), a verse that carries no age qualification.

In the context of the elderly workforce, the *Ihsan* pillar demands the establishment of multigenerational learning programs, reverse mentoring mechanisms wherein older workers impart their Hikmah while learning new technologies from younger colleagues and individualized development plans that recognize the distinctive cognitive profile of senior professionals. Research by Czaja et al. (2006) demonstrates that older workers who receive appropriate training support perform at levels equivalent to younger counterparts. *Ihsan*-informed HR practice rejects the deficiency model of ageing and adopts an asset-based approach that recognizes experience-based wisdom as an organizational competitive advantage.

Pillar Three: *Musharakah* (Partnership) — Intergenerational Collaboration

Musharakah, literally meaning partnership or sharing, is a well-established concept in Islamic commercial jurisprudence (*fiqh al-mu'amalat*) that denotes a joint enterprise in which parties contribute different assets and share in both profits and risks. Transposed into the HR domain, *Musharakah* provides the conceptual basis for intergenerational workplace models in which older and younger employees are positioned as complementary contributors to a shared organisational mission, rather than competitors for limited positions.

The Prophet Muhammad (PBUH) demonstrated the model of *Musharakah* by drawing upon the collective wisdom of companions of diverse ages appointing the young Usamah ibn Zayd (r.a.) to lead an army while consulting the senior Companion Abu Bakr al-Siddiq (r.a.) on matters of governance (Sahih al-Bukhari, Vol. 5, p. 546). This prophetic precedent affirms that effective leadership and productive partnership transcend generational boundaries.

Practically, the *Musharakah* pillar supports the design of cross-generational work teams, knowledge co-creation platforms, senior expert advisory roles, and phased retirement transition programs in which older workers gradually transfer institutional knowledge to successors over a structured and dignified timeline. Such arrangements honour the Prophetic tradition: "*Respect the elderly, for respecting the elderly is a way of revering Allah*" (Sunan Abu Dawud, Vol. 4, p. 336).

Pillar Four: *Sadaqah Jariah* (Continuous Charity) — Employment as Sustained Contribution

Sadaqah Jariah refers to a charitable deed whose benefits continue to accrue to its originator even

after death — a deed of enduring positive impact. The Prophet (peace be upon him) identified three sources of *Sadaqah Jariah*, continuous charity, beneficial knowledge, and a righteous child who prays for the parent (Sahih Muslim, Vol. 3, p. 1255). The sustained employment of knowledgeable older workers who continue to transmit beneficial knowledge within the organization and the wider community constitutes a form of *Sadaqah Jariah* for both the individual and the organization that facilitates it.

This reframing of employment as an act of continuous charitable contribution carries profound motivational implications for older workers, who often experience a crisis of purpose upon their professional marginalization. When work is understood as *ibadah* (worship) and the transmission of experience as *Sadaqah Jariah*, the older professional discovers a renewed spiritual rationale for continued engagement transforming what Butler (1969) described as the demoralizing experience of ageism into a spiritually meaningful vocational calling.

For organizations, the *Sadaqah Jariah* framework justifies investment in senior talent as an act of social and spiritual responsibility that yields returns beyond the immediate financial ledger. This aligns powerfully with the Environmental, Social, and Governance (ESG) dimensions of contemporary sustainable business practice (UNEP, 2021), while grounding corporate accountability in Islamic transcendent ethics rather than secular regulatory compliance alone.

Summary Table: Al-Falah Islamic SHRM Model

Table 1: *Al-Falah* Islamic SHRM Model — Pillars, Practices, and Outcomes

Al-Falah Pillar	HR Practice	Expected Outcome
<i>Adl</i> (Justice)	Age-neutral competency frameworks; equitable training access; transparent performance management; diversity impact assessments	Elimination of age-based discrimination; legally compliant and morally grounded HR decisions
<i>Ihsan</i> (Excellence)	Lifelong learning programmes; reverse mentoring; individualised senior development plans; technology upskilling	Sustained productivity; capability renewal; positive ageing self-concept among older workers
<i>Musharakah</i> (Partnership)	Cross-generational teams; knowledge co-creation; phased retirement; senior advisory roles	Intergenerational trust; institutional knowledge preservation; dignified career transition
<i>Sadaqah Jariah</i> (Continuous Charity)	Extending employment beyond retirement; community mentoring programmes; legacy knowledge repositories	Renewed purpose among older workers; organisational reputation as a socially responsible employer; Silver Economy contribution

The Role of Hikmah in the Silver Economy

The concept of *Hikmah* (Wisdom) occupies a distinctive epistemic category in Islamic thought — it is described in the Qur'an as a great gift bestowed upon individuals by divine grace: "*He grants Hikmah to whoever He wills. And whoever is granted Hikmah has indeed been granted abundant good*" (al-Qur'an, 2:269). Classical Islamic scholars such as Al-Ghazali (as cited in Watt, 1963) distinguished *Hikmah* from mere knowledge (*'ilm*), identifying it as the integration of experiential knowledge with moral discernment and practical judgement precisely the cognitive profile of the veteran professional.

In the Silver Economy framework proposed by this paper, *Hikmah* is the defining asset of the elderly workforce. Malaysian organizations that fail to retain, engage, and deploy senior talents are effectively discarding irreplaceable organizational capital. Sectors such as public administration, healthcare, Islamic finance, legal services, engineering, and education all characterized by complex, context-dependent decision-making stand to benefit most directly from the systematic cultivation and transfer of *Hikmah* (DOSM, 2023; HRDCorp, 2023).

Key Islamic Concepts and Their SHRM Applications

Table 2: Key Islamic Ethical Concepts and Their Applications in Ageism Mitigation

Islamic Concept	Arabic Term	Application in SHRM
Justice	<i>Adl</i> (عدل)	Ensuring age-neutral hiring, promotion, and training practices across all HR functions
Excellence	<i>Ihsan</i> (إحسان)	Investing in continuous learning and capability development for workers of all ages
Wisdom	<i>Hikmah</i> (حكمة)	Recognizing experiential knowledge as a core organizational asset and strategic resource
Dignity	<i>Karamah</i> (كرامة)	Designing workplaces that honour the inherent worth of every employee irrespective of age
Partnership	<i>Musharakah</i> (مُشَارَكَة)	Building intergenerational teams that leverage complementary strengths across age groups
Trustworthiness	<i>Amanah</i> (أمانة)	Upholding employer obligations to senior staff as a sacred trust and accountability to Allah
Continuous Charity	<i>Sadaqah Jariah</i> (صَدَقَة جَارِيَة)	Viewing the sustained employment of knowledgeable workers as an act of ongoing social beneficence
Holistic Success	<i>Al-Falah</i> (الْفَلَاح)	Measuring organizational success by its contribution to human dignity, justice, and well-being — not merely financial returns

Discussion

Transforming Corporate Culture Through the Islamic SHRM Lens

The dominant challenge in combating workplace ageism is not the absence of policy. Malaysia possesses an Employment Act that notionally prohibits not only discrimination, but rather, the persistence of cultural attitudes that devalue senior talents. Culture, as Schein (2010) argues, is the deepest and most resistant level of organizational behaviour, shaped by foundational assumptions that are rarely made explicit and even more rarely challenged. The *Al-Falah* Islamic SHRM Model addresses this cultural dimension by situating the treatment of older workers not as a compliance matter but as a matter of theological accountability.

When HR professionals, line managers, and corporate leaders are equipped with an Islamic framework that frames ageism as *Zulm* (injustice) and the dignified employment of older workers as *ibadah*, the motivational structure for behavioural change is fundamentally altered. The fear of regulatory sanction, relatively weak deterrent is replaced by *Taqwa*, the consciousness of divine oversight that Islamic ethics posits as the most reliable governor of human behaviour (Al- Qaradawi, 2000). This constitutes a transformative lever that no secular CSR or compliance framework can replicate.

Practical Implementation for Malaysian Organisations

The operationalization of the *Al-Falah* Islamic SHRM Model requires action at three levels: policy, practice, and culture. At the policy level, organizations should conduct age audits of their current HR practices to identify discriminatory patterns; revise job descriptions and performance frameworks to be competency-based rather than age-proxied; and establish formal senior talent retention programs with defined objectives and accountability metrics.

At the practice level, organizations should introduce *Hikmah* Transfer Programs, structured knowledge documentation and mentoring schemes through which retiring professionals transmit organizational knowledge to successors. The Islamic principle of '*ilm al-nafi*' (beneficial knowledge) obliges knowledgeable individuals to share their expertise for the benefit of others (Sahih Muslim, Vol. 3, p. 1255), providing a compelling theological rationale for senior employees to actively participate in such programs.

At the cultural level, organizations should invest in leadership development programs that explicitly address the Islamic ethics of workforce diversity, including age diversity. Friday *khutbah* (sermons) at organizational surau, Ramadan learning circles, and Islamic Values in Leadership modules are common features of Malaysian corporate Islamic activities that contribute powerful channels for disseminating *Al-Falah* SHRM principles to a wider audience. The integration of Islamic workplace ethics into existing corporate spiritual programs represents a low-cost, high- impact strategy for cultural transformation.

The Silver Economy as a National Imperative

The concept of the Silver Economy — an economic framework that harnesses the productive, consumptive, and experiential capacities of an ageing population — has gained prominence in policy discussions across Europe, Japan, and increasingly South-east Asia (OECD, 2021). For Malaysia, the development of a robust Silver Economy is a national imperative, not merely a social preference. The 12th Malaysia Plan (2021–2025) explicitly identifies the demographic transition as a structural economic challenge and calls for enhanced participation of senior citizens in the labor force.

The *Al-Falah* Islamic SHRM Model aligns powerfully with this national agenda. By framing the inclusive employment of older workers as an Islamic obligation grounded in *Adl*, *Ihsan*, and *Sadaqah Jariah* this paper provides religious legitimacy to a policy agenda that might otherwise be dismissed as a liberal secular import. In a society where Islamic values command broad social authority, this legitimacy is strategically significant. The model thus functions simultaneously as an HR management framework, a social policy instrument, and a vehicle for Islamic moral education in the workplace.

Implications for Islamic Finance and Social Enterprises

The *Al-Falah* Islamic SHRM Model has particular relevance for Islamic financial institutions (IFIs) and Islamic social enterprises (ISEs), which are constitutionally committed to *Shari'ah* compliance across all dimensions of their operations including, it must be argued, their treatment of human capital. The Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI, 2015) has issued governance standards that include principles of ethical HR management, yet age-specific guidance remains absent. This paper calls upon Islamic regulatory bodies to incorporate age-inclusive employment standards as a dimension of *Shari'ah* compliance for IFIs (Islamic Financial Institutions) and ISEs (Islamic Social Enterprises), establishing a replicable model that can cascade through the broader corporate sector.

Conclusion

This paper has argued that workplace ageism in Malaysia constitutes a moral crisis as much as a socioeconomic challenge, and that its resolution requires a framework grounded in transcendent ethical principles capable of reshaping organizational culture at its deepest level. The *Al-Falah* Islamic SHRM Model, built upon the pillars of *Adl*, *Ihsan*, *Musharakah*, and *Sadaqah Jariah*, provides precisely such a framework.

By reframing the elderly workforce not as a declining cost centre but as bearers of *Hikmah*, a divine gift of integrated wisdom and by situating their dignified employment as a form of *ibadah* and *Sadaqah Jariah*, the model transforms the logic of ageing workforce management from one of liability mitigation to one of sacred stewardship. This transformation is not merely philosophical; it carries concrete, actionable implications for HR policy design, organizational culture development, national workforce planning, and the regulatory frameworks of Islamic financial and social institutions.

The paper makes several contributions. Theoretically, it extends SHRM literature into the domain of Islamic HR ethics and provides a structured conceptual model that bridges Islamic moral philosophy and practical HR management. Practically, it offers a blueprint applicable to Malaysian organizations of diverse sizes and sectors, grounded in values that command deep social and spiritual authority. Policy wise, it supports the national Silver Economy agenda and provides Islamic regulatory bodies with a rationale for age-inclusive governance standards.

Future research should empirically validate the *Al-Falah* Islamic SHRM Model through qualitative case studies in Malaysian organizations particularly in Islamic financial institutions, public universities, and government-linked companies and through quantitative surveys that assess the relationship between Islamic SHRM practices and outcomes including elderly worker well-being, organizational commitment, and knowledge transfer effectiveness. Cross-national comparative research, examining the model's applicability in other Muslim-majority countries such as Indonesia, Pakistan, and the GCC (Gulf Cooperation Council) states, would further strengthen its theoretical and practical scope.

In conclusion, the Quranic vision of *Al-Falah* demands that our organizations be places of justice and excellence for workers of every age. Mitigating ageism and honoring the dignity of Malaysia's elderly workforce is not only simply a good HR management; it is the most profound sense in the act of devotion.

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Aquaponic-Based Halal Food Production: Integrating Sustainable Agriculture and Islamic Entrepreneurship for Land-Limited Communities

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Abstract

The rising demand for halal and wholesome food has increased the need for food production systems that are not only compliant with Islamic principles, but also practical, sustainable and economically meaningful. At the same time, many communities face difficulties in participating in agriculture because of limited land, high input costs, environmental pressure and lack of technical exposure. These challenges are especially relevant to urban residents, youth, low-income households and small entrepreneurs who are interested in food production but do not have access to large farming areas. This paper explores aquaponics as a halal food production model that integrates aquaculture and hydroponics in a recirculating system. Using a conceptual and exploratory approach, the paper discusses how aquaponics can support the Islamic concept of *halalan tayyiban*, sustainable agriculture and small-scale entrepreneurship. The discussion is supported by literature on halal food systems, aquaponics, food security and Islamic entrepreneurship, together with a case illustration of the aquaponics pilot project at Universiti Sultan Azlan Shah (USAS). The paper suggests that aquaponics has potential to support clean food production, reduce dependence on large land areas, create income-generating opportunities and strengthen community-level food security. However, its

success depends on proper training, halal-compliant inputs, technical monitoring, start-up support and access to markets. The paper concludes that aquaponics can be developed as a practical model for sustainable halal food production and Islamic entrepreneurship, particularly for land-limited communities.

Keywords: Aquaponics; Halal Food Production; Islamic Entrepreneurship; Sustainable Agriculture; Food Security

Introduction

Food production and food security remain important concerns in many parts of the world. These concerns are becoming more serious as communities face population growth, urbanisation, climate-related risks, increasing production costs and disruptions in food supply chains. The global food security report by FAO et al. (2024) shows that hunger, food insecurity and malnutrition remain major global challenges, while Riza et al. (2023) also highlight that food safety and food-related risks continue to affect consumer well-being in Malaysia. These issues suggest that food production systems need to become more resilient, practical and responsive to the needs of local communities.

In the past, agriculture was often associated with large rural land areas. However, this view is no longer sufficient in the current environment. Many people now live in urban and semi-urban areas where land is limited and expensive. At the same time, there are individuals, students, youth, low-income households and small entrepreneurs who may be interested in food production but do not have access to large farming areas. This situation creates a need for alternative farming models that are smaller, cleaner and easier to adapt in limited spaces. Such models are important because they allow more people to participate in food production even when they do not own conventional agricultural land.

For Muslim communities, food production is not only a matter of income or supply. It is also closely related to religious responsibility, ethical conduct and care for human well-being. Islam emphasises the importance of consuming and producing food that is both *halal* and *tayyib*. The Qur'an states: "*O mankind, eat from whatever is on earth that is lawful and good*" (al-Qur'an, 2:168; Basmeih, 2007). This verse shows that food should not only be lawful in terms of its source, but should also be good, clean, safe and beneficial. Therefore, the concept of *halalan tayyiban* goes beyond the permissibility of ingredients alone. It also includes the way food is produced, handled, monitored and delivered to consumers.

The wider meaning of *halalan tayyiban* is especially relevant in modern food production. Awang (2021) explains that food safety is closely connected to the concept of *halalan tayyiban*, particularly in terms of hygiene, quality and safety. This means that halal food should not only be free from prohibited elements, but should also protect consumers from harm. In a similar way, Mustapha et al. (2024) show that halal compliance requires transparency, monitoring and public awareness, especially when dealing with non-compliance issues. Daud et al. (2023) also emphasise that halal certification in Malaysia involves processes, procedures and monitoring practices that are meant to protect consumer confidence. These studies support the view that halal food production must be understood as a complete system, not merely as a label attached to the final product.

At the same time, conventional agriculture may not be suitable for everyone. Traditional farming normally requires land, water, labour, capital and continuous technical management. These requirements can become barriers for individuals and communities with limited resources. For example, urban residents may not have suitable land, while low-income groups may not have enough

capital to begin farming on a large scale. Youth and students may also lack practical exposure to agriculture even though they may be interested in entrepreneurship. This shows the need for a food production model that is more flexible and suitable for land-limited communities.

Aquaponics is one possible response to these challenges. It is a farming system that combines aquaculture, or fish farming, with hydroponics, or soilless plant cultivation, in one integrated system. In an aquaponics system, fish waste becomes a nutrient source for plants. Beneficial bacteria help convert the waste into nutrients that plants can absorb, while the plants help filter the water before it returns to the fish tank. This creates a recirculating system where fish, plants, water and microorganisms support one another. Somerville et al. (2014) describe aquaponics as an integrated fish and plant farming system, while Goddek et al. (2019) explain that aquaponics depends on the interaction between aquaculture, hydroponics and microbial processes.

Aquaponics is also relevant because it can be developed in smaller spaces compared to conventional farming. When properly designed and managed, it may reduce water waste, make better use of nutrients and lower dependence on chemical fertilisers. Baganz et al. (2022) explain that the strength of aquaponics lies in the coupling between fish and plant production, where water and nutrients are circulated within the system. Ibrahim et al. (2023) also discuss aquaponics as a sustainable approach that can support food production and improve water use efficiency. These characteristics make aquaponics suitable for communities that face land limitations but still wish to be involved in food production.

From an Islamic perspective, aquaponics can be linked to the broader idea of *halalan tayyiban* because it supports clean food production, responsible resource use and community benefit. However, aquaponics should not be assumed to be halal automatically. Its *halal* and *tayyib* status depends on the way the system is managed. The fish species, fish feed, water source, pest control, handling process and harvesting method must be carefully considered. This is consistent with halal governance studies which emphasise that halal integrity depends on the whole production process, not only the final product (Daud et al., 2023; Mustapha et al., 2024).

Recognising this potential, Universiti Sultan Azlan Shah (USAS) has initiated an aquaponics pilot project to demonstrate how fish and vegetable production can be carried out within a limited area. The project is intended to expose students and local communities to sustainable food production, halal food awareness and small-scale entrepreneurial opportunities. It is also relevant to individuals and communities that face land constraints but still wish to participate in agriculture. Therefore, this paper explores aquaponics as a halal food production model that integrates sustainable agriculture and Islamic entrepreneurship for land-limited communities.

The objectives of this paper are:

1. To explain aquaponics as a sustainable food production system.
2. To discuss the relationship between aquaponics and the Islamic concept of *halalan tayyiban*.
3. To present the USAS aquaponics pilot project as a case illustration.
4. To propose a conceptual framework linking aquaponics, sustainable agriculture, Islamic entrepreneurship and food security.

Literature Review

Halal and Tayyib Food in Islam

Islam places strong emphasis on the consumption and production of food that is both *halal* and *tayyib*. The term *halal* refers to what is lawful and permissible according to Islamic principles, while *tayyib* carries a wider meaning. It refers to what is good, clean, safe, wholesome and beneficial. In this sense, food in Islam is not judged only by its ingredients. The way food is produced, handled, stored, transported and delivered to consumers is also important.

The Qur'an provides a clear foundation for this understanding. Allah says: "*O mankind, eat from whatever is on earth that is lawful and good*" (al-Qur'an, 2:168; Basmeih, 2007). This verse shows that lawful consumption must be accompanied by goodness and wholesomeness. Therefore, the concept of *halalan tayyiban* goes beyond avoiding prohibited substances. It also requires food to be clean, safe, beneficial and free from harm. This wider interpretation is important because modern food systems involve many stages, including sourcing, production, processing, packaging, storage, distribution and monitoring.

Several studies also explain *halalan tayyiban* as a holistic food ethics framework. Tajudeen (2020) argues that *halal* should not be separated from safety, quality and broader public interest. Awang (2021) similarly links the concept of *halalan tayyiban* with food safety standards, hygiene and consumer protection. Mustapha et al. (2024) further show that *halal* compliance requires monitoring and reporting mechanisms to ensure that *halal* standards are not treated merely as a formal label, but as a system of responsibility. These views suggest that *halal* food production must be understood as a complete process rather than a final product claim.

This understanding is highly relevant to aquaponics. Aquaponics may produce fish and vegetables, both of which are generally permissible when the species and inputs are acceptable. However, the system should not be assumed to be *halal* and *tayyib* automatically. The *halal* and *tayyib* status of aquaponics depends on several factors, including the fish species used, the source of fish feed, the quality of water, the cleanliness of the system, the method of pest control and the handling of produce after harvest. If these elements are not properly monitored, the system may fail to meet the wider meaning of *halalan tayyiban*.

Halal governance is therefore important in discussing aquaponics as a food production model. Daud et al. (2023) explain that *halal* certification in Malaysia involves procedures, control and monitoring to protect *halal* integrity. Mustapha et al. (2024) also highlight the role of transparency and reporting in strengthening *halal* compliance. These studies support the argument that aquaponics should be viewed through the whole production chain. The system may be suitable as a *halal* food production model, but only when its inputs, processes and outputs are managed according to *halal* and *tayyib* principles.

Islamic Environmental Stewardship and Balance

Islamic teachings also place importance on balance, moderation and responsible use of resources. Human beings are not absolute owners of nature. Rather, they are entrusted with the responsibility to manage resources in a way that avoids harm and preserves benefit. This idea is closely connected to the Qur'anic concept of *mizan*, or balance. Allah says: "*And the sky He raised and imposed the balance*" (al-Qur'an, 55:7; Basmeih, 2007). The verse reminds human beings that creation is built upon order and balance, and that this balance should not be disturbed through irresponsible actions.

In agriculture, the concept of *mizan* can be related to farming practices that avoid waste, reduce pollution and use natural resources carefully. A food production system that damages water sources, overuses chemicals or produces excessive waste may not reflect the spirit of environmental responsibility in Islam. For this reason, sustainable agricultural practices can be discussed within the broader Islamic framework of stewardship, trust and balance.

Aquaponics is relevant to this discussion because its basic operation depends on a balanced relationship between fish, plants, water and beneficial microorganisms. Fish produce waste in the water. The waste is converted by bacteria into nutrients. Plants absorb these nutrients for growth. At the same time, the plants help filter the water before it returns to the fish tank. This cycle shows how waste from one part of the system can become a resource for another part of the system.

This does not mean that aquaponics is a perfect system. It still requires electricity, water testing, technical knowledge and regular maintenance. However, its closed-loop design offers a practical example of how food production can be organised with greater attention to resource efficiency. When properly managed, aquaponics can reduce water waste, minimise the use of chemical fertilisers and support food production in limited spaces. In this way, aquaponics can be connected to the Islamic idea of *mizan*, because it attempts to maintain balance between production needs and environmental care.

Sustainable Agriculture, Food Security and Land Limitations

Sustainable agriculture generally refers to farming practices that meet current food needs without compromising the ability of future generations to meet their own needs. It involves more than production quantity. It also includes resource efficiency, environmental protection, economic viability and social well-being. In the current global context, sustainable agriculture has become increasingly important because food systems are affected by climate change, rising input costs, land pressure and disruptions in supply chains.

Food security is commonly discussed through four dimensions: availability, access, utilisation and stability. Food availability refers to the presence of sufficient food supply. Food access refers to the ability of people to obtain food physically and economically. Utilisation refers to the quality, safety and nutritional value of food consumed. Stability refers to the ability of a food system to provide food consistently over time. FAO et al. (2024) show that food insecurity remains a major global concern, which means that communities need more resilient and localised food production approaches.

Land limitation is one of the main challenges faced by many communities. Traditional agriculture often requires suitable land, water, labour and capital. These requirements can prevent urban residents, youth, low-income households and small entrepreneurs from participating in farming. In many cases, people may have the interest to produce food, but they do not have access to land or the financial capacity to start a conventional farm. This creates a need for smaller and more adaptable food production models.

Aquaponics has potential in this context because it can produce fish and vegetables in a limited area. It can be installed in compact spaces such as residential compounds, community centres, rooftops, school areas or university campuses. Somerville et al. (2014) describe aquaponics as an integrated system that allows fish and plant production to take place together. Goddek et al. (2019) also explain that aquaponics combines aquaculture and hydroponics through water recirculation and biological filtration. This makes aquaponics suitable for settings where land is limited but food production is still needed.

Aquaponics may contribute to food security at the household, institutional and community levels. It can support food availability by producing fish and vegetables locally. It can support access by bringing food production closer to communities. It can improve utilisation when the produce is fresh, clean and nutritious. It can also support stability by diversifying food sources and reducing some dependence on external supply chains. However, aquaponics should not be overstated as a complete solution to national food insecurity. Small-scale systems are more realistic as complementary food production models. Their value lies in education, community empowerment, local food supply and small-scale entrepreneurship.

Aquaponics Farming System

Aquaponics is an integrated farming system that combines aquaculture and hydroponics. Aquaculture refers to the rearing of aquatic animals such as fish, while hydroponics refers to the cultivation of plants without soil. In an aquaponics system, both components are connected through water circulation. Fish are raised in tanks, and plants are grown in grow beds or hydroponic channels. The system works because fish waste becomes a nutrient source for plants, while plants help clean the water before it returns to the fish tank.

The main biological process in aquaponics is nitrification. Fish waste releases ammonia into the water. Ammonia can be harmful to fish if it accumulates at high levels. Beneficial bacteria convert ammonia into nitrite and then nitrate. Nitrate is less harmful to fish and can be absorbed by plants as nutrients. This process allows the system to recycle nutrients naturally. Kasozi et al. (2021) explain that microorganisms play an important role in aquaponics because the bacterial ecosystem supports nutrient conversion and system stability. Baganz et al. (2022) also highlight that the strength of aquaponics lies in the coupling between fish, plants and microbial processes.

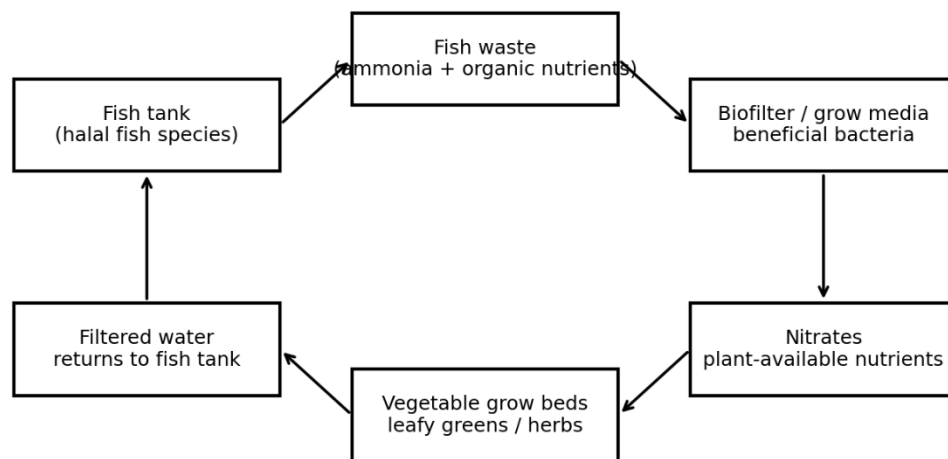
The origin of beneficial bacteria in aquaponics is usually linked to the surfaces within the system. These bacteria can develop naturally over time when there is water, oxygen, ammonia and suitable surfaces for colonisation. They commonly grow on biofilters, grow media, tank walls, pipes and plant roots. Some systems may also introduce bacteria through mature filter media or microbial inoculum to speed up the establishment of the nitrification process. This shows that bacteria are not a minor component in aquaponics. They are essential to the functioning of the whole system.

A basic aquaponics cycle can be explained in a simple way. Fish produce waste in the water. The waste releases ammonia. Beneficial bacteria convert the ammonia into nitrate. Plants absorb the nitrate for growth. The plants and media help filter the water. The cleaned water then returns to the fish tank. This cycle allows fish and vegetables to be produced together in one system. It also reduces the need for synthetic fertilisers because plant nutrients come from fish waste.

Despite these advantages, aquaponics requires careful management. Water pH, dissolved oxygen, ammonia, nitrite, nitrate, temperature and fish health must be monitored regularly. The system also depends on pumps, aeration and water circulation. If the pump fails, the fish may experience oxygen shortage. If feeding is excessive, ammonia levels may rise. If the bacterial colony is weak, nitrification may not take place effectively. Therefore, aquaponics should not be presented as an easy farming method. It is practical and promising, but it still requires technical knowledge, discipline and regular observation.

For land-limited communities, a modular aquaponics system may be more suitable than a large commercial system. A small or medium unit allows participants to learn gradually before expanding. This is important for beginners, especially students, youth and community members who

may not have farming experience. A modular system also reduces the risk of failure because users can start with a manageable scale and improve the system over time.



Closed-loop aquaponics: nutrients circulate, water is reused, and chemical inputs are reduced.

Figure 1: Operational cycle of an aquaponics system.

Islamic Entrepreneurship and Community Empowerment

Entrepreneurship in Islam is closely connected to lawful income, ethical conduct and social responsibility. It is not only about generating profit. It also involves honesty, fairness, trustworthiness and benefit to society. Islam encourages productive work that contributes to individual livelihood and community welfare. In agriculture, this principle is especially meaningful because food production directly supports human life.

The Prophet Muhammad (peace be upon him) taught that when a Muslim plants or cultivates and humans, birds or animals benefit from it, it is counted as charity for that person (Sahih al-Bukhari, 2320; Sahih Muslim, 1553a). This hadith shows that agricultural activity can have both economic and social value. It also suggests that food production is not only a private business activity, but may also become a form of continuous benefit when it serves people and other living beings.

Aquaponics can be linked to Islamic entrepreneurship because it offers opportunities for halal income generation while also supporting food security and environmental care. The system produces two main outputs: fish and vegetables. Vegetables may provide short-term harvests, while fish may provide a longer-term source of income. Entrepreneurs may also develop related activities such as selling seedlings, providing training, supplying aquaponics starter kits or offering educational farm visits.

The model is particularly relevant for youth, low-income groups and land-limited communities. These groups may not be able to participate in conventional agriculture because they lack land, capital or technical experience. Aquaponics can provide a smaller entry point into food production and entrepreneurship. However, training and support are important. Participants need to understand fish care, plant care, water testing, costing, pricing, marketing and risk management. Without these skills, the system may not be sustainable.

Community-based aquaponics projects may also support empowerment. For example, universities can use aquaponics as a teaching and training platform. Community organisations can

use it to encourage local food production. Islamic social finance institutions may support it through *zakat*, *waqf* or *sadaqah*-based programmes if the project benefits *asnaf* or low-income communities. In this way, aquaponics can be developed not only as a farming system, but also as a community development tool.

The literature suggests that aquaponics can be meaningfully discussed through the integration of Islamic food ethics, sustainable agriculture, food security and entrepreneurship. The concept of *halalan tayyiban* provides the ethical and governance foundation. It requires food to be lawful, clean, safe, wholesome and beneficial. The concept of *mizan* provides an environmental foundation by emphasising balance and responsible use of resources. Sustainable agriculture and food security literature provide the practical foundation by highlighting the need for efficient, local and resilient food production systems. Islamic entrepreneurship provides the socio-economic foundation by linking halal income generation with community benefit.

Based on this review, aquaponics is suitable to be explored as a halal food production model for land-limited communities. It allows fish and vegetables to be produced in a controlled and space-efficient system. It can support food security at a local level and create opportunities for small-scale entrepreneurship. Nevertheless, its success depends on proper technical management, halal-compliant inputs, water quality monitoring, training and market support. Therefore, the USAS aquaponics pilot project can be positioned as a practical case illustration of how sustainable agriculture and Islamic entrepreneurship may be integrated within a *halalan tayyiban* framework.

Methodology

This paper adopts a conceptual and exploratory approach. It does not present empirical findings from a completed field experiment. Instead, it develops a structured discussion by bringing together relevant literature, Islamic principles and a project-based reflection on the aquaponics pilot project at Universiti Sultan Azlan Shah (USAS).

This approach is suitable because the main purpose of the paper is to explore how aquaponics can be understood as a halal food production model for land-limited communities. The paper does not attempt to measure yield, profitability or long-term community impact at this stage. Rather, it focuses on building a conceptual understanding of how aquaponics may be linked to *halalan tayyiban*, sustainable agriculture, food security and Islamic entrepreneurship.

The discussion in this paper is based on literature from four main areas. The first area concerns *halal* and *tayyib* food systems, particularly the idea that halal food production should include safety, cleanliness, quality and proper governance. The second area focuses on sustainable agriculture and food security, especially the need for resource-efficient and community-based food production. The third area covers aquaponics technology, including the relationship between fish, plants, water circulation, beneficial bacteria and system monitoring. The fourth area relates to Islamic entrepreneurship and community empowerment.

Recent and traceable sources were prioritised where possible, especially sources that discuss halal governance, food safety, aquaponics systems and community-based food production. This is important because the paper deals with a contemporary food production model and its possible application within a halal and sustainability framework. Studies on halal compliance and governance are used to support the discussion that halal integrity should cover the whole production process, not only the final product (Daud et al., 2023; Mustapha et al., 2024). Meanwhile, aquaponics literature is used to explain the technical and sustainability aspects of the system (Somerville et al., 2014; Goddek et al., 2019; Baganz et al., 2022).

Case Illustration: USAS Aquaponics Pilot Project

The USAS aquaponics pilot project is used as an illustrative case in this paper. The project provides a practical example of how aquaponics can be introduced in a local university setting and connected to community learning, halal food awareness and small-scale entrepreneurship.

The case is not treated as a full empirical case study with measured outcomes. At this stage, it is used mainly to illustrate the practical relevance of aquaponics for land-limited communities. The discussion focuses on how the project can demonstrate fish and vegetable production in a limited space, expose students and local communities to sustainable farming, and provide a starting point for future entrepreneurial activities.

The USAS project also helps to connect the conceptual discussion with a real institutional context. Through this case, the paper is able to show how the principles of *halalan tayyiban*, environmental responsibility and Islamic entrepreneurship may be translated into a practical food production initiative. However, the paper does not claim that the project has already proven long-term financial viability, scalability or community impact. These aspects require further empirical investigation.

Analytical Procedure

The analysis was conducted thematically. First, the concept of *halalan tayyiban* was examined as the ethical foundation for halal food production. This includes attention to lawful sources, cleanliness, safety, consumer protection and responsible handling. Second, the concept of Islamic environmental balance, or *mizan*, was used to understand the relevance of aquaponics as a closed-loop farming system. The aquaponics cycle, where fish waste becomes plant nutrients and water is recirculated, provides a useful example of resource efficiency and environmental care.

Third, the paper examined aquaponics in relation to sustainable agriculture and food security. This theme focuses on how aquaponics may support local food availability, access to fresh produce and food production in limited spaces. Fourth, the paper discussed Islamic entrepreneurship and community empowerment. This theme considers how aquaponics may create opportunities for halal income generation, skills development and community-based participation in food production.

These themes were then integrated into a conceptual framework. The framework links Islamic principles, aquaponics technology, sustainable production practices, entrepreneurship support and expected outcomes such as halal food production, food security, income generation and community empowerment.

This paper is limited by its conceptual and exploratory nature. Since the USAS aquaponics project is used as an illustrative case, the paper does not provide quantitative evidence on production yield, cost efficiency, water savings, profitability or long-term community outcomes. The discussion is therefore intended to provide a conceptual foundation rather than final empirical proof.

Another limitation is that the *halal* and *tayyib* status of aquaponics depends on several practical factors, including fish species, fish feed, water quality, pest control, sanitation, harvesting and post-harvest handling. These factors are discussed conceptually in this paper, but they require further field assessment before firm conclusions can be made.

Future research should therefore collect empirical data from actual aquaponics implementation. This may include data on system cost, fish survival rate, vegetable yield, water quality, maintenance needs, user readiness, halal input control, market acceptance and income

potential. Further research may also examine how aquaponics projects can be supported through university-community partnerships, Islamic social finance, government agencies or entrepreneurship training programmes.

Findings and Discussion

Aquaponics as a Halal and Tayyib Food Production Model

The discussion indicates that aquaponics can be viewed as a suitable model for *halal* and *tayyib* food production when the system is properly governed. Its strength lies in the way it brings together food production, cleanliness and responsible use of resources. The system produces fish and vegetables in one integrated setting. For the fish component, halal species such as tilapia may be used. For the plant component, vegetables can be grown without relying heavily on synthetic fertilisers, since nutrients are supplied through fish waste that is naturally converted by beneficial bacteria.

However, it is important not to assume that aquaponics is automatically *halal* or *tayyib* simply because it produces fish and vegetables. The system still needs to be managed properly. From the perspective of *halalan tayyiban*, several matters must be considered, such as the fish species, the source of fish feed, the quality of water, cleanliness of the tanks and grow beds, pest control methods, harvesting process and post-harvest handling. Awang (2021) explains that the concept of *halalan tayyiban* is closely related to food safety, hygiene and consumer protection. This means that a food production system should not only avoid prohibited elements, but should also protect consumers from harm.

This view is also consistent with the discussion on halal governance. Daud et al. (2023) explain that halal certification and halal assurance involve procedures, monitoring and control. Mustapha et al. (2024) also highlight the importance of transparency and compliance in maintaining halal integrity. In aquaponics, these ideas are relevant because the final product cannot be separated from the process behind it. Even if the fish and vegetables are permissible, the system still needs to be clean, safe and properly monitored.

In this sense, aquaponics has the potential to support the *tayyib* dimension of food production. It can reduce waste, reuse water and minimise the excessive use of external chemical inputs. These features are in line with the idea that food should be good, clean and beneficial. Still, proper governance remains necessary. If the feed, water, sanitation or handling process is neglected, the system may no longer reflect the wider meaning of *halalan tayyiban*.

Operational Mechanism and Technical Considerations

The operation of aquaponics depends on balance. Fish, plants, bacteria and water must work together in a stable cycle. Fish produce waste in the water. This waste releases ammonia, which can be harmful to fish if the level becomes too high. Beneficial bacteria then convert the ammonia into nitrite and later into nitrate. Nitrate becomes a nutrient source for the plants. As the plants absorb these nutrients, the water is filtered before it flows back to the fish tank.

This cycle shows why aquaponics requires careful management. It is not only a matter of placing fish and plants in one system. The system depends on water circulation, oxygen, biological filtration and microbial activity. Somerville et al. (2014) describe aquaponics as an integrated fish and plant farming system that depends on recirculation. Goddek et al. (2019) also explain that aquaponics combines aquaculture, hydroponics and biological processes. Kasozi et al. (2021) further

emphasise that microorganisms play an important role because they support nutrient conversion and system stability.

Several technical factors must be observed regularly. These include pH level, dissolved oxygen, ammonia, nitrite, nitrate, temperature and fish health. If the fish density is too high, ammonia may build up quickly. If oxygen is too low, both fish and bacteria may be affected. If the pH is unsuitable, the plants may not absorb nutrients properly. These issues show that aquaponics is a promising system, but it is not a system that can be left without supervision.

For land-limited communities, a modular aquaponics system may be more practical than a large commercial system. A smaller unit allows users to learn gradually. This is useful for students, youth, low-income households and community participants who may not have farming experience. They can begin with a manageable system, understand the basic operation and expand later if the project becomes more stable. This step-by-step approach can reduce the risk of failure and make aquaponics more accessible to beginners.

The USAS Aquaponics Pilot Project: 5W1H Description

The USAS aquaponics pilot project is used in this paper as an illustrative case. It is not presented as a completed empirical study with full data on yield, cost, profitability or long-term community impact. Rather, it is used to show how aquaponics can be introduced in a university setting and connected to halal food awareness, sustainable agriculture and community entrepreneurship.

The project is relevant because it demonstrates how fish and vegetable production can be carried out within a limited area. It also provides a practical learning platform for students and local communities. Through direct exposure, participants can better understand how food is produced, how water is managed and how a small farming system can be linked to entrepreneurial opportunities.

Table 1: 5W1H summary of the USAS aquaponics pilot project

Element	Description	Relevance to the article
What	A pilot aquaponics project integrating freshwater fish cultivation with leafy vegetable production in a recirculating system.	Demonstrates aquaponics as a practical halal food production model.
Why	To explore sustainable food production, promote awareness of <i>halalan tayyiban</i> food, and introduce a small-scale entrepreneurship model for land-limited communities.	Links food security, Islamic values and entrepreneurship.
Who	USAS project team, students and potential community participants, including individuals interested in small-scale food production.	Shows the educational and community empowerment dimension.
Where	Universiti Sultan Azlan Shah, Kuala Kangsar, Perak, with potential adaptation for homes, small plots, community areas and learning spaces.	Addresses limited land availability and local application.
When	Implemented as a pilot initiative to support demonstration, learning and future feasibility assessment.	Clarifies that the paper is conceptual and exploratory rather than a full impact evaluation.
How	Fish are raised in tanks; nutrient-rich water is circulated to plant grow beds; bacteria convert waste into plant nutrients; plants filter the water before it returns to the fish tank.	Explains the operational mechanism of the model.

The value of this project is not limited to food production. It can also be seen as a teaching and community engagement platform. Students can learn about sustainability and halal food systems in a more practical way. Community members can be introduced to a farming method that does not require large land areas. At the same time, the project may provide early exposure to small-scale entrepreneurship.

Since the project is still at the pilot stage, further data are needed before stronger conclusions can be made. Future assessment should examine production cost, vegetable yield, fish survival rate, water quality, maintenance requirements, user readiness and market potential. These details are important if the model is to be expanded beyond the university setting.

Aquaponics Farming as an Entrepreneurial Opportunity

Aquaponics has potential as a small-scale entrepreneurial activity because it produces two outputs from one system: fish and vegetables. Vegetables may provide shorter harvesting cycles, while fish may offer a longer-term source of income. This creates more than one possible income stream for participants. Apart from selling fish and vegetables, other activities may also be explored, such as selling seedlings, providing training, supplying starter kits or offering educational visits.

This opportunity is particularly relevant for land-limited communities. Conventional farming normally requires land, labour, capital and equipment. These requirements may prevent some groups from taking part in agriculture. Aquaponics offers a smaller entry point. It can be introduced in suitable spaces such as university compounds, community centres, residential areas or small urban lots. This makes it relevant for youth, students, low-income households and small entrepreneurs.

At the same time, aquaponics should not be presented as an easy income solution. It requires patience, basic technical knowledge and continuous monitoring. Participants need to understand fish care, plant care, water testing, feeding schedules, harvesting, costing and marketing. Without training and follow-up support, the system may face problems such as poor water quality, fish mortality, pump failure or weak market access.

From an Islamic entrepreneurship perspective, aquaponics is meaningful because it can combine *halal* income generation with social benefit. The Prophet Muhammad (peace be upon him) taught that when a Muslim plants or cultivates and humans, birds or animals benefit from it, it is counted as charity for that person (Sahih al-Bukhari, 2320; Sahih Muslim, 1553a). This hadith supports the idea that food production can carry both economic and social value. Therefore, aquaponics can be framed not only as a business activity, but also as a form of community contribution when it supports food supply, skills development and local livelihood.

Conceptual Framework

The conceptual framework of this paper brings together Islamic principles, aquaponics technology, sustainable production practices and Islamic entrepreneurship support. The Islamic foundation is based on the concepts of *halal*, *tayyib*, *mizan*, *amanah* and *maslahah*. These concepts help explain why food production should be lawful, clean, balanced, responsible and beneficial to society.

The technical foundation is represented by the aquaponics system itself. This includes fish, plants, water, beneficial bacteria, biofilters, pumps, grow beds and system monitoring. The sustainability foundation is reflected through water efficiency, nutrient recycling, reduced waste and the ability to farm in limited spaces. The entrepreneurship foundation involves training, halal input control, start-up support, market access and community participation.

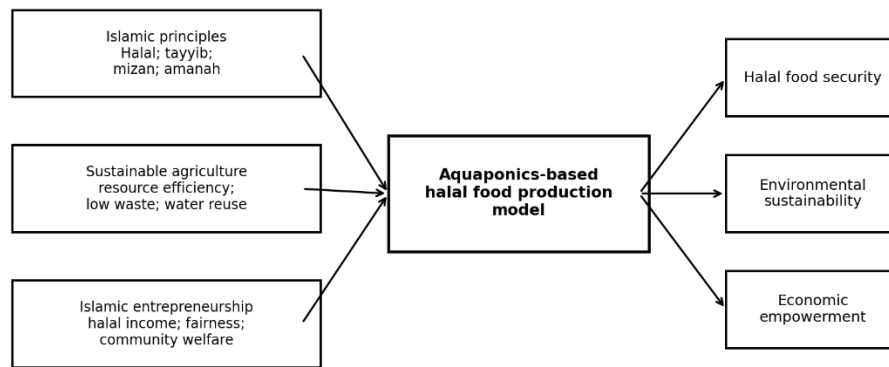


Figure 2: Conceptual framework of aquaponics-based halal food production.

This framework shows that aquaponics should not be viewed only as a farming technique. Its value becomes clearer when it is connected to Islamic food ethics, sustainability and community development. The system can produce food, but its wider contribution depends on how well it is managed, monitored and supported.

Implications for Food Security and Community Development

Aquaponics may contribute to food security at the local level. It can support food availability by producing fish and vegetables within a limited area. It can support food access by bringing production closer to households, campuses and community spaces. It can also support food utilisation when the produce is fresh, clean and nutritious. FAO et al. (2024) highlight that food insecurity remains a major global concern, and this strengthens the need for more local and resilient food production approaches. Still, aquaponics should be discussed realistically. A small aquaponics unit will not solve food insecurity at the national level. Its stronger value is likely to be seen at the household, institutional and community levels. It can complement existing food security strategies by providing local production, practical learning and alternative income opportunities.

For community development, aquaponics can support skills training, youth entrepreneurship and local participation in food production. Universities can use aquaponics as a teaching and community engagement platform. Community organisations can use it to introduce basic food production skills. Islamic social finance institutions may also explore aquaponics through *zakat*, *waqf*, *sadaqah* or corporate social responsibility initiatives, especially when the project benefits low-income or *asnaf* communities.

The USAS aquaponics pilot project therefore has potential beyond food production alone. It can become a platform for education, research, entrepreneurship and community empowerment. Future development should include proper training modules, *halal* input monitoring, water quality control, business planning and market linkage. These elements are necessary if aquaponics is to become a sustainable and meaningful model for land-limited communities.

Conclusion

This paper has explored aquaponics as a *halal* food production model that integrates sustainable agriculture and Islamic entrepreneurship for land-limited communities. The discussion shows that aquaponics has potential to support the concept of *halalan tayyiban* because it encourages clean production, responsible resource use and community-based food supply.

The USAS aquaponics pilot project provides a useful illustration of how this model can be introduced in a local university and community setting. The project shows that fish and vegetables can be produced within a limited area while also supporting student learning, *halal* food awareness and entrepreneurial exposure. It also suggests that aquaponics may be suitable for communities that do not have access to large agricultural land but still wish to participate in food production.

Nevertheless, aquaponics should not be presented as a simple or automatic solution. Its success depends on technical management, *halal*-compliant inputs, water quality monitoring, training, financial planning and market support. The *halal* and *tayyib* status of the system also depends on the whole process, including feed, water, sanitation, pest control, handling and harvesting.

The main contribution of this paper is the development of a conceptual framework that links Islamic principles, aquaponics technology, sustainable production practices and Islamic entrepreneurship support. This framework may guide future studies and practical initiatives related to *halal* food security, land-limited farming and community empowerment.

Future research should move beyond conceptual discussion by collecting empirical data from actual aquaponics implementation. This may include data on production yield, water quality, fish survival rate, vegetable growth, cost efficiency, income potential, user readiness, *halal* input control and community acceptance. With proper support and governance, aquaponics can become a meaningful model for sustainable *halal* food production and community-based entrepreneurship.

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Building A Values-Based Framework: Institutionalising the 5As Core Values at Albukhary International University

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Abstract

While many higher institutions adopt and affirm core values, a persistent gap often exists between symbolic affirmation and institutional practice. At Albukhary International University (AIU), the 5As: *Aqidah, Akhlaq, Adab, Amanah, and Amalan* serve as a foundational, values-based architecture designed to bridge this gap. This paper outlines the strategic pathways established to move the 5As from conceptual definitions into the university's structural DNA through a comprehensive 2026 consolidation initiative. Utilizing a qualitative case study design, the research involved a longitudinal documentary analysis of institutional records spanning from 2017 to 2025 and thematic analysis of stakeholder consultations and interviews. The findings identify three primary pillars of institutionalization for the university: the 8-Hour Rule for balanced human development, the integration of ethics with the global 3ZERO framework targeting zero net carbon, zero wealth concentration and zero unemployment, and the 2026 consolidation process resulting in measurable indicators for accountability. The results suggest that moving from rhetoric to a functional values-based framework fosters social empowerment and ethical governance. The AIU 5As Core Values framework offers a scalable roadmap for international institutions seeking to integrate spiritual values with sustainable global impact, ensuring a university culture where everyone matters, and human dignity is prioritised as a central educational outcome.

Keywords: Values-based Education; 5As Core Values; Institutionalising Values; 3ZERO; Values-based Framework

Introduction

Modern higher education institutions find themselves caught in a profound existential contradiction. While contemporary universities are highly efficient at producing technical competence and specialised labour output, they increasingly struggle to foster holistic moral development characterised by civic conscience and social accountability. In many global education systems, institutional core values have deteriorated into mere public relations rhetoric or compliance checkboxes, creating a visible divergence between symbolic corporate branding and daily campus practice. This systemic failure has tangible social consequences; as noted by Jamal et al. (2025),

modern societies face accelerating moral challenges, systemic corruption, and socio-behavioural breakdown, placing a direct burden of responsibility onto the tertiary education sector to act as an intervention engine. As a result, contemporary educational theorists argue that universities must move beyond standard diversity, equity, and inclusion (DEI) metrics. Instead, they must actively implement a "human rights-based approach" (HRBA), transforming their organisational missions to become human rights-centred entities that foster empathy, equality, and structural social justice (Tibbitts, 2024; Carney & Carty, 2024).

Within the Malaysian context, the overriding mission of the national system is governed by the National Education Philosophy (*Falsafah Pendidikan Kebangsaan* - FPK), which formally mandates the cultivation of a balanced and holistic individual. This standard is realized through the intentional integration of the P.I.E.S framework—balancing the Physical, Intellectual, Emotional, and Spiritual dimensions of human capital (Hamid & Alam, 2022). Under this national paradigm, spiritual conviction and a firm belief in God serve as the absolute axis; all intellectual and physical competencies are required to align harmoniously with ethical and faith-centered baselines. Furthermore, applying character education derived directly from the FPK has been empirically shown to serve as a foundational engine for cultivating ethical, values-driven leadership and governance capabilities among university undergraduates (Zin et al., 2022; Othman & Yusoff, 2024).

At the regulatory level, this philosophical mandate is enforced through structural quality-assurance parameters. The Malaysian Qualifications Agency (2026), through its updated Guidelines on Values-Based Education (GVBE) and the Malaysian Qualifications Framework (2nd Edition, 2024), explicitly dictates that universities move beyond treating education as a simple, non-aligned transfer of technical information. Higher learning institutions are legally and programmatically required to develop verified frameworks that cultivate highly educated, civilised (*beradab*), and accountable (*amanah*) citizens equipped for ethical leadership.

Literature Review

To understand the imperative for values-based higher education frameworks in Malaysia, institutional models must first be anchored to the overarching national educational ideology. The macro-foundations of Malaysian education are formally codified within the National Education Philosophy (*Falsafah Pendidikan Kebangsaan* - FPK), which defines learning as a continuous, lifelong effort to develop individual potential in a holistic and integrated manner. Rather than reducing human capital to a state of mere technical capability or economic utility, the FPK establishes that the primary objective of education is to produce citizens who are intellectually, spiritually, emotionally, and physically balanced and harmonious.

As discussed by Hamid and Alam (2022), this systemic ambition is operationalised through the P.I.E.S. framework (Physical, Intellectual, Emotional, and Spiritual dimensions). Under this national paradigm, spiritual development and a firm "belief in and devotion to God" do not sit at the periphery of the curriculum; instead, they function as the central axis around which all other capabilities revolve. Jamal et al. (2025) argue that when a tertiary ecosystem achieves true equilibrium among these four dimensions, it naturally yields "knowledgeable, skilled, and virtuous" individuals capable of achieving personal well-being while contributing meaningfully to the harmony and elevation of family, society, and the nation.

In the contemporary landscape, this holistic orientation is tested by external macroeconomic pressures. Hassan and Aziz (2024) note that the rise of the Industrial Revolution 4.0 (IR 4.0) heavily prioritizes technological literacy, automation, and artificial intelligence, which threatens to overshadow human-centered ethics. They establish that the rigorous application of human values

through the FPK is the vital national defence mechanism for constructing a prosperous, ethically grounded society (*sejahtera*), ensuring that technological progress is guided by absolute moral parameters rather than unchecked technocratic materialism.

When successfully applied within higher education settings, character cultivation aligned with the FPK actively translates into measurable leadership competencies among students, providing them with the ethical reflexes necessary for responsible civic governance (Zin et al., 2022). To protect this developmental trajectory from moral fragmentation, contemporary national policy proves that abstract values must be backed by systematic institutional strategies, explicit behavioural indicators, and centralised tracking mechanisms (Othman & Yusoff, 2024).

Crucially, the quest for faith-centered educational alignment does not conflict with secular global standards; rather, it provides a deep ethical reinforcement for them. When mapped against international benchmarks such as the United Nations' Universal Declaration of Human Rights (UDHR), the structural objectives of localised spiritual frameworks become globally inclusive. Article 26(2) of the UDHR explicitly dictates that: *"Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms."* Furthermore, Article 29(1) of the declaration reminds the global educational community that individuals have fundamental duties to the community, "in which alone the free and full development of [their] personality is possible." When higher education institutions embrace a human rights-based approach (HRBA), they commit to deep institutional transformations that elevate the voices of the marginalised and make the university an engine of active global citizenship (Tibbitts, 2024).

To realise this transformative potential, academic literature indicates that institutions must tightly link human rights principles with global sustainability guidelines, such as the UN Agenda 2030 and its Sustainable Development Goals (SDGs). This dual alignment requires robust, committed institutional governance that explicitly embeds ethical responsibilities within the core administrative and curricular architecture of the university (Carney & Carty, 2024). Consequently, when an institution designs an integrated values framework, it simultaneously fulfils localised spiritual-state policy mandates (FPK) and international civic covenants (UDHR, Agenda 2030), creating a unified socio-educational ecosystem where human dignity and reason are prioritised as core educational outputs.

Despite these robust policy mandates, a persistent structural deficit remains visible within contemporary higher education literature. Modern quality auditing mechanisms, institutional rankings, and university performance metrics remain heavily biased toward secular, generic professional competencies and standardized research outputs (Orgianus et al., 2024). While university charters and promotional literature frequently highlight noble values such as trustworthiness, responsibility, or ethical governance, the literature demonstrates that institutions rarely provide concrete operational indicators, clear developmental progressions, or programmatic metrics to measure these values. This operational ambiguity creates a hazardous implementation gap. As Rukmana et al. (2024) observe, without a structured internal ecosystem that actively operationalizes and enforces these ethical baselines, student bodies remain highly vulnerable to external moral drift, ethical fragmentation, and the unregulated pressures of contemporary digital environments.

To resolve this gap, values-based systems must incorporate established empowerment frameworks. Empowerment theories within human rights education indicate that true character development cannot occur via top-down moralising or superficial knowledge acquisition. Instead, empowerment requires a multi-stage cognitive and behavioural progression where individual moral

awareness is cultivated, internalised, and subsequently translated into direct social action and community advocacy (Fatima & Naeem, 2023).

This requirement places a heavy burden on contemporary education management. Academic reviews show that while integrating values into the management matrix increases student character development, its long-term viability is routinely threatened by institutional resource limitations, unaligned policies, and resistance from student bodies accustomed to passive learning models (Kadarsih et al., 2025). This operational friction highlights the immediate necessity for an integrated, multi-layered structural blueprint that demonstrates how tertiary managers can explicitly translate abstract moral parameters into specific corporate workflows and student accountability indicators.

Problem Statement, Research Significance, and Objectives

Albukhary International University (AIU), situated in Alor Setar, Kedah, Malaysia, was intentionally designed to address this educational gap through a highly specialized social and ethical mission. Guided by an overarching institutional vision centered on the "convergence of ideas toward a sustainable world," AIU targets underserved and marginalized international student populations, providing equitable educational access as an engine for global social mobility. The institution's operational philosophy is structurally anchored to three unique corporate frameworks:

1. The corporate mission of serving humanity directly through the mechanisms of Social Business.
2. The 3ZERO mission founded by Nobel Laureate Muhammad Yunus, which challenges the campus ecosystem to achieve Zero Net Carbon Emissions, Zero Wealth Concentration, and Zero Unemployment.
3. The institutional 8-Hour Rule, an operational mechanism that divides the 24-hour day into dedicated equal parts for academic/intellectual development, physical rest, and mandatory, self-directed community service.

At the spiritual and ethical heart of this multi-layered framework sit the AIU 5As Core Values: *Aqidah*, *Akhlaq*, *Adab*, *Amanah*, and *Amalan*. These core parameters serve as the foundational, internal values-based architecture designed to regulate individual student growth, guide corporate governance, and drive impactful community outreach.

Despite the explicit presence of the 5As Core Values since the inception of the university, their historical deployment has faced structural vulnerabilities. A comprehensive review of institutional frameworks from 2017 to 2025 reveals that the 5As have historically suffered from periods of conceptual dispersion and operational compression. Across various strategic planning cycles, the core values were occasionally translated into highly localised theological terms or reduced to superficial branding slogans, leaving their actionable definitions ambiguous for a diverse, multi-faith international student body and staff.

To overcome this fragmentation, AIU launched a comprehensive 2026 consolidation initiative designed to systematically integrate the 5As into the university's internal DNA. The significance of this study lies in its ability to fill this gap by providing an empirical, structural blueprint demonstrating how a university can move abstract, faith-grounded moral values—where *Aqidah* serves as the core spiritual foundation—into functional operational metrics (*Amalan*) that empower students and align smoothly with secular global sustainability frameworks like the 3ZERO. This research, then, is driven by two central objectives:

1. To trace the long-term historical and conceptual trajectory of the 5As Core Values definitions within the institution from 2017 to 2026.
2. To articulate and analyse the operational pillars and policy pathways through which these consolidated 2026 definitions are transformed from symbolic text into concrete organisational practices.

Theoretical Framework

To provide a rigorous theoretical architecture for this case study, the AIU 5As Core Values—*Aqidah*, *Akhlaq*, *Adab*, *Amanah*, and *Amalan*—are mapped across the structural elements of both the FPK and the UDHR in Table 1. This theoretical alignment serves as the analytical lens through which the university's 2026 consolidation initiative is examined, proving that spiritual parameters and universal human rights are conceptually symbiotic.

Table 1: Theoretical alignment matrix: synthesizing the 5As with FPK and UDHR frameworks

AIU 5A Core Value	Aligned FPK Essence / Element	Aligned UDHR Articles and SDGs
<i>Aqidah</i> (Faith)	Element 5: Firm belief in and obedience to God.	Article 1 & 18: Dignity, reason, conscience, and freedom of thought/religion. SDG 16: Peace, Justice, and Strong Institutions.
<i>Akhlaq</i> (Morality)	Element 8: Development of noble character.	Article 1: Call to act toward one another in a spirit of brotherhood. SDG 10: Reduced Inequalities.
<i>Adab</i> (Etiquette)	Element 10: Capability to achieve personal well-being.	Article 29(2): Meeting the just requirements of morality and general welfare. SDG 4: Quality Education.
<i>Amanah</i> (Trust)	Element 6 & 7: Developing knowledgeable, skilled, and responsible citizens.	Article 29(1): Recognition of individual duties and accountability to the community. SDG 16: Ethical Governance and Integrity.
<i>Amalan</i> (Practice)	Element 11: Active capability to contribute to the family, society, and nation.	Article 26(2): Directing education toward the full, active development of the human personality. SDG 12 & 13: Responsible Consumption and Climate Action.

Methodology

To investigate the conceptual trajectory and institutionalisation of the 5As Core Values (*Aqidah*, *Akhlaq*, *Adab*, *Amanah*, and *Amalan*) at Albukhary International University (AIU), this study employed a qualitative case study design. A qualitative case study design is particularly well suited to this inquiry, as it allows for an in-depth, contextually embedded investigation of a contemporary phenomenon within its real-life institutional setting (Creswell & Creswell, 2017). Grounded in the interpretive paradigm, this design enables the researchers to explore not only the formal corporate policy shifts but also the subjective meanings and operational insights shared by key university leaders and administrators. By treating AIU as a bounded systemic case, the study captures the operational dynamics involved in bridging abstract, faith-grounded moral philosophies with practical global and national educational standards.

Data collection was structured as a multi-layered qualitative strategy to ensure comprehensive coverage of the university's institutional history and current governance models. This was achieved through two main primary methods: longitudinal document analysis and semi-structured expert stakeholder interviews.

- **Longitudinal Document Analysis (2017–2025):** To address the first research objective, a systematic collection of internal institutional documents was conducted. The archival dataset spanned a nine-year operational timeline, encompassing historical strategic planning manuals, student code of conduct handbooks, university senate circulars, corporate branding prospectuses, and institutional core value statements. This archival tracking allowed the researchers to map out the explicit evolutionary shifts in the text, scope, and definitions of the 5As prior to the 2026 consolidation initiative.
- **Semi-Structured Expert Stakeholder Interviews:** To address the second research objective, a purposive sampling strategy was deployed to select key academic, administrative, as well as religious figures responsible for university governance and values integration. A self-developed, semi-structured interview protocol was validated and administered to these seven expert stakeholders. The interviews focused on the philosophical foundations, operationalisation pathways, institutional barriers, structural metrics (such as the 8-Hour Rule and 3ZERO architecture), and the strategic utility of the updated 2026 definitions. Each interview lasted between 45 to 75 minutes, was audio-recorded with explicit informed consent, and was transcribed verbatim for analysis.

The collected qualitative data were organised and managed utilising NVivo software version 13. The analysis followed a rigorous qualitative content analysis and thematic framework approach, moving through distinct phases of data reduction, data display, and conclusion drawing (Miles & Huberman, 1994).

For the documentary data, a chronological content analysis was executed. Text segments defining any of the 5As were extracted, grouped by academic year, and evaluated to identify periods of conceptual dispersion, theological compression, or progressive stabilisation. For the interview transcriptions, a systematic three-stage thematic coding procedure was conducted within NVivo 13:

Open Coding: Transcripts were read line-by-line to generate initial nodes based on the explicit language used by the stakeholders regarding core value definitions and enforcement mechanisms.

Axial Coding: These initial nodes were clustered into broader categories, interconnecting the operational strategies of the university (e.g., the 8-Hour Rule, community service hours, corporate partnerships) with specific core values.

Selective Coding: Final overarching themes were synthesised to directly reflect how the 2026 consolidation process establishes specific behavioural indicators, maps to national quality guidelines (MQA GVBE), and aligns with global human rights frameworks (UDHR), ensuring a highly auditable values-based framework.

Findings and Discussion

The longitudinal document analysis spanning a nine-year trajectory (2017–2025) reveals that the conceptual evolution of the 5As core values at Albukhary International University (AIU) was neither static nor purely academic. Instead, it represents a necessary, systemic response to an internal institutional crisis of clarity. Initial institutional diagnostics funded under the university's Social Innovation Grant explicitly identified a critical operational pain point: a persistent inconsistency in

meaning, interpretation, understanding, and practice of the 5As Core Values across different university publications, faculties, and support units. This fragmentation meant that terms like *Aqidah* or *Adab* were often relegated to symbolic slogans, left to individual interpretation rather than functioning as coherent metrics for student development or staff evaluation.

To trace how the university arrived at its 2026 consolidated state, Table 2 outlines the institutional maturation curve, demonstrating the movement from localised theological categories to a universally accessible, multi-layered values matrix.

Table 2: The historical evolution and conceptual trajectory of AIU 5As definitions (2017–2025)

Year / Phase	Aqidah	Akhlaq	Adab	Amanah	Amalan
2017– 2019(Theological Foundation)	Absolute submission to Creator; primary spiritual compass.	Individual moral character and personal virtues.	Observance of basic campus decorum and rules.	Basic personal honesty in academic assignments.	Individual religious rituals and voluntary service.
2020– 2023(Spiritual Life Excellence)	Instillation of faith and a spiritual-based life of excellence.	Inculcation of moral virtues and compassion.	Nurturing learning excellence and preserving humanity.	Truthfulness, honesty, and integrity in all actions.	Regeneration of tradition, innovation, and youth development.
2024(Corporate Compression)	Purpose-driven individuals.	Moral development.	Respectful behaviour.	Accountability and integrity.	Action-oriented values.
2025(Pre- Consolidation)	Faith-driven purpose and strong personal belief.	Character building and alignment of moral compass.	Modesty, good manners, and preservation of dignity.	Integrity and accountability in intentions and tasks.	Enactment and execution of the preceding four values.
2026(Consolidated Empirical Framework)	Faith-Centred Human Dignity and Transformative Moral Responsibility.	Moral Integrity and Conscience.	Holistic Moral Character for Personal, Social, and Civic Well-being.	Trustworthiness and Ethical Responsibility for Just and Harmonious Communities.	Compassionate and Disciplined Action / Moral Practice.

As indicated in Table 2, the 2024 corporate compression phase created oversimplified tags (e.g., reducing *Amalan* to merely "action-oriented values"). While this made the values brief, it removed their philosophical depth and increased interpretative drift among AIU's highly diverse, multi-faith international student body. This directly necessitated the comprehensive qualitative validation study in 2026 to firmly anchor the 5As.

To resolve these internal inconsistencies, the 2026 consolidation initiative utilized a qualitative research design involving thematic analysis via NVivo of seven purposefully selected expert stakeholders. The resulting empirical definitions move far beyond basic corporate slogans, establishing multi-layered civic and ethical parameters that map seamlessly onto the Malaysian National Education Philosophy (FPK) and the UN Universal Declaration of Human Rights (UDHR).

To ensure absolute systemic clarity and alignment with both national mandates and international rights benchmarks, the NVivo-validated themes for each core value were mapped systematically against the FPK and UDHR architectures, as detailed in Table 3.

Table 3: Empirical mapping of the consolidated 5As core values against national and global macro-frameworks

5A Core Value & 2026 Consolidated Formulation	Empirical Coded Meaning & Institutional Scope	Aligned FPK (Malaysian National Education Philosophy) Element	Aligned UDHR (Universal Declaration of Human Rights) Articles & Rationale
Aqidah (Faith-Centred Human Dignity & Transformative Moral Responsibility)	Validated as the foundational anchor of a student's inner conviction and divine accountability.	"Belief in and devotion to God"	Articles 1 & 18: Mirrors the universal protection of human conscience, freedom of thought/religion, and inherent spiritual dignity.
Akhlaq (Moral Integrity and Conscience)	Defined as the internal moral compass that actively governs virtuous behaviour and ethical decision-making.	Nurturing a "noble character"	Article 1: Corresponds with the mandate that all humans are endowed with reason and conscience and should act toward one another in a spirit of brotherhood.
Adab (Holistic Moral Character for Personal, Social, and Civic Well-being)	Transformed from basic campus politeness into an administrative framework for cultural moderation, social civility, and mutual respect within educational and social contexts.	"Personal well-being"	Article 29(1): Positions the holistic development of the individual's personality as fundamentally linked to their structural duties within the community.
Amanah (Trustworthiness and Ethical Responsibility)	Coded as the moral and civic virtue by which individuals consistently demonstrate trustworthiness, integrity, discipline, and accountability in fulfilling responsibilities, exercising authority ethically, acting justly in learning/work, and contributing to social harmony and responsible governance.	Producing "responsible citizens"	Articles 21 & 29: Govern the maintenance of a just public order, public trust, and ethical participation in local and global civic structures.
Amalan (Compassionate and Disciplined Action)	Codified as the lifelong enactment of moral values through consistent, disciplined, and compassionate actions that respect human dignity, enable personal transformation, and integrate academic learning with everyday practice.	Nurturing individuals who can "contribute to the betterment of the nation"	Article 29: Translates localised or spiritual ethical frameworks into visible, practical civic contributions and active community obligations.

By defining the 5As through this dual lens (FPK and UDHR), the university successfully built a values-based bridge. Non-Muslim and international students can easily engage with *Amanah* or *Adab* as universal human rights, civic expectations, and professional competencies, while Muslim stakeholders find deep synchronization with their transcendental spiritual principles.

In order to satisfy modern quality assurance frameworks—specifically the Malaysian Qualifications Agency's Guidelines on Values-Based Education (GVBE 2026)—AIU bypassed purely symbolic declarations by implementing three structural pillars:

1. The 8-Hour Rule: A campus lifecycle routine that structurally segments the student's day into 8 hours of intellectual/academic engagement, 8 hours of physical well-being/rest, and 8 hours of community transformation, sports, and spiritual cultivation. This operational ruleset prevents technical specialization from completely overshadowing holistic character growth.
2. The 3ZERO Corporate Architecture: Grounded in the vision of the University Chancellor, this architecture focuses student projects and social business plans on achieving Zero Net Carbon Emissions, Zero Wealth Concentration, and Zero Unemployment. It forces *Amalan* (compassionate action) to address real-world socioeconomic inequalities through structured entrepreneurship.
3. Auditable Policy Vehicles: To fully anchor the NVivo-validated definitions within the administrative DNA of the campus, the research team is working together with the university management to translate these concepts into seven concrete institutional policy artefacts:
 - 5As Undergraduate Course Content: Formal curriculum modules mapping values to academic credits.
 - Lecturer Training Modules: Explicit onboarding structures to ensure educators possess the value-based competencies to model and assess the 5As.
 - The Student Star Award: A formalised institutional merit system that directly uses verified 5As behavioural indicators to reward student leadership and community impact.
 - AIU Staff Code of Conduct (Academic and Non-Academic): Embedding Amanah (integrity/governance) and Adab (civility) into annual key performance indicators (KPIs), making values compliance an auditable component of human resource retention and professional advancement.
 - Targeted Workshops, Competency Mapping Rubrics, and Formal Policy Guidelines: Standardizing values-based benchmarks for institutional quality audits.

This comprehensive operationalisation demonstrates that values-based education thrives only when abstract definitions are paired with structured daily routines and auditable administrative policies. By embedding the 5As into student awards and employee codes of conduct, AIU provides a reproducible blueprint for tertiary institutions globally, proving that faith-grounded morals can fully align with contemporary, international quality assurance expectations.

Conclusion and Recommendations

This study offers a significant contribution to the fields of higher education management, values-based education (VBE), and institutional quality assurance by documenting the empirical trajectory and operationalization of the 5As Core Values (*Aqidah*, *Akhlaq*, *Adab*, *Amanah*, and *Amalan*) at Albukhary International University (AIU). By focusing on the 2026 consolidation initiative, this research demonstrates how a specialized higher education institution can successfully move abstract, faith-grounded moral concepts from symbolic institutional rhetoric into the structural DNA of campus governance and daily operations. Based on the empirical findings of this case study, several critical recommendations are proposed for tertiary education managers and macro-level educational authorities:

1. Higher education institutions should avoid leaving corporate or spiritual values as ambiguous slogans. Administrators must design clear conceptual frameworks that explicitly connect internal moral values to macro-level national guidelines (such as the MQF and GVBE) and global benchmarks (such as the UDHR). This mapping makes localized values inclusive and accessible to a diverse, multi-faith international student body and staff.

2. To bridge the gap between rhetoric and habituation, universities should build structural operational rules directly into the daily campus schedule. Frameworks like AIU's 8-Hour Rule offer an effective template for balancing intensive intellectual cultivation with physical well-being and mandatory civic engagement. This configuration prevents technical competencies from overpowering ethical development.
3. Global policymakers and university boards should tightly link environmental and economic sustainability frameworks (such as the 3ZERO architecture) with Human Rights Education (HRE) and Education for Sustainable Development (ESD). Issues like climate action, poverty alleviation, and employment generation should be presented not just as techno-legal requirements, but as core moral and civic obligations driven by personal accountability (*Amanah*) and active social practice (*Amalan*).
4. In alignment with modern quality assurance updates, university quality cells must move past passive compliance. They should establish explicit behavioural rubrics, longitudinal student tracking software systems, and community-impact review mechanisms to turn moral values into verified, measurable human capital outputs.

While this research offers an extensive qualitative analysis of the structural and institutional mechanisms of values consolidation at AIU, it opens several pathways for subsequent empirical investigation:

1. Future researchers should utilise mixed-methods approaches to quantitatively measure the long-term impact of the consolidated 2026 5As framework on student behavioural patterns, academic outcomes, and post-graduation corporate performance. Longitudinal tracking of alumni cohorts would offer empirical evidence regarding the permanent habituation of these values.
2. Comparative studies could explore how other higher learning institutions, within both local and international contexts, operationalize localized or regional moral values against secular quality standards like the MQF or regional human rights charters. This would help identify generic versus highly context-specific institutional success factors.
3. Further qualitative inquiries could focus on tracing the perceptual shifts and experienced friction among multi-faith and cross-cultural student bodies adapting to highly structured operational mechanisms like the 8-Hour Rule or the 3ZERO corporate architecture. This line of research would provide valuable insights into behavioural compliance, intrinsic motivation, and resistance to active learning environments in tertiary institutions.

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Decolonising PCVE: Breaking and Challenging Western Dominance by Reclaiming Epistemic Sovereignty

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Abstract

Preventing and Countering Violent Extremism (PCVE) is widely shaped by perspectives and practices originating in Europe and the Americas, encompassing definitions of radicalisation, determinations of guilt, administration of detention, application of legal frameworks, rehabilitation, and post-release monitoring. This paper argues that Malaysia and other Global South contexts require their own epistemological foundations, as socio-political dynamics, religious worldviews, and the psychological realities of local communities differ substantially from those assumed in Western PCVE models. These dimensions are critically absent from many imported frameworks. The study highlights the urgency of decolonising PCVE and developing locally grounded strategies for addressing extremism, including context-appropriate understandings of jihad, community-rooted approaches to recovery, and prevention methods that reflect cultural and religious identities. Methodologically, the research employs a decolonial theorisation, integrated with comparative thematic analysis, to expose the disconnect between Western-designed PCVE frameworks and lived realities in Malaysia. It highlights how uncritical adoption of external models throughout the entire PCVE process not only produces impractical outcomes but also leads to unjust consequences for individuals subjected to these systems. The paper aligns with the conference sub-theme, “national integrity and security”, under the topic Counter-Extremism & Deradicalisation, and calls for a restructured knowledge environment that embraces plural, contextually legitimate, and locally accountable approaches to violence prevention.

Keywords: Decolonisation; Global South; Epistemic Justice; Knowledge Sovereignty; Radicalisation Research

Introduction

More than two decades after the tragic events of 2001 in New York City, a painful and contentious narrative has emerged that has affected Muslim communities worldwide. This painful and contentious narrative is not due to the victims being predominantly Muslim, but rather because the attackers in the September 11 incident were identified as individuals associated with extremist groups claiming Islamic justification. Since then, the Muslim community around the world has been affected; fear, hatred, injustice, and anger have been directed at all Muslims since that day. After the 9/11 incident, nine days after the attacks, the President, George W. Bush, formally addressed Congress, outlining the “War on Terror.” Furthermore, U.S. military operations in Afghanistan began on October 7, 2001, the beginning of a nightmare that has continued until today. The Iraq War was justified based on alleged weapons of mass destruction (WMD). The United States and the United Kingdom justified the 2003 invasion by asserting that Iraq possessed WMD. Subsequent investigations, including the CIA’s final report in 2004, concluded that no stockpiles of WMD were found in Iraq (CNN, 2004). Consequently, the invasion of Iraq, based on the claim of having weapons of mass destruction

(WMD), killed an estimated 655,000 excess deaths (Burnham et al., 2006), led to rapes and torture, dehumanisation and war crimes. In the end, no weapons of mass destruction were found, and the operation appeared to be primarily directed at eliminating a specific targeted individual rather than addressing the claimed threat.

The question is whether terrorism began on September 11, 2001. Does the label of terrorism belong only to one race, community and religion? Why are none of them talking about how violent colonial times were? In the end, societal stigmatisation and perception led to the creation of laws and regulations, and each Western country has established its own Counter Terrorism (CT) and Prevent and Counter Violent Extremism (PCVE) policies. Policies that address only one particular race and religion are labelled as terrorism. The idea of PCVE (Preventing and Countering Violent Extremism) is not a simple, one-size-fits-all solution. Rather, it stems from the post-9/11 Global War on Terror framework, which is influenced by Western perspectives. This approach often overlooks the specific cultural and social contexts of non-Western societies, which are essential for understanding and solving local issues. Such a perspective can miss the complex realities that are key to effective interventions (Kundnani & Hayes, 2018; Mohammed, 2022).

If history could unveil itself, the incident of colonialism would produce resistance, and this resistance is often labelled “terrorism” because of disobedience and refusal to kneel at the feet of colonialism. In fact, the original word for terrorism has been used since the French Revolution in 1793. It has also been used to label anarchist and nationalist movements in Europe. Next, aside from the terrorist label imposed by empires, the movement of people who fought against colonial powers is known as anti-colonial resistance. However, the concept behind this word carries heavy, even negative, connotations, and it was uncritically imposed in every country outside the West. The implementation and application of the word “terrorism”, in the creation of CT and PCVE in the Global South, inadvertently treat Western secularised social structures and psychological profiles as universal baselines for human behaviour.

This paper contends that Malaysia needs an independent epistemological basis for PCVE, as uncritically importing Euro-American frameworks fails to align with local religious worldviews, distorts indigenous judicial practices, and causes structural injustices against communities. Ultimately, authorities have imprisoned not only the actual criminals but also, in some cases, those who were in the wrong place at the wrong time and unaware that their actions were wrong. This situation exemplifies how, within the context of authority and policymaking for CT and PCVE laws, the term “jihad” is often linked to terrorism; however, in Islam, it also holds another meaning, which warrants further study.

Literature Review

Bias in security policies

Although research on cultural and social discrimination is essential, PCVE and CT also highlight concerns about the implementation of state security policies. These policies can sometimes seem to discriminate against specific community groups based solely on race and faith. When such policies are viewed as inconsistent or unjust, the state or international system may inadvertently perpetuate these biases. Consequently, we examine global security governance as a key area of study.

a) PREVENT and CONTEST Strategy by the United Kingdom (UK)

The UK government's security policy on counter-violent extremism and counter-terrorism states that the Prevent Programme "does not target any one community." Nevertheless, the language used in the CONTEST Strategy suggests a different picture. The Strategy often emphasises "Islamist terrorism" as the main threat. At the same time, other types of violence are usually described with broader or less prominent labels, such as "Extreme Right-wing" or "Emerging Threats." This difference is even clearer in cases requiring intensive support, where 45% of Channel cases involve extreme-right-wing (ERW) radicalisation, compared to just 23% for Islamist radicalisation (Home Office, 2024).

b) Counter Terrorism Strategy 2026 by the United States of America (USA)

This evidence supports the earlier discussed "double standard" narrative. The approach concentrates on state-affiliated entities like the IRGC (Iran) or the Maduro regime (Venezuela) but lacks a framework for evaluating violence by allied nations or their military forces. It highlights Israel's security as a "core interest" and labels the Muslim Brotherhood as the 'source of all modern Islamist terrorism.' (The White House, 2026).

c) EU Terrorist List

In February 2026, the Council of the European Union (2026) released the list of terrorist groups. The EU's decision to designate the Islamic Revolutionary Guard Corps (IRGC) as a terrorist organisation, alongside groups like ISIS and HAMAS, sets an important precedent by classifying state entities as terrorist threats. In contrast, aggressive, high-casualty violence conducted by Western-supported military forces, such as the Israel Defense Forces (IDF) in Gaza, is not similarly labeled. This selective geopolitical labeling highlights a perceived double standard in how different actors are categorised.

Asymmetric in Radicalisation Indicator

Worldwide, tools such as the Violent Extremism Risk Assessment (VERA-2R) and the Extreme Risk Guidelines (ERG 22+) are vital for evaluating threats of violence and extremism (Clesle et al., 2024; Belton & Cherney, 2024). However, it is crucial to examine the foundations of these tools, which are primarily rooted in Western clinical psychology. This perspective tends to see the individual as a standalone case, often neglecting broader relational, familial, and community influences on behaviours.

By concentrating only on the individual and detaching them from their environment, these assessments may overlook the intricate social, community, and family factors that influence someone's risk of violence or extremism. Such a narrow focus risks oversimplifying complex human realities, reducing motivations and experiences to clinical labels without considering context. This narrow focus can limit the assessment's effectiveness and risk of perpetuating stigmatising narratives that ignore systemic issues within families and communities. Adopting a more comprehensive approach that incorporates relational and community factors could enhance understanding and inform the development of more effective strategies to prevent violent extremism.

Common practice of the PCVE framework

Numerous researchers have explored and shared insights on the theories behind the radicalisation process. Typically, these theories begin by examining factors related to the individuals involved in radical ideology. Most studies suggest that people are exposed to certain ideologies and narratives, and go through various stages, regardless of the internal or external factors that might motivate them to commit crimes or embrace such beliefs (Borum, 2003; Moghaddam, 2005; Silber & Bhatt, 2007).

Table 1. The author's comparison of the radicalisation of an individual

Theory/Author	Key Concept	Strengths	Weaknesses
Borum (2003) - Pathway to Radicalization	Radicalisation is a four-stage cognitive process: (1) Grievance, (2) Ideological Framing, (3) Socialisation, and (4) Violent Action.	It touches upon cognitive transformation in radicalisation, stresses the role of grievances in adopting the ideology, and offers a structured framework	- Does not fully consider external socio-political influences.
Moghaddam (2005) - Staircase to Terrorism	A six-step psychological model in which individuals ascend toward radicalisation in response to perceived injustice and deprivation.	- Give a clear, stage-based framework to understand radicalisation. Brought up the psychological element of perceived injustice. - Acknowledging that not all individuals at early stages engage in violence.	- Assumes a trend and ongoing progress only- Underestimates external influences. - Focuses entirely on psychological drivers, ignoring socio-political factors.
Silber & Bhatt (2007). - NYPD Radicalization Model	A four-stage model (Pre-Radicalization, Self-Identification, Indoctrination, and Jihadization) assesses homegrown extremism.	- Based on real case studies from the West, provide law enforcement with actionable radicalisation indicators and highlight social networks' role in online radicalisation.	- Criticised for detecting and overgeneralisation, especially in Muslim communities. - Forget about non-violent radicalisation and politically unjust.

Hence, the issue with these frameworks is that they never include local norms, faiths or religious understandings regarding concepts such as obedience to Allah, the day of judgement, dignity, nationalism and many others. Instead, most of the indicators focus on individual clinical psychology. Bear in mind that these frameworks might not fail in practice, but they are not suitable for use outside Western countries or among Muslim communities with non-Western cultures and norms.

Methodology

This study uses a decolonial lens to examine how Preventing and Countering Violent Extremism (PCVE) frameworks from Western contexts transfer to Malaysia. It challenges the coloniality of knowledge, in which the Global North primarily produces the theory and the Global South provides the data. Western assumptions and threat perceptions are often seen as universal, ignoring societal differences. The study also draws critiques of postcolonial societies that uncritically adopt external ideas and neglect indigenous knowledge.

The study uses a comparative thematic analysis to identify assumptions in Western PCVE frameworks and metrics. It focuses on individual vulnerability indicators, such as identity crises, social alienation, and grievances. It explores the implicit socio-cultural and political assumptions underlying them and their relevance in Malaysia. These are contrasted with Malaysia's unique socio-political, legal, religious, and community security contexts. The study also analysed selected Western government PCVE documents and societal perception using qualitative document analysis with a decolonial thematic lens. The focus of analysis was on how epistemic authority is constructed and maintained through policy language, particularly in relation to representations of religion, identity, and threat framing.

One key analytical theme examined was the reassertion of epistemic control over knowledge production and interpretation. This involved identifying how specific religious terms, cultural references, and identity-related concepts are framed, redefined, or potentially misinterpreted within PCVE discourse. The analysis also examined how such framings contribute to the construction of perceived risk or threat, particularly in ways that may generalise or securitise religious expressions, thereby influencing public perception.

This analysis relies on two primary sources: Malaysian legal and security frameworks, such as SOSMA 2012 and the Malaysia National Action Plan on Preventing and Countering Violent Extremism (NAPPCVE), also known as MyPCVE (Raja Mohd Naguib & Mohd Yusof, 2025), to evaluate how local extremist threats are handled. It also draws on Malaysian literature on deradicalisation and rehabilitation, including insights from academics and practitioners, to explore radicalisation and intervention strategies. By comparing these sources, the study highlights overlaps and gaps between imported PCVE concepts and Malaysian realities, critically examining whether external indicators are appropriate for the local context or if their unadopted use introduces distortions.

Discussion

1. *Reclaiming Epistemic Authority over Jihad Narratives*

In the world nowadays, when we talk about *jihad*, *burqa* or *niqab*, and Halal, they are often misinterpreted by the non-Muslim community, especially Western people. Hence, these terms should be understood together.

a) Jihad

The word *jihad* originates from the Arabic root ج ه د, meaning “to strive” or “to exert effort.” In Islam, it is best understood as a commendable effort or struggle, and it has often been incorrectly translated in the West as “holy war”. In religious and ethical contexts, it primarily refers to human effort to promote good and prevent wrongdoing. Many contemporary scholars and practitioners highlight a peaceful interpretation, seeing *jihad* primarily as an internal struggle to lead a righteous life, perform good deeds, and uphold moral principles. This aspect, often called the greater *jihad*, involves striving in faith and moral self-improvement.

Classical scholars, such as Al-Munajjid (n.d.), explain that Ibn al-Qayyim has explained that *jihad* is not limited to physical combat but encompasses several levels, including striving against one's own base desires (*Jihad al-Nafs*), striving against Satan, and striving against injustice and oppression. The primary texts of Islam highlight several forms of *jihad*:

i. *Striving with wealth and life*

The Quran frequently mentions jihad as the act of dedicating one's resources, time, and physical effort to please Allah. Allah says in the Quran (61:11): "It is to have faith in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew". The Quran promises that those who strive in this manner are elevated in rank (Quran 4:95).

ii. *Speaking truth to power:*

Jihad also involves political and social activism against oppression. When asked about the best form of jihad, the Prophet Muhammad (PBUH) said: "The best fighting (*jihad*) in the path of Allah is (to speak) a word of justice to an oppressive ruler" (Sunan Abi Dawud, Vol. 4, h. 4344).

iii. *Spiritual acts of worship*

For those unable to engage in physical struggles, or during peaceful times, acts of worship are considered meaningful forms of *jihad*. When Aisha (RA) asked the Prophet (PBUH) if women should participate in physical *jihad*, he replied: "No. The best and most beautiful (type) of *jihad* is Hajj to the House; *Hajj Al-Mabrur*" (Sunan an-Nasa'i, Vol. 5, h. 2627)

iv. *Physical defence and combat*

When necessary to defend the Muslim community or halt severe oppression, jihad manifests as physical combat (*Qital*). The Prophet (PBUH) acknowledged the profound sacrifice involved in combat when he described it as the sacrifice of a person "whose blood is shed and his horse is wounded" (Sunan Ibn Majah, Vol. 4, h. 2794). While the issue that the detainees have always raised, when they questioned about *Jihad Qital* in Islamic thought, *Jihad al-Qital* specifically refers to the physical or armed combat aspect of *jihad*. The Arabic word *qital* literally means "fighting" or "combat". In Islamic jurisprudence (*Fiqh*), this form of jihad is highly regulated, subject to strict conditions, and fundamentally intended to remove severe oppression, defend the Muslim community, and ensure religious freedom.

Classical scholars, such as Ibn Taymiyyah and Ibn al-Qayyim, assert that the underlying cause for initiating combat in Islam is not someone's disbelief (*kufr*), but rather their hostility or aggression (*muharabah*).

b) Jihad al-Qital

i. *Defensive warfare and resisting oppression*

The initial permission for Muslims to engage in armed conflict was strictly for self-defense, following over ten years of intense persecution in Mecca. Allah states: "Permission to fight back is hereby granted to those being fought, for they have been wronged. And Allah is truly Most Capable of helping them prevail" (Quran 22:39). Additionally, the Quran clearly associates fighting with self-defense: "Fight in the cause of Allah, and know that Allah is All-Hearing, All-Knowing" (Quran 2:244).

ii. *Strict rules of engagement*

Even during war, Islam maintains strict ethical limits. The Prophet Muhammad (PBUH) explicitly prohibited harming non-combatants. Ibn 'Umar reported: "During some of the Ghazawat of Allah's

Messenger (PBUH), a woman was found killed, so Allah's Messenger (PBUH) forbade the killing of women and children." (Sahih al-Bukhari, Vol. 4, Hadith 3014). Renowned scholars such as Imam Ash-Shafi'i and Sufyan Ath-Thawri, along with the consensus of Sunni jurisprudence, confirm that intentionally killing non-combatants, including women, children, the elderly, and religious monks, is prohibited (Jami' at-Tirmidhi, Vol. 4, Hadith 1568).

iii. *The ultimate goal is peace*

The goal of armed jihad is not endless fighting but the establishment of justice and peace. The Quran instructs that if the enemy seeks peace, Muslims should accept it: "So when you meet the disbelievers in battle, strike their necks until you have thoroughly subdued them, then bind them firmly. Later, free them either as an act of grace or by ransom until the war comes to an end" (Quran 47:4).

iv. *The supreme sacrifice*

Participating in legitimate *Jihad al-Qital* is seen as the highest act of devotion because it requires sacrificing one's life. The Quran praises those who engage in this, promising great spiritual rewards: "Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of Allah and kill or are killed." (Quran 9:111).

Today, leading scholars such as the late Sheikh Dr Yusuf Al-Qardhawi (2010) emphasise that declaring offensive *Jihad al-Qital* is the authority of a legitimate Islamic state or ruler (*Wali al-Amr*), not of individual vigilantes or rogue groups. This clarifies that the rules of war and international treaties must be observed.

In conclusion, *jihad* is a broad Islamic concept encompassing both internal spiritual struggle and external efforts to promote justice through one's wealth, speech, and body. These concepts and understandings are often employed by experts during the rehabilitation process, according to Halim et al. (2024) and Raja Mohd Naguib & Mohd Yusof (2025). They are discussed and debated to counter detainees' narratives in prison.

2. *Unjust Treatment and Misrepresentation of Everyday Islamic practices leads to Islamophobia*

In Malaysia, several laws address issues of radicalism and terrorism: the Security Offences (Special Measures) Act (SOSMA) 2012, the Prevention of Terrorism Act (POTA) 2015, and the Penal Code. It is unimaginable that nearly 1,000 people have been arrested under SOSMA since 2012 (Bernama, 2017). When local practitioners rely heavily on imported Western metrics centred on security and risk assessment, they often risk over-policing traditional religious practices within their communities.

a) Unjust Treatment

The United States Department of State (2013) reported that even after the Internal Security Act (ISA) was repealed and replaced by the Security Offences (Special Measures) Act on July 31, individuals already detained could still be held under the authority of the Home Minister. On June 19, SUHAKAM launched an inquiry following a report from a staff member at the Kamunting Detention Camp alleging that 45 ISA detainees had experienced various forms of abuse prior to their transfer to the facility. Police later rejected these claims, describing them as "baseless and malicious." Subsequently, on June 25, a lawyer representing one detainee alleged that her client was subjected to cruel and degrading treatment, including physical beatings, being photographed while naked, and having chili paste applied to his body. This led to excessive policing that can take different forms, including more thorough oversight of religious gatherings, increased monitoring of community

members, and enforcement of restrictive measures on specific practices that are traditionally part of the faith (Mohammed, 2022).

These actions could significantly hurt the feelings of society; it is a sign of systemic alienation within the religious community. Society feels alienated and is being caged while practicing their beliefs. Additionally, as communities see their religious expressions as being under threat, they might become more suspicious of law enforcement and government institutions. Hence, a trust deficit between society and authority would happen, and the cycle of resistance might emerge.

b) Misrepresentation of Everyday Islamic practices leads to Islamophobia.

i. *Niqab/Burqa*

The *niqab*, which is a face covering leaving only the eyes visible, and the *burqa*, a full-body garment with a mesh screen, are among the most visually debated symbols of Islam in Western society. They are often portrayed as symbols of patriarchal oppression, resulting in legislative bans in various European countries. However, an increasing amount of academic research is questioning this one-sided perspective by highlighting the perspectives and experiences of Muslim women directly.

Research on women who wear the *niqab* indicates that many view their decision to wear it as personal. Notably, in countries like Saudi Arabia, Muslim women risk arrest if they refuse to wear the *niqab*. Conversely, according to Zempi (2016), in European nations such as France and Belgium, Muslim women have actively demanded the right to wear it despite laws requiring removal. This phenomenon demonstrates that, depending on the political environment, Muslim dress can symbolise either women's resistance or a means of control.

Saba Mahmood's influential book, *Politics of Piety* (2005), provides a nuanced theoretical approach to understanding this complexity. Mahmood challenges the idea that agency is synonymous with resistance or "empowerment," explaining how pious practices such as embodied modesty develop specific capacities and identities within religious norms. Therefore, Idrissi et. al. (2025) stated that the notion of agency in Islamic feminism differs considerably from that in liberal feminism, which often equates agency with independence from tradition.

Postcolonial feminist scholars critique the Western assumption of speaking for Muslim women. Mohanty, in *Under Western Eyes* (1984), notes that while veils may appear similar, their meanings vary across cultures and ideologies, a nuance often lost in liberal feminist critiques of the *niqab*. Limited academic sources include narratives by *niqab*-wearers, which indicate that women actively exercise agency and build layered identities through their practice. To see the *niqab* and *burqa* only as tools of subjugation silences these women's experiences, which should inform the discussion (Piela, 2017).

Despite Malaysia being a Muslim-majority country, women, particularly Muslim women, face several significant religious discrimination challenges in the workplace, ranging from dress code restrictions to difficulties in fulfilling daily religious rituals (Mokhtar et al., 2022). In the context of PCVE policy, the misrepresentation of the *niqab* and *burqa* as inherently oppressive symbols has broader implications for how Muslim identity is constructed within security frameworks. When such dress practices are framed through a narrow lens of extremism or patriarchal control, they risk being indirectly absorbed into risk narratives that associate visible religiosity with vulnerability to radicalisation.

In Malaysia, where Islamic dress is embedded within a plural legal and cultural governance system, such framings may create conceptual tension when imported PCVE indicators are applied without contextual adaptation. This can lead to policy interpretations that conflate religious conservatism with susceptibility to extremism, thereby affecting the design of early intervention tools, vulnerability assessments, and community-based prevention strategies. Consequently, the Malaysian PCVE approach must critically differentiate between cultural religious expression and behavioural indicators of radicalisation to avoid epistemic misclassification and policy distortion.

ii. *Halal concept*

Halal is a term in the Qur'an referring to objects or actions permitted under Islamic law. It contrasts with *haram*, which means "unlawful" or "forbidden". Although most commonly associated with food, especially meat, the concept of *halal* extends far beyond that in Islamic jurisprudence. It encompasses regulations on products and services that Muslims can use, such as food, medicines, cosmetics, and more. These regulations also include guidelines on raw materials, production methods, and product storage (Johan & Schebesta, 2022).

After Prophet Muhammad's (PBUH) death, the Muslim community formalised rules on daily life and diet as Islam spread. Early Islamic scholars developed methods to determine what is permissible, using the Qur'an, Hadith, analogical reasoning (*qiyās*), and scholarly consensus (*ijmā'*), forming *uṣūl al-fiqh*, or Islamic jurisprudence. *Halal* food, crucial to Islamic law, excludes pork, carrion, blood, alcohol, and carnivorous animal products and follows specific slaughtering methods (*zabiha*). Muslims must eat *halal* food because it is rooted in the Qur'an, Hadith, and the opinions of the *ulama*, which are primary sources of Islamic law. Eating *halal* is seen as both shaping noble character (*akhlakul karimah*) and addressing spiritual and physical needs.

The mischaracterisation of *halal* within certain Western political and security discourses has important implications for PCVE frameworks. In some contexts, *halal* certification, *halal* consumerism, and the expansion of Islamic economic practices have been portrayed as symbols of segregation, parallel societies, or the increasing visibility of Islam in public life. When such interpretations become embedded in broader security narratives, there is a risk that ordinary religious practices are viewed with suspicion rather than understood as normative expressions of faith.

In Malaysia, where *halal* is institutionalised through state regulation and forms an integral component of the national economic, legal, and religious landscape, the uncritical adoption of such assumptions may create significant conceptual misalignment. *Halal* consumption and certification are not indicators of radicalisation but are widely accepted religious obligations and consumer practices. Consequently, PCVE frameworks implemented in Malaysia must distinguish between legitimate religious observance and behaviours that genuinely indicate support for or engagement in violent extremism. Failure to make this distinction risks securitising everyday religious practices, undermining community trust, and weakening the legitimacy and effectiveness of prevention efforts.

In conclusion, in both the *halal* and *niqab* contexts, adopting PCVE assumptions derived from certain Western security discourses may lead to the misinterpretation of ordinary Islamic practices. As these assumptions are transferred into different socio-cultural settings without contextual adaptation, practices such as wearing the *niqab* and adhering to *halal* requirements may be viewed through a security lens rather than as legitimate expressions of religious observance. This risks associating visible religiosity with extremism, despite the absence of behavioural indicators of radicalisation. Within the Malaysian PCVE context, such conceptual misalignment may lead to the development of inappropriate risk indicators, inaccurate vulnerability assessments, and disproportionate surveillance of religious communities. More importantly, it may undermine

community trust, discourage meaningful engagement with prevention initiatives, and reduce the overall legitimacy and effectiveness of PCVE programmes by conflating constitutionally protected religious observance with indicators of violent extremism.

3. *Rehabilitation and Reintegration*

According to Halim et al. (2021), the Malaysian authorities, particularly the Special Branch of the Royal Malaysia Police (RMP), together with the Prison Department and the Zakat Centre, should continue to support detainees' families and maintain regular visitation. This is particularly necessary because many detainees are the primary or sole source of income for their households, and their absence can leave families in a vulnerable financial position. The prison department's skills enhancement module was also delivered within the prison to prepare detainees to be independent upon release. This is considered a rehabilitation program that also helps detainees reintegrate into society. In Malaysia, the issue of individual disengagement remains precarious and lacks stability when there is no effective reintegration into the community. To understand this challenge more deeply, it is essential to explore the pivotal role of local institutions. Family units serve as the foundational support system, providing emotional and logistical assistance vital to those attempting to reintegrate.

Meanwhile, the spirit of *gotong-royong*, a value deeply embedded in village interactions, encourages community cooperation and mutual support, fostering a sense of belonging and collective responsibility. Furthermore, as mentioned by Raja Mohd Naguib & Mohd Yusof (2025), local religious leaders often act as crucial figures in this recovery process, offering spiritual guidance and moral authority that can help individuals navigate their reintegration journey. Together, these elements can establish a resilient network that is crucial for effective recovery and community harmony. On the other hand, many NGOs and CSOs work with experts and academics to raise awareness and educate society about not punishing detainees after their release; the second-chance concept has also been cultivated.

Conclusion

In conclusion, it is crucial to highlight that decolonising Preventing and Countering Violent Extremism (PCVE) goes beyond mere policy wording; it is a significant act of reclaiming epistemic sovereignty. This paper has shown that uncritically adopting Western counter-radicalisation frameworks leads to ineffective security measures and social injustices. This underscores the importance of critically examining the assumptions and power structures underlying these models while advocating for approaches that genuinely acknowledge and respect the diverse perspectives of affected communities.

Consequently, the paper calls on policymakers and researchers in the Global South to invest in indigenous or locally grounded psychosocial metrics that better align with local norms, cultural values, and religious contexts. It also empowers local civil society organisations and religious scholars to lead rehabilitation efforts, ensuring that security initiatives do not override human security and local religious identities.

Nevertheless, this study has several limitations. First, the findings are primarily based on document analysis and therefore do not incorporate empirical evidence from key stakeholders, including PCVE practitioners, religious scholars, policymakers, and former detainees. Second, the discussion focuses on a limited set of Islamic concepts relevant to the Malaysian context, which may not fully capture the diversity of Islamic interpretations or PCVE practices across different settings. These limitations should be considered when interpreting the findings.

Future research should address these gaps by conducting qualitative, interview-based studies with PCVE officers, religious scholars, policymakers, and former detainees to understand better how decolonised approaches can be operationalised in practice. Comparative research examining the implementation of PCVE across ASEAN Muslim majority countries would also provide valuable insights into how local religious, cultural, and political contexts shape counter-radicalisation strategies. Such studies would contribute to the development of more contextually grounded, culturally legitimate, and empirically informed PCVE frameworks.

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Deepfakes and Digital Scams in Malaysia: An Analysis of AFP Fact Check Reports

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Abstract

This study analyzes cyber fraud and digital disinformation in Malaysia by examining verification articles published in Agence France Presse (AFP) Fact Check Malaysia between 2024 and 2026. The dataset consists of fact-checking reports addressing false claims widely circulated on social media, including deepfake videos of political leaders promoting hoax aid schemes, imposter government websites advertising subsidies, fraudulent immigration services targeting cross-border applicants, and bogus recovery agents exploiting victims of financial scams. Malaysia's rapid digital adoption and high social media penetration have created fertile ground for scams that employ AI-driven manipulation, impersonation of authority figures, and emotional appeals designed to mislead audiences. These tactics not only deceive individuals but also erode trust in institutions and weaken national integrity. The study seeks to understand how such scams are constructed, the narratives they exploit, and the broader consequences for public confidence. Articles were analyzed using thematic content analysis, focusing on recurring expressions, claims, and strategies in cyber misinformation. Findings revealed several common themes: reliance on digital manipulation, exploitation of fear and uncertainty, and misuse of authority to legitimize false claims. The study underscores the importance of fact-checking initiatives, media literacy programs, and stronger cybersecurity awareness in safeguarding Malaysians against evolving digital scams.

Keywords: Cybersecurity; Digital Safety; News Verification; Deepfake; Online Fraud

Introduction

Cyber fraud has long been a widespread issue globally, especially with the rise of social media and advanced artificial intelligence (AI). Scammers now employ multifaceted modus operandi, leveraging AI-powered and freely accessible software to exploit victims including using deepfakes. Deepfake is defined as a technique in human image synthesis that involves overlaying an existing photo or image onto a video to alter the identity of the individuals shown while digital scam is understood in this literature as fraudulent or deceptive online conduct that may exploit such deepfake

media for purposes like financial fraud, identity theft, or blackmail (Kipngetich, 2025; Kirchengast, 2020; Wang & Topalli, 2024). Across multiple studies on deepfakes and online fraud, false or manipulated content that is deliberately disseminated to deceive and extract money, leaving victims with financial losses, is consistently classified as digital deception, and often more specifically as financial disinformation (Kipngetich, 2025; Wang & Topalli, 2024). This category encompasses traditional scams, online financial disinformation, and fraud enabled by deepfake technology.

At global level, it is estimated that finance alone accounts for about 40% of deepfake phishing financial losses (Krishna Jampani, 2025). According to records by the Royal Malaysia Police (PDRM), “in the first three months of 2025 alone” the country documented 12,110 online scam cases. These involved fraudulent activities such as “fake e-commerce offers,” “bogus loans,” and “nonexistent investment schemes” (Deo, 2025). Collectively, these scams resulted in financial losses amounting to RM573.7 million, according to the media release. Neighborhood countries such as Singapore, Indonesia, and Thailand have likewise experienced a massive growth in digital scam-related losses, which highlighting an escalating regional pattern of fraudulent activities and financial victimization (Franceschini et al., 2023).

As these countries intensify their efforts to combat digital scams, a major challenge lies in tracing the perpetrators. With the rapid advancement of technology, identifying and tracking the suspected administrators of imposter accounts, particularly those disseminating AI-powered materials or deepfakes has proven to be one of the most complex tasks. Consequently, this difficulty has significantly hampered broader efforts to apprehend scammers.

Wilson et al., (2024) identified that among the factors explaining why victims easily fall into digital scams are the massive growth of sophisticated communications that convincingly mimic legitimate sources, the use of social engineering techniques such as urgency or impersonation of authority, and the lack of awareness or resilience among individuals in recognizing warning signs and protecting themselves from online fraud. Additionally, scams can have profound psychological and mental impacts on victims, often leaving them distressed, anxious, or emotionally vulnerable. Balcombe (2025) emphasized that in the aftermath, victims frequently struggle with feelings of shame and embarrassment, which are further intensified by financial insecurity and insufficient support systems. Meanwhile, Van Der Linde (2024) discussed that many victims also suffer a loss of self-esteem and confidence, a condition often intensified by societal stigma and the perceived erosion of social status.

These tactics not only deceive individuals but also undermine public trust in institutions and contribute to the erosion of national integrity. DeLiema et al. (2025) opined that diminished trust carries social and economic repercussions, as consumers may become increasingly reluctant to engage with government agencies as well as law enforcement bodies online, making it imperative for these organizations to actively restore confidence among those affected by scams. Despite the recognition of digital fraud as a critical problem of disinformation, there remains a gap in understanding how such scams are constructed, the narratives they exploit, and the broader consequences for public confidence by analyzing the verification reports from news agency. This study will contribute to a more informed and safe digital environment space, ultimately supporting the importance of fact-checking initiatives, media literacy programs, and stronger cybersecurity awareness in safeguarding Malaysians against evolving digital scams.

Literature Review

The assessment of digital scams as a form of online disinformation has become one of the crucial issues in today’s cyber, communication technology and financial crime discipline. It has prompted

extensive studies on its influencing factors, implications as well as potential mitigations. This study explores the key findings related to this issue, particularly within the context of Malaysian media coverage over cyber fraud.

Research identifies multiple factors amplifying the spread of social media messages that take in many forms including images and visuals used to lure and deceive vulnerable and susceptible people with the means to scam them. The proliferation of digital scams and online fraud is primarily driven by a rapid digital transformation that has expanded “attack surfaces” through increased reliance on e-commerce and banking, a general lack of digital literacy that leaves populations susceptible to deception, and the borderless nature of the internet, which allows criminals to operate from jurisdictions with weak enforcement, making prosecution extremely challenging (Kipngetich, 2025; Lee et al., 2023). With the rapid advancement of technology driven by AI, perpetrators gain broader access and continuously evolve their tactics and strategies to deceive social media users. As Kipngetich (2025) observes, cybercriminals increasingly exploit emerging technologies such as AI, blockchain, 5G, and the Internet of Things (IoT) to construct complex and deceptive schemes. For instance, AI enables the creation of convincing deepfakes, while the pseudonymous nature of blockchain complicates the tracing of illicit transactions.

The implications of cyber fraud or scam towards the society are multifaceted. Aswathy and Vinod Nair (2025) highlighted that they encompass psychological and emotional distress, significant economic losses, institutional and national security threats, and the erosion of public trust in digital platforms. Furthermore, victims frequently report a perceived absence of genuine concern, assistance, accountability, and empathy from banks and regulatory institutions, which in turn undermines the broader relationship between citizens and financial systems (Kemp & Erades Pérez, 2023).

In Malaysian context, the government and authorities have implemented many methods to ensure the members of public are protected online as well as to curb the crime effectively. The country’s legal framework against online scams is spread across multiple statutes, including the Computer Crimes Act 1997, Communications and Multimedia Act 1998, Penal Code, Anti-Money Laundering Act 2001, and Financial Services Act 2013. Each law targets different aspects of cybercrime, but its fragmentation often results in jurisdictional ambiguities, overlapping provisions, and difficulties for victims seeking redress (Ismail et al., 2025). Enforcement is further complicated by cross-border challenges, limited resources, and inadequate forensic capacity, which hinder effective prosecution of transnational scammers (Mohamed, 2012). Recent reforms, such as the Cyber Security Act 2024 and amendments to the Penal Code, aim to strengthen defenses, but Malaysia still faces obstacles in building a seamless and proactive legal response to online fraud (Zamani et al., 2025). Beyond government intervention, numerous studies underscore the importance of raising awareness among diverse public groups through online media literacy programs and cybercrime education, positioning these initiatives as key strategies to address the issue (Nurhayati et al., 2021; Wen et al., 2025). Buchan et al. (2024) suggested the importance of tailoring intervention programs to diverse sociodemographic groups, noting that strategies must be adapted for vulnerable cohorts such as youth lacking media literacy, low-income and indigenous communities facing digital divides, seniors with unique literacy needs, and women exposed to gender-specific risks.

However, it is noteworthy to mention a study on the rise of digital disinformation across Southeast Asia revealed that a widespread mistrust of “official” information sources, such as mainstream media and government bodies, leads individuals to rely on personal ties and unverified online “rumours” for information (D. Gianan, 2020). Van Duyn and Collier (2019) found that people exposed to the elite discussion about disinformation tend to have lower levels of trust in traditional media, and they have a hard time identifying real information. In a nutshell, while scammers have become increasingly sophisticated in targeting their victims, the relevant authorities must intensify

their efforts to rigorously curb such activities. Individuals, too, need to remain vigilant and learn valuable lessons from past cases.

Although there is a growing body of research examining the factors and societal implications of cybercrime, studies focusing specifically on Malaysian cases of scams and cyber fraud under the lens of global news agencies remain scarce. Understanding the emerging digital construction of these crimes is crucial for analyzing the modus operandi of scammers, particularly their misuse of AI. Hence, this study outlines two main objectives:

1. To examine the verification coverage of deepfakes and digital scams published by Agence France Presse (AFP) Fact Check Malaysia.
2. To analyze the thematic patterns and narratives constructions of cyber fraud and digital scams in Malaysian social media.

Methodology

This study is a qualitative social science research focused on the application scenarios of weaponized deepfakes and synthetic media in Malaysia. It centres its core analysis on the mechanisms through which deepfakes and synthetic media are weaponized to enable cyber fraud and disinformation, with key investigations into the operational frameworks, narrative mechanisms, and technological forms of prevailing local digital fraud.

This study adopts Thematic Content Analysis (TCA), and cites prior research by Williams and Moser (2019) and Roberts et al. (2019) to support the rigor of the chosen method. In order to reach its validity and reliability as part of gaining the trustworthiness of the data, a second coder was assigned to review the thematic codes, as suggested by O'Connor and Joffe (2020). Its research logic aligns with two core domains under Malaysia's national integrity and security framework: cyber and digital security, as well as information warfare and media manipulation, responding to the local real-world context of the rapid spread of AI-generated misinformation and synthetic media.

The sole data source for this study is AFP Fact Check Malaysia, which includes 20 high-priority verification articles marked by the platform between February 29, 2024 and April 29, 2026. The core reason for selecting this data source is that its standardized workflows provide a reliable, auditable foundation for analysis.

This study advances its analysis through a four-stage thematic coding process, carried out in sequence as: data familiarization and extraction (sample cataloguing), open coding (identification of deceptive elements), axial coding (code clustering), and theme definition and contextualization (alignment with the national framework). All stages of the full process are clear and traceable.

Results

The core analytical method adopted in this study is thematic content analysis. A core corpus containing 20 empirical cases, all of which are sourced from verification articles published by Malaysia's AFP fact-checking unit between February 2024 and April 2026 (refer to Figure 1). All cases organized and tracked around three core metadata items within the coding system adopted for this study; case numbers are assigned sequentially. A fixed reference matrix is constructed to support cross-referencing of codes, which enables the matching of technical strategies with specific events.

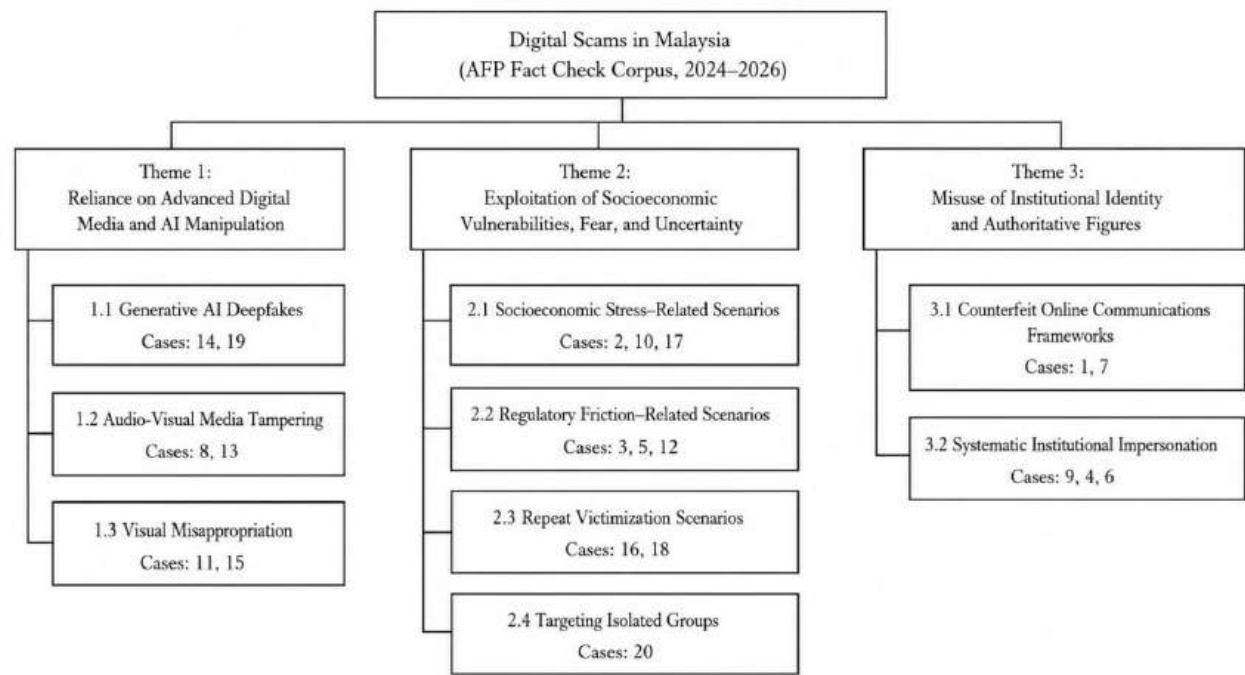


Figure 1. Themes of Deepfakes and Digital Scams in Malaysia, derived from AFP Fact Check Articles (2024-2026)

Among the headlines of the collected verification articles are:

- a. Scam posts impersonate Malaysian governmentt cash scheme (29 February 2024)
- b. Online scammers target applicants for Malaysian driving license scheme (5 September 2024)
- c. Malaysian police and local bank warn public about 'lottery scam' (18 February 2025)
- d. AI-manipulated clips of Malaysian immigration officers lead to Indonesian passport scam (22 August 2025)
- e. Disguised as Malaysian lawyers, online scammers target fraud victims seeking help (20 February 2026)
- f. Deepfake videos of Malaysian leaders used to promote hoax Ramadan aid scheme (12 March 2026)

The thematic content analysis of the AFP Fact Check corpus revealed three distinct macro-themes that dictate the construction and execution of digital scams in Malaysia. These themes indicate a strategic evolution away from simple text-based phishing towards complex, multi-layered deceptive environments that weaponize local socioeconomic anxieties and institutional trust.

This section adopts thematic content analysis to examine the Malaysia-related fraud corpus within AFP Fact Check, mapping out the current evolution and core technical characteristics of local digital fraud.

The findings of the study showed an overarching trend in which digital fraud in Malaysia has evolved from early, straightforward text phishing into structurally complex, multi-layered scams. To maximize their success, modern fraudsters systematically exploit local socio-economic anxieties and the public’s inherent trust in established institutions. The discussion of the results is structured according to three main themes i.e. reliance on advanced digital media and AI manipulation, exploitation of socioeconomic vulnerabilities, fear, and uncertainty as well as misuse of institutional identity and authoritative figures.

Reliance on Advanced Digital Media and AI Manipulation

The findings of the study indicated that scammers increasingly employ high-quality generative AI to execute their schemes. Within this technical category, the corpus reveals three distinct forms of manipulation.

First, generative AI deepfakes were deployed, as seen in Case 14 where the image of Malaysia's royal family was forged to promote fraudulent cash-assistance, and Case 19 where the image of the national leader was fabricated to advertise fake Ramadan welfare packages.

Second, audio-visual media tampering was evident, exemplified by Case 8 in which official news content was altered to promote fraudulent exam-free driver's license, and Case 13 where a video of an immigration official was manipulated to entrap victims in a scam involving Indonesian passport applications.

Third, visual misappropriation emerged, as demonstrated in Case 11 and Case 15 where the prime minister's photograph and the logo of the national news agency were misused to endorse a fraudulent national aid registration program.

Exploitation of Socioeconomic Vulnerabilities, Fear, and Uncertainty

This section, based on an empirical analysis of Malaysia's regional scam corpus, extracts the core strategies that threat actors use to perpetrate fraud by exploiting multi-dimensional vulnerabilities of local residents, including socioeconomic, institutional, and psychological vulnerabilities.

Through psychological engineering, these actors design malicious solicitations that accurately align with target groups' economic pain points, regulatory frictions, and feelings of survival despair. The study builds two analytical dimensions: vulnerability nodes and fraudulent narratives, and sorts out four typical types of vulnerability scenarios that can be exploited to carry out fraud.

All empirical cases are sourced from public warnings released by official Malaysian institutions, and thus have sufficient credibility. The first category is socioeconomic stress-related scenarios. For example, scammers roll out false financial relief programs during high-consumption periods, corresponding to Case 2 involving a phishing website impersonating a Ramadan aid program, Case 10 involving posts advertising fake e-wallet subsidies, and Case 17 involving a fake website impersonating a government laptop giveaway program. The second category is regulatory friction-related scenarios. In these cases, scammers promoting illegal shortcuts to bypass regulatory requirements, corresponding to Case 3 of fraudulent job recruitment, Case 5 of driver's license fraud, and Case 12 of driver's license services that require no official examination.

The third category is what this study defines as the most predatory type: repeat victimization scenarios. The scammers impersonate law enforcement and legal personnel to defraud groups that have already been scammed a second time, corresponding to Case 16 of impersonating police officers to offer stolen fund recovery services, and Case 18 of impersonating lawyers.

The fourth category is scenarios targeting vulnerable groups when the scammers push phishing scams advertising fake medical benefits to pregnant women, corresponding to Case 20.

Misuse of Institutional Identity and Authoritative Figures

This section focuses on online scams perpetrated by scammers in Malaysia who impersonate official government agencies. The core motivation behind this type of scam is to eliminate victims' suspicion, evade scrutiny to suppress criticism, and systematically replicate state institutions' visual identifiers and naming conventions to misappropriate official authority. This sustained practice of identity impersonation directly threatens public communications infrastructure and severely erodes public trust in official agencies.

There are two core operational pathways for these scams. The first is the creation of counterfeit online communications frameworks: scammers build fake domain names and WhatsApp communication channels that display forged official identifiers and logos, a tactic extensively used in Case 1 and Case 7 coded for this study. The second is systematic institutional impersonation: scammers pose as core government ministries and statutory bodies to whitewash illegal transactions, a modus operandi that covers the three scam scenarios documented in Case 9, Case 4, and Case 6.

Conclusion

This study confirms that AFP Fact Check Malaysia provides extensive verification coverage of deepfakes and digital scams, systematically flagging them as false and exposing their manipulative strategies. In addressing the second objective, the analysis reveals recurring thematic patterns and narrative constructions including high-end digital manipulation, pressing socioeconomic anxieties, and cloned government identities that converge to exploit public trust and institutional credibility.

Synthesising these themes demonstrates how technical sophistication, social vulnerability, and institutional impersonation intersect to create a layered threat environment. This paper contributes to the field of journalism and media studies by documenting the evolution of digital fraud in Malaysia, highlighting the role of fact-checking in national information defense and mapping the narrative strategies that scammers deploy to erode trust.

The findings underscore the policy urgency of moving beyond passive rumour refutation toward proactive, systemic interventions, including nationwide media literacy outreach and institutionalized cybersecurity frameworks. By situating these insights within Malaysia's digital ecosystem, the study closes with the argument that safeguarding national security and public trust requires coordinated, forward-looking responses to the escalating sophistication of digital fraud.

Limitations of the Study

This study employed a dataset comprising articles published by AFP Fact Check Malaysia between 2024 and 2026. The dataset is distinguished by methodological compliance, standardized procedures, and rigorously verified content, thereby providing a robust foundation for the present analysis. However, the scope of this study is defined by three specific boundaries.

Although the analysis has revealed extensive verification coverage of deepfakes and digital scams in Malaysia, the dataset does not fully capture the broader spectrum of scam and digital fraud narratives constructed within the country's digital spaces. Given that the data were qualitatively analyzed, the study could not quantitatively measure the scale of online scams or portray the severity of their impact on society.

Furthermore, the findings cannot be generalized to populations in other Southeast Asian countries such as Indonesia, Thailand, or Singapore, as the study focuses exclusively on Malaysian

coverage by the AFP Fact Check unit. While AFP Fact Check operates as a global network, variations in geography, culture, and language shape how scams and fraudulent content are disseminated, particularly when perpetrators exploit local linguistic contexts to spread disinformation on social media platforms.

Finally, the study is limited to the communication medium of verification articles, without incorporating insights from media audiences or ordinary online citizens. As a result, the perspectives of individuals who may fall victim to scams, as well as those who possess media literacy skills enabling them to distinguish between false, fraudulent, and legitimate content, remain outside the scope of this analysis.

Future Research

The following are some of the actions that this paper recommends to contribute to the knowledge of thematic insights uncovered in this content analysis in order to further protect national integrity and security.

Firstly, the dataset is limited because it excludes other verification units and fact-check organizations. Future research should conduct a multi-source comparative analysis by integrating AFP Fact Check reports with Malaysian resources such as the *Sebenarnya.my* portal, the Commercial Crime Investigation Department (CCID) of the Royal Malaysia Police (PDRM), and related cross-verification data to map broader online fraud trends. This study also can be expanded to merge with quantitative research to see the trends of scam types Malaysian dominantly fell into which the data would be significant to the authorities or legal regulators in understanding the patterns of the scammers' modus operandi.

Additionally, in order to evaluate the actual effectiveness of existing media literacy programs, the study can be carried out focus group discussions among the groups such as the elderly and women who are vulnerable to scam and phishing posts.

Finally, assess the effectiveness of proactive technical countermeasures focus on the deployment outcomes of AI tools such as the deepfake detection algorithms used by national communications authorities around the world, as well as digital watermarking systems, to drive the transformation of national defense from passive rumor refutation to real-time automatic interception.

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Developing an Islamic-Based One Village One CEO (1V1C) Model for Sustainable Food Security through Youth Engagement, Internet of Things, and Multi-Stakeholder Collaboration

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Abstract

This paper proposes the development of the One Village One CEO (1V1C) model as an integrated framework to enhance sustainable food security through community-based economic development in Perak, Malaysia. The model combines community participation, student leadership, institutional support, and Internet of Things (IoT)-enabled smart agriculture to improve productivity and resource efficiency. In addition, the framework incorporates collaboration with industry players and government-linked agencies (GLCs) to strengthen value chain integration, market access, and long-term sustainability. Grounded in Islamic principles such as *maqasid al-shariah*, *adl* (justice), and *maslahah* (public interest), the model emphasises equitable wealth distribution, ethical resource management, and community welfare. This study adopts a conceptual qualitative approach through an extensive review of literature on community development, food security, smart agriculture, and collaborative governance. The findings indicate that integrating IoT technologies with a multi-stakeholder collaboration framework enhances agricultural productivity, enables data-driven decision-making, and improves the scalability of rural development initiatives. Furthermore, the structured profit-sharing mechanism ensures inclusivity and sustainability by prioritising community benefits. The model offers strong potential for replication and policy adoption in advancing sustainable food security.

Keywords: Sustainable Food Security; Islamic Development; Youth Engagement; Internet of Things (IoT); Multi-Stakeholder Collaboration.

Introduction

Food security is increasingly recognised as one of the most pressing global development challenges of the twenty-first century. Rapid population growth, climate variability, disruptions in food systems, and rising production costs have intensified concerns regarding the availability, accessibility, and stability of food systems (Food and Agriculture Organization, 2023; World Bank, 2022). While

governments continue to implement large-scale agricultural policies, sustainable food security cannot be achieved through top-down approaches alone. Strengthening community-based food systems is increasingly recognised as essential for enhancing resilience and sustainability in rural economies (Food and Agriculture Organization, 2023; Ellis & Biggs, 2001).

In Malaysia, strengthening food security has become a key development priority, particularly in improving domestic production capacity and enhancing resilience against external shocks. However, rural agricultural communities continue to face structural constraints, including limited access to technology, weak market integration, and insufficient institutional support, which collectively affect productivity and long-term sustainability (World Bank, 2022; Ellis & Biggs, 2001).

At the same time, technological advancements in agriculture have created significant opportunities for transformation. The emergence of the Internet of Things (IoT), big data analytics, and smart farming systems has improved efficiency and resource management in agricultural production systems (Atzori et al., 2010; Wolfert et al., 2017). These technologies enable real-time monitoring of environmental and agricultural conditions, supporting more informed and data-driven decision-making in farming activities.

However, technological innovation alone is insufficient to ensure sustainable agricultural transformation. Sustainable development requires the integration of leadership capacity, community participation, institutional support, and multi-stakeholder collaboration. Collaborative governance involving government, academia, industry, and communities has been identified as a critical mechanism for addressing complex development challenges and improving food system resilience (Ansell & Gash, 2008; Carayannis & Campbell, 2009).

Against this backdrop, this study proposes the One Village One CEO (1V1C) Model as an integrated framework for strengthening sustainable food security at the community level. The model introduces a structured leadership mechanism in which a trained community-based leader coordinates development initiatives in collaboration with key stakeholders. By integrating smart agriculture technologies, institutional support, and community participation, the model aims to strengthen local food production systems and enhance rural economic resilience.

The framework is further grounded in Islamic development principles, particularly the concepts of *maqasid al-shariah*, justice (*adl*), and public interest (*maslahah*), which emphasise ethical governance, social wellbeing, and sustainable development outcomes (Chapra, 2008; Kamali, 2008).

Literature Review

Food Security and Sustainable Rural Development

Food security is widely defined as a condition in which all individuals, at all times, have physical, social, and economic access to sufficient, safe, and nutritious food for a healthy life (Food and Agriculture Organization, 2008). This definition highlights food security as a multidimensional concept that extends beyond food availability to include access, utilisation, and stability.

Global food systems are increasingly affected by climate change, economic shocks, population growth, and environmental degradation, all of which intensify vulnerability and threaten long-term food security outcomes (Intergovernmental Panel on Climate Change, 2019; World Bank, 2022). These challenges have reinforced the importance of strengthening local food systems and rural livelihoods as part of sustainable development strategies.

Rural communities remain central to agricultural production but often face structural constraints, including limited infrastructure, limited market access, and insufficient institutional support (Ellis & Biggs, 2001). As a result, sustainable rural development requires integrated strategies that combine economic, social, and environmental dimensions of development.

Community-Based Development and Community Empowerment

Community-based development (CBD) is an approach that emphasises participatory planning and local ownership in development initiatives, where communities are actively involved in decision-making processes (Mansuri & Rao, 2013). This approach is grounded in the view that communities possess valuable assets such as social networks, knowledge systems, and local institutions that can be mobilised to support sustainable development outcomes (Kretzmann & McKnight, 1993). Empirical research consistently demonstrates that social capital, trust, and collective action significantly influence the sustainability and effectiveness of community development initiatives (Pretty, 2003). Communities with strong social cohesion are better able to maintain development outcomes beyond external intervention cycles.

Leadership Development and Youth Engagement

Leadership is a critical factor in ensuring the success of community development initiatives, particularly in coordinating resources, facilitating stakeholder engagement, and driving collective action (Northouse, 2021). Youth engagement is increasingly recognised as an important driver of innovation in development contexts, as young people contribute digital literacy, creativity, and adaptability to emerging challenges (United Nations, 2018). Higher education institutions are also expanding their roles beyond teaching and research toward community engagement and social innovation, supporting real-world problem solving and capacity building in local communities (Cunha et al., 2023).

The proposed One Village One CEO (1V1C) model aligns with this perspective by positioning students as development facilitators who bridge academic knowledge and community needs, thereby strengthening both leadership development and rural transformation.

Smart Agriculture and Internet of Things (IoT)

Smart agriculture refers to the integration of digital technologies, data analytics, and automated systems to improve agricultural productivity and sustainability (Wolfert et al., 2017). The Internet of Things (IoT) plays a key role in this transformation by enabling interconnected sensors to monitor environmental and agricultural conditions such as soil moisture, temperature, crop health, and livestock performance in real time (Atzori et al., 2010). Although IoT-based systems have demonstrated improvements in productivity, efficiency, and decision-making, adoption in rural areas remains limited due to infrastructure constraints, high implementation costs, and lack of technical expertise (Kamilaris et al., 2017). Therefore, successful implementation requires not only technological solutions but also capacity-building, institutional support, and multi-stakeholder collaboration.

Multi-Stakeholder Collaboration and Collaborative Governance

Collaborative governance refers to a process in which government, private sector, academic institutions, and civil society engage jointly in decision-making and implementation processes to address complex societal challenges (Ansell & Gash, 2008). Innovation and development outcomes are strengthened when multiple stakeholders contribute complementary resources, including policy

support, technical expertise, funding, and community knowledge. The Quadruple Helix model further expands this collaboration by incorporating society as an active innovation partner alongside academia, industry, and government, creating more inclusive and sustainable innovation ecosystems (Carayannis & Campbell, 2009).

Islamic Perspectives on Sustainable Development

Islamic development thought provides a comprehensive ethical framework for sustainable development grounded in justice, welfare, and human wellbeing. The *Maqasid al-Shariah* framework emphasises the preservation of religion, life, intellect, lineage, and wealth as fundamental objectives of development (Chapra, 2008). These principles support initiatives that enhance food security and economic resilience. Islamic values such as *Adl* (justice) and *Maslahah* (public interest) further reinforce the importance of equitable distribution of resources, ethical governance, and collective wellbeing in development processes (Kamali, 2008). Together, these principles provide a moral and operational foundation for integrating ethical considerations into modern development frameworks.

Quadruple Helix Model as the Foundation of the 1V1C Framework

The proposed One Village One CEO (1V1C) framework is grounded in the Quadruple Helix (QH) Model, which promotes collaboration among universities, industry, government, and communities to address sustainable food security through innovation (Carayannis & Campbell, 2009, 2012).

Building on the Triple Helix model (Etzkowitz & Leydesdorff, 2000), the Quadruple Helix recognises communities as equal partners in generating and sustaining innovative solutions by integrating scientific knowledge, institutional support, technological advancement, and local experience (Carayannis et al., 2022).

Within the proposed framework, universities contribute research, innovation, and capacity building, while university students serve as Village CEOs, applying leadership skills and academic knowledge to facilitate community development. Industry partners provide technology, technical expertise, value-chain development, and market access, whereas government agencies support implementation through policy, funding, infrastructure, and agricultural extension services. Communities remain at the centre of the framework by contributing indigenous knowledge, identifying local needs, and actively participating in project implementation and evaluation, reflecting the growing role of higher education in fostering social innovation and community engagement (Cunha et al., 2023).

A distinctive feature of the 1V1C framework is the Village CEO, who serves as the key coordinator connecting universities, industry, government, and communities. The Village CEO facilitates communication, mobilises resources, coordinates project implementation, and promotes the adoption of Internet of Things (IoT) technologies, including smart farming, livestock monitoring, precision aquaculture, and digital farm management systems, to improve agricultural productivity and resource efficiency (Wolfert et al., 2017; Klerkx et al., 2019).

From an Islamic development perspective, the framework is guided by the principles of *maqasid al-shariah*, particularly *maslahah* (public welfare), *adl* (justice), *amanah* (trustworthiness), and *ta'awun* (cooperation), ensuring that technological innovation and stakeholder collaboration contribute to ethical, inclusive, and sustainable community food security (Chapra, 2008; Kamali, 2008).

Methodology

Research Design

This study adopts a qualitative conceptual research design to develop an integrated framework for the One Village One CEO (1V1C) Model. Conceptual research is appropriate when the objective is to synthesise existing theories and empirical findings into a coherent framework for addressing complex societal problems (Jaakkola, 2020).

Unlike empirical research that relies on primary data collection, conceptual research focuses on integrating and interpreting existing literature to generate new theoretical insights and structured frameworks. This approach is particularly suitable for addressing multidimensional issues such as food security, which require cross-disciplinary integration across agriculture, governance, technology, and community development (Snyder, 2019; Jaakkola, 2020).

In this study, literature from food security, rural development, leadership, smart agriculture, collaborative governance, and Islamic development was systematically reviewed to construct the proposed conceptual model.

Literature Selection and Review Process

A structured literature review approach was used to identify relevant academic and policy sources. Keywords included food security, rural development, smart agriculture, Internet of Things (IoT), collaborative governance, leadership, community participation, sustainability, and Islamic development.

Priority was given to peer-reviewed journal articles indexed in reputable databases, including Scopus, Web of Science, ScienceDirect, SpringerLink, Wiley Online Library, and Taylor & Francis. Systematic literature review methods were adopted to ensure rigour and reliability in conceptual development (Snyder, 2019).

In addition, policy documents and reports from international organisations such as the Food and Agriculture Organization (FAO), World Bank, and other United Nations agencies were included to provide up-to-date global perspectives on food security and rural transformation (Food and Agriculture Organization, 2024; World Bank, 2022).

The literature selection was guided by three criteria:

1. Relevance to food security and rural development
2. Contribution to leadership, governance, or technology adoption
3. Applicability to community-based agricultural systems

Conceptual Framework Development

To develop the proposed 1V1C framework, the literature was synthesised through thematic analysis. Relevant publications on sustainable food security, rural development, leadership, digital agriculture, collaborative governance, and Islamic development were systematically reviewed to identify recurring concepts and relationships across disciplines. Rather than examining each topic independently, the review focused on identifying common themes that consistently emerged as critical enablers of sustainable community-based food security (Snyder, 2019).

Following the principles of thematic synthesis (Thomas & Harden, 2008; Braun & Clarke, 2006), the reviewed literature was coded according to its primary concepts, theoretical perspectives, and practical recommendations. Similar concepts were then grouped into broader categories, resulting in five overarching thematic domains that collectively form the foundation of the proposed 1V1C framework.

A thematic synthesis of the literature identified five interrelated domains that consistently emerged as critical determinants of sustainable community-based food security. These domains subsequently informed the development of the proposed 1V1C conceptual framework.

1. Community-Based Development
2. Leadership and Human Capital Development
3. Smart Agriculture and Internet of Things (IoT)
4. Multi-Stakeholder Collaboration
5. Islamic Development Principles

Each domain represents a distinct yet complementary dimension of sustainable food security. Together, they provide a comprehensive conceptual foundation that integrates social participation, leadership capacity, technological innovation, institutional collaboration, and ethical governance. These themes were analysed to identify interrelationships and integration points, forming the foundation of the 1V1C conceptual framework.

The synthesis indicates that sustainable food security requires the integration of leadership capacity, technological innovation, institutional collaboration, and community participation, supported by ethical governance principles (Food and Agriculture Organization, 2024).

Analytical Approach

An integrative analytical approach was adopted to examine concepts across multiple disciplines in a unified framework. This approach is suitable for complex sustainability issues that require cross-sectoral and interdisciplinary integration (OECD, 2020). Three analytical levels were identified and these three levels interact to form the operational structure of the 1V1C ecosystem.

1. Individual Level

Focuses on leadership development, entrepreneurship, and human capital. Leadership is a key determinant of the effectiveness of rural development and the adoption of innovation (Northouse, 2021; World Bank, 2023).

2. Community Level

Focuses on participation, social capital, and collective action. Strong community engagement improves resilience and sustainability of development initiatives (Aldrich & Meyer, 2015; Food and Agriculture Organization, 2024).

3. Institutional Level

Focuses on collaboration between universities, government, industry, and civil society. Collaborative governance improves coordination, innovation, and resource efficiency (Ansell & Gash, 2008).

Theoretical Foundations

The proposed framework is grounded in four complementary theoretical perspectives. Together, these theories provide an integrated foundation for the 1V1C conceptual model.

1. Community-Based Development Theory

Emphasises participation, local ownership, and empowerment as key drivers of sustainable development outcomes (Mansuri & Rao, 2013).

2. Human Capital Theory

Explains how investment in education, leadership, and skills enhances productivity and innovation in rural economies (Northouse, 2021).

3. Collaborative Governance Theory

Explains how multi-stakeholder cooperation improves decision-making, innovation, and policy implementation (Ansell & Gash, 2008).

4. *Maqasid al-Shariah* Theory

Provides an ethical foundation that emphasises justice, well-being, and sustainability in development (Chapra, 2008; Kamali, 2008).

Research Contribution Framework

The conceptual framework contributes to three key development objectives:

1. Enhancing sustainable food production systems
2. Strengthening community resilience and social capital
3. Promoting inclusive and ethical development practices

The model contributes to both academic literature and policy development by integrating leadership, technology, governance, and ethical principles into a unified food security framework (Food and Agriculture Organization, 2024; World Bank, 2022).

Conceptual Framework Development and Model Structure

Overview of the 1VIC Conceptual Framework

The One Village One CEO (1VIC) Model is a multi-layered conceptual framework designed to integrate ethical governance, leadership structure, technological innovation, institutional collaboration, and community participation into a unified system for sustainable food security.

The framework is structured as an interconnected ecosystem in which each component plays a complementary role in supporting rural development outcomes. The conceptual structure of the model is presented in Figure 1, which illustrates the hierarchical and interconnected relationships among the key components of the system.



Figure 1: Conceptual framework of the 1V1C model

1. At the foundation of the model are Islamic development principles, including *Maqasid al-Shariah*, justice (*Adl*), and public interest (*Maslahah*), which provide the ethical and normative direction for all development activities (Chapra, 2008; Kamali, 2008).
2. These principles guide multi-stakeholder collaboration involving universities, government agencies, industry actors, and communities. Collaborative governance structures ensure coordinated decision-making, resource sharing, and innovation diffusion across stakeholders (Ansell & Gash, 2008; Carayannis & Campbell, 2009).
3. At the operational level, Village CEO Leadership serves as the central coordination mechanism, translating strategic collaboration into actionable community development initiatives. This leadership role is critical in ensuring implementation efficiency and local engagement.
4. The Smart Agriculture Ecosystem integrates IoT technologies, data-driven farming systems, and precision agriculture practices to enhance productivity and resource efficiency (Atzori et al., 2010; Wolfert et al., 2017).
5. Community participation operates as a reinforcing mechanism that ensures local ownership, sustainability, and social acceptance of development initiatives (Pretty, 2003; Aldrich & Meyer, 2015).
6. The interaction of all components leads to the outcome of Sustainable Food Security, encompassing economic resilience, social wellbeing, and environmental sustainability.

Key Constructs and Theoretical Foundations

The conceptual model is underpinned by six key constructs, each grounded in established theoretical perspectives. These constructs are summarised in Table 1.

Table 1: Key constructs and theoretical foundations

Construct	Definition	Theoretical Foundation
Community Participation	Engagement of local actors in planning and implementation	Community-Based Development Theory (Mansuri & Rao, 2013)
Village CEO Leadership	Coordinating leadership role for development execution	Human Capital Theory (Northouse, 2021)
Smart Agriculture	Use of IoT and digital technologies in farming systems	Digital Agriculture / IoT Theory (Atzori et al., 2010; Wolfert et al., 2017)
Multi-Stakeholder Collaboration	Coordination among government, academia, industry, and community	Collaborative Governance Theory (Ansell & Gash, 2008)
Islamic Development Principles	Ethical framework guiding development activities	Maqasid al-Shariah Framework (Chapra, 2008; Kamali, 2008)
Sustainable Food Security	Long-term food availability, access, and stability	Food Security Framework (FAO, 2008)

Table 1 outlines the core elements of the 1VIC model, including community participation, Village CEO leadership, smart agriculture, multi-stakeholder collaboration, Islamic development principles, and sustainable food security. Each construct is supported by relevant theoretical foundations, including Community-Based Development Theory, Human Capital Theory, Collaborative Governance Theory, Digital Agriculture Theory, *Maqasid al-Shariah* Framework, and Food Security Framework. Collectively, these theories provide a multidisciplinary foundation that strengthens the conceptual validity of the model and ensures alignment with contemporary development discourse.

Components of the 1VIC Model

The operational structure of the 1VIC model is further elaborated in Table 2, which presents its key components and expected outcomes.

Table 2: Components of the proposed 1VIC model

Component	Description	Expected Outcome
Village CEO	Local development coordinator	Improved leadership efficiency
Community Participation	Local engagement in activities	Strong ownership and sustainability
IoT Smart Agriculture	Digital monitoring systems	Higher productivity and efficiency
Industry Collaboration	Market linkage and commercialisation	Increased income and value creation
Government Support	Policy, funding, infrastructure	Institutional stability
University Engagement	Research, training, innovation	Capacity building and knowledge transfer
Islamic Values	Ethical governance framework	Social justice and sustainability

The model consists of seven interrelated components: Village CEO, community participation, IoT-based smart agriculture, industry collaboration, government support, university engagement, and Islamic values. Each component plays a specific role in ensuring system functionality. The Village CEO provides leadership and coordination, while community participation ensures local ownership and sustainability. Technological integration through IoT enhances productivity and efficiency. Industry involvement strengthens market access and commercialisation, while government agencies

provide policy and financial support. Universities contribute through research and capacity building, and Islamic values ensure ethical governance and equitable development outcomes.

Implementation Process of the 1VIC Model

The model's implementation pathway is presented in Figure 2, which illustrates a phased development approach.

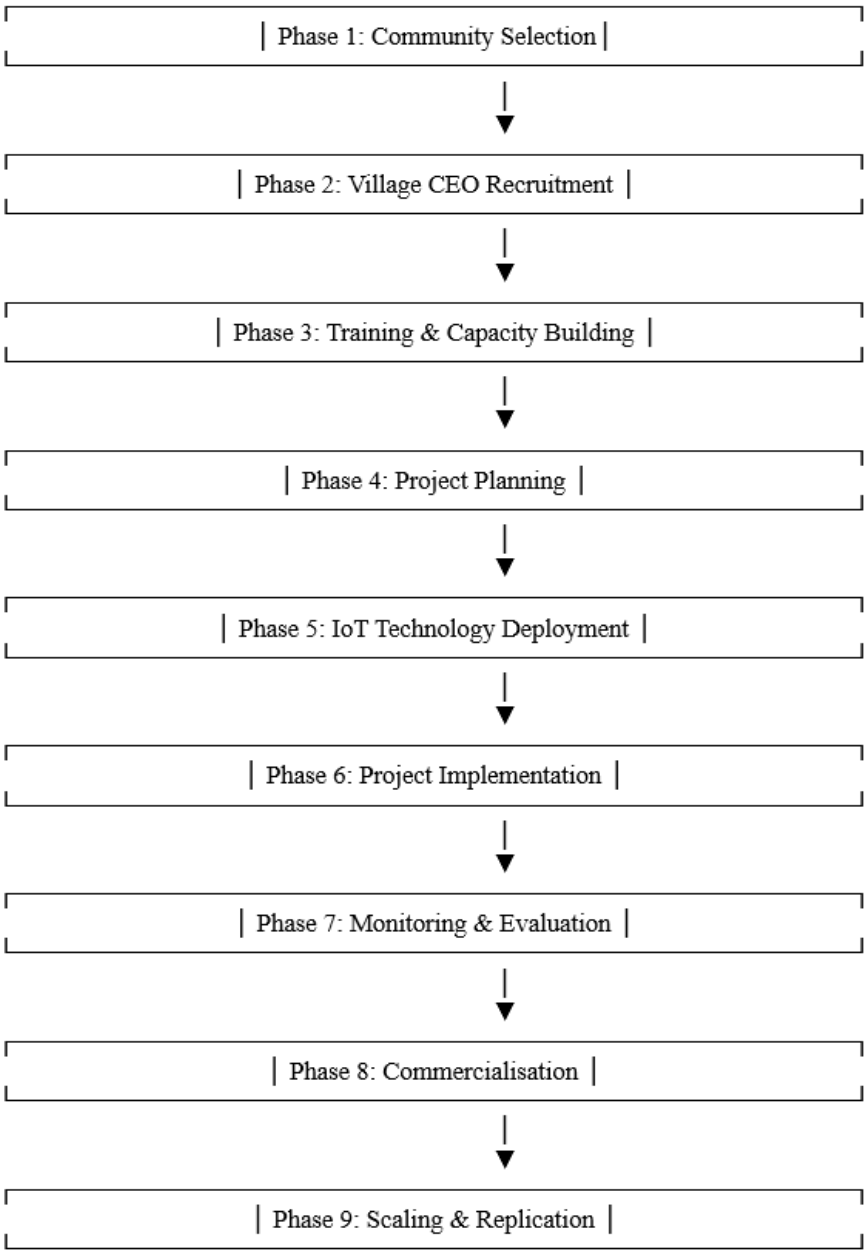


Figure 2: Implementation Process of the 1VIC Model (should be put below figure – redesign)

This phased approach ensures progressive development, starting from capacity building and ending with replication across multiple communities. The model emphasises continuous feedback loops between implementation and evaluation to ensure adaptive improvement and long-term sustainability (OECD, 2020; FAO, 2024).

Stakeholder Roles in the 1VIC Ecosystem

The success of the 1VIC model depends on effective collaboration among multiple stakeholders. These roles are summarised in Table 3.

Table 3: Stakeholder roles within the 1VIC ecosystem

Stakeholder	Primary Role	Key Contribution
Community	Project owner and beneficiary	Labour, participation, local knowledge
Village CEO	Operational leader	Project management and coordination
University	Knowledge partner	Research, training, innovation
Industry Partner	Commercial partner	Market access and value-chain development
Government Agencies	Facilitator	Infrastructure, funding, technical support
Financial Institutions	Financing support	Capital access and financial literacy
International Partners	Strategic collaborator	Expertise, benchmarking, technology transfer

The table highlights the roles of key stakeholders, including community members, Village CEOs, universities, industry partners, government agencies, financial institutions, and international partners. This multi-actor structure reflects the principles of collaborative governance and innovation ecosystems (Ansell & Gash, 2008; Carayannis & Campbell, 2009).

Comparative Analysis of Development Approaches

To highlight the novelty of the proposed framework, a comparative analysis between conventional rural development approaches and the 1VIC model is presented in Table 4.

Table 4: Comparison Between Conventional Rural Development and the 1VIC Model

Dimension	Conventional Approach	1VIC Approach
Leadership	Community committee	Dedicated Village CEO
Technology	Limited adoption	IoT-enabled smart agriculture
Governance	Agency-led	Collaborative governance
Market Linkage	Production-focused	Market-driven
Community Role	Beneficiary	Co-developer
Sustainability	Project-dependent	Ecosystem-based
Knowledge Transfer	Periodic training	Continuous mentoring
Ethical Framework	Administrative compliance	Islamic development principles

The comparison demonstrates that the 1VIC model introduces significant improvements across multiple dimensions.

Unlike conventional approaches that rely on committee-based leadership, the 1VIC model introduces a dedicated Village CEO to ensure professionalised and accountable leadership. It also integrates IoT-based smart agriculture technologies, whereas traditional systems rely on limited technological adoption.

In terms of governance, the model shifts from agency-led implementation to collaborative governance involving multiple stakeholders. Market orientation is strengthened, moving from production-focused systems to market-driven ecosystems.

Furthermore, the model enhances community participation by positioning communities as co-developers rather than passive beneficiaries. Sustainability is improved through an ecosystem-based approach, supported by continuous knowledge-transfer mechanisms and an Islamic ethical framework that ensures justice, accountability, and long-term well-being.

Summary of the Conceptual Model

The integrated framework demonstrates that sustainable food security can be achieved through the interaction of leadership, technology, governance, and community participation within an ethically grounded system. The model emphasises that long-term sustainability requires not only technological innovation but also strong institutional collaboration, effective leadership, and active community engagement supported by ethical principles (Food and Agriculture Organisation, 2024; World Bank, 2022).

Discussion and Implications

Reframing Food Security Through Community-Centered Leadership

The 1V1C model reframes food security by shifting the emphasis from production-centric strategies to community-centred leadership and governance systems. Traditional food security interventions often prioritise agricultural output and policy-level interventions, while paying less attention to local coordination and sustained implementation capacity (Food and Agriculture Organization et al., 2024; World Bank, 2022). The introduction of the Village CEO role addresses this gap by providing a dedicated leadership structure to coordinate stakeholders, mobilise resources, and ensure continuity of development activities at the community level. This aligns with evidence that leadership capacity is a critical determinant of community resilience and development effectiveness (Northouse, 2021; Aldrich & Meyer, 2015). By embedding leadership within the community system, the model strengthens institutional continuity and enhances long-term sustainability of food security initiatives.

Integrating Technology with Human-Centered Development

The model integrates smart agriculture technologies with human-centred development principles. While IoT-based systems and digital agriculture tools enhance productivity and resource efficiency, their effectiveness depends heavily on social and institutional readiness (Atzori et al., 2010; Wolfert et al., 2017). The 1V1C framework addresses this by embedding technology within a structured governance and leadership system, ensuring that digital adoption is supported by training, coordination, and community participation. Evidence suggests that successful technology adoption in rural contexts requires not only infrastructure but also leadership support and institutional capacity (Kamilaris et al., 2017). This integrated approach ensures that technology becomes an enabling tool rather than a standalone intervention.

Advancing Collaborative Governance in Rural Development

The 1V1C model contributes to collaborative governance literature by operationalising multi-stakeholder engagement within a structured community development system. Traditional rural development approaches often suffer from institutional fragmentation, where government, academia, industry, and communities operate in isolation (Ansell & Gash, 2008). The model integrates these actors into a coordinated ecosystem that reflects the Quadruple Helix innovation structure, in which each stakeholder contributes complementary resources such as policy support, knowledge, funding, and community insight (Carayannis & Campbell, 2009). This integrated governance system enhances coordination efficiency, reduces duplication of effort, and strengthens the diffusion of innovation in rural development contexts.

Contribution to Islamic Development Thought

The 1V1C model also contributes to Islamic development thought by translating ethical principles into an applied development framework. The *Maqasid al-Shariah* framework emphasises the protection of life, wealth, intellect, lineage, and religion as core development objectives (Chapra, 2008). Within this model, food security initiatives directly support the preservation of life and wealth by improving agricultural productivity and economic resilience. Furthermore, the principles of *Adl* (justice) and *Maslahah* (public interest) ensure equitable participation, fair resource distribution, and community wellbeing (Kamali, 2008). This integration ensures that development outcomes are not only economically efficient but also ethically grounded and socially inclusive.

Implications for Higher Education Institutions

The framework has significant implications for higher education institutions, particularly in redefining their role in community development. Universities are increasingly expected to contribute beyond teaching and research by engaging directly in societal transformation and innovation ecosystems (Cunha et al., 2023). The 1V1C model positions universities as active development partners responsible for knowledge transfer, leadership training, and technological support. This strengthens the role of higher education in fostering social innovation and community resilience. Additionally, the Village CEO concept provides students with experiential learning opportunities, enabling them to develop leadership, problem-solving, and entrepreneurial skills in real-world environments.

Policy Implications

The model provides several policy implications for strengthening rural development and food security systems.

1. Highlights the importance of investing in local leadership capacity as a strategic development asset, not merely administrative support (UNDP, 2022).
2. Emphasises the need to integrate digital agriculture initiatives with capacity-building programs to ensure effective technology adoption in rural areas (Food and Agriculture Organization, 2023).
3. Underscores the importance of strengthening multi-stakeholder collaboration among government agencies, private sector actors, and academic institutions to improve coordination and innovation outcomes (OECD, 2023).
4. Supports national food security strategies aimed at strengthening domestic food systems and reducing vulnerability to global supply disruptions (Food and Agriculture Organization et al., 2024).

Sustainability and Long-Term Impact

The 1V1C model is designed to ensure long-term sustainability through four interrelated dimensions.

1. Economic sustainability is achieved through local value creation and income retention within communities, which strengthens rural livelihoods and economic resilience (OECD, 2023).

2. Social sustainability is supported through community participation and leadership development, which enhance social capital and collective action (Aldrich & Meyer, 2015).
3. Technological sustainability is ensured through continuous capacity building and institutional support for IoT adoption, ensuring long-term usability of digital systems (Wolfert et al., 2017).
4. Environmental sustainability is promoted through precision agriculture practices that optimise resource use and reduce environmental impact (Food and Agriculture Organization, 2023).

Proposed Proposition Statements for Future Empirical Research

Although this study is conceptual, it provides a foundation for future empirical validation. The following propositions are derived from the framework:

- P1: Community participation positively influences the sustainability of food security initiatives.
- P2: Village CEO leadership positively influences technology adoption in rural communities.
- P3: IoT-based smart agriculture positively improves agricultural productivity and efficiency.
- P4: Multi-stakeholder collaboration enhances project sustainability and innovation outcomes.
- P5: Islamic development principles positively influence trust, participation, and ethical governance in development systems.

These propositions align with existing literature on community development, governance, and agricultural innovation (Ansell & Gash, 2008; Wolfert et al., 2017; Aldrich & Meyer, 2015).

Conclusion

Food security remains a critical global development challenge shaped by climate change, economic instability, and structural limitations in food systems. Addressing these challenges requires an integrated approach that combines technological innovation, leadership development, institutional collaboration, and community participation.

The 1VIC model contributes theoretically by integrating previously separate domains into a cohesive framework and contributes practically by offering a structured approach to community-based agricultural development. However, as a conceptual model, it requires empirical validation through pilot studies and field implementation to assess its effectiveness in real-world contexts. Future research should focus on testing the model across different rural settings to evaluate its impact on productivity, governance efficiency, and community resilience.

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Economic-Environmental Efficiency and Sustainable Development in ASEAN-5: A Slack-Based Measure Incorporating Undesirable Carbon Emissions

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Abstract

Energy consumption significantly influences both economic development and environmental sustainability. This paper examines the economic–environmental efficiency of selected ASEAN countries over the period 2019–2023. The analysis applies the Slack-Based Measure (SBM) to assess how efficiently countries convert energy, labor, and capital into economic output while minimizing environmental degradation. In the model specification, primary energy consumption, labor, and capital are treated as inputs; gross domestic product (GDP) is the desirable output; and carbon emissions are treated as an undesirable output. The empirical findings indicate significant differences in efficiency performance among the selected countries. The Philippines and Singapore show the highest levels of efficiency, demonstrating a relatively strong capacity to balance economic growth with environmental sustainability. Conversely, Thailand, Indonesia, and Malaysia operate below the efficiency frontier, suggesting considerable inefficiencies in resource utilization and environmental management. These differences reflect variations in energy structures, technological advancement, and policy effectiveness across countries. The findings offer important policy implications for ASEAN policymakers, emphasizing the need for integrated strategies that align energy use, economic growth, and environmental protection.

Keywords: Economic–Environmental Efficiency; Sustainable Development; Slack-Based Measure (SBM); Energy Consumption; Carbon Emissions

Introduction

Energy has long served as a fundamental driver of economic development, supporting industrialization, technological advancement, and improvements in living standards through the extensive use of fossil fuels (Hanoum et al., 2026). However, this growth path has also increased environmental degradation by increasing greenhouse gas emissions, accelerating climate change, and reducing natural resources (Zheng et al., 2025). As economies continue to expand, achieving sustainable development requires balancing economic growth with environmental protection, particularly through more efficient resource utilization and reduced carbon emissions.

The Association of Southeast Asian Nations (ASEAN), currently the world's fourth-largest economic block with a gross domestic product (GDP) of approximately USD 3.9 trillion, demonstrates this sustainability challenge. Rapid industrialization, urbanization, and trade expansion have significantly improved economic prosperity across the region, but these achievements have been accompanied by increasing energy demand and carbon emissions. Despite ongoing efforts to diversify energy sources, more than 80% of ASEAN's primary energy consumption continues to be supplied by fossil fuels, with coal remaining one of the largest contributors to regional carbon dioxide (CO₂) emissions (Anwar, 2026). Recognizing these challenges, ASEAN member states have introduced various policies to promote renewable energy, improve energy efficiency, and support sustainable economic growth. Nevertheless, the effectiveness of these policy initiatives varies considerably across countries due to differences in economic structures, industrial compositions, institutional capacities, and stages of development.

Although numerous studies have examined the relationships among energy consumption, carbon emissions, and economic growth, relatively limited attention has been devoted to evaluating economic–environmental efficiency. Fewer studies have applied the Slack-Based Measure (SBM) model under the Data Envelopment Analysis (DEA) framework to assess how efficiently countries transform labour, capital, and energy inputs into desirable economic output while simultaneously minimizing undesirable outputs, such as carbon emissions. Most existing studies on ASEAN have primarily employed econometric approaches to investigate causal relationships among energy use, carbon emissions, and economic growth. Consequently, comparative analyses of economic–environmental efficiency scores across ASEAN countries remain limited.

Addressing this research gap is important because economic–environmental efficiency provides policymakers with a more comprehensive measure of sustainable economic performance than conventional economic indicators alone. By identifying countries operating on or below the efficiency frontier, efficiency analysis enables governments to benchmark national performance, evaluate the effectiveness of existing energy and environmental policies, and identify opportunities to improve resource allocation while reducing carbon emissions. The findings, therefore, contribute not only to the academic literature on sustainable development and environmental efficiency but also provide practical evidence to support ASEAN's ongoing energy transition and low-carbon development strategies.

To address these issues, this study evaluates the economic–environmental efficiency of selected ASEAN countries from 2019 to 2023. Specifically, the analysis examines how efficiently labour, capital, and primary energy are transformed into gross domestic product (GDP) while

simultaneously minimizing CO₂ emissions. By benchmarking the relative efficiency of ASEAN countries, this study provides empirical evidence on differences in regional performance and offers policy-relevant insights to strengthen sustainable development, improve resource utilization, and accelerate ASEAN's transition towards a more resilient, low-carbon economy.

Literature Review

The relationship between economic development and environmental quality is often explained using the Environmental Kuznets Curve (EKC) hypothesis, which suggests that environmental pollution tends to rise in the early stages of economic growth because countries rely heavily on industrial activity and energy use, but may decline after income reaches a certain level as cleaner technologies and stronger environmental policies are adopted. In ASEAN countries, the EKC remains debated because many economies are still developing and may be at an early stage of the curve, where economic growth is closely associated with higher carbon emissions (Ponce & Manlangit, 2023). Another important concept in sustainability is decoupling, which refers to economic growth occurring without a corresponding increase in environmental damage; however, in some cases, this has been linked to the relocation of pollution-intensive industries rather than genuine improvements in environmental efficiency. For ASEAN countries, the Jevons paradox is also a significant concern, as improvements in energy-efficient technology may still lead to higher overall energy consumption due to rising incomes and increasing consumer demand, thereby offsetting some of the benefits of efficiency gains (Agbanyo et al., 2023).

Data Envelopment Analysis (DEA), a non-parametric linear programming approach introduced by Charnes, Cooper, and Rhodes, has become a cornerstone for evaluating relative efficiency across sectors (Charnes et al., 1978; Zheng et al., 2025). Unlike parametric methods, DEA does not require a predefined production function, offering flexibility in handling the complex, multi-dimensional data typical of energy systems (Le & Lu, 2025). Early DEA models were limited by their focus on proportional changes and their inability to account for input or output slacks, often leading to biased results (Awaga et al., 2026). To overcome this, Tone (2001) proposed the Slacks-Based Measure (SBM) model, which directly addresses input excesses and output shortfalls to provide a more realistic economic–environmental efficiency score (Zhang et al., 2024). The Slacks-Based Measure (SBM) model is an extension of the original Data Envelopment Analysis (DEA) framework. While DEA provides the foundational approach for efficiency evaluation, SBM was developed to address some of its limitations, particularly by incorporating input excesses and output shortfalls more directly into the efficiency measurement. Furthermore, the SBM model is uniquely suited for environmental assessments because it can incorporate undesirable outputs, such as CO₂ emissions, into the objective function (Cheng et al., 2023). This allows for the simultaneous maximization of economic “desirable” outputs and the minimization of environmental “undesirable” externalities (Addis, 2025).

Recent empirical studies have utilized SBM to assess energy efficiency and carbon performance across various regions, including China, the EU, and the BRICS nations (Ratner et al., 2021). Research indicates that while developed economies often achieve higher technical efficiency, emerging economies can sometimes reduce carbon emissions more rapidly by adopting cleaner technologies (Le & Lu, 2025). In ASEAN countries, renewable energy is important for reducing pollution. However, many studies do not fully account for the fact that these countries still rely heavily on fossil fuels for energy. Furthermore, most existing literature focuses on individual countries or single sectors, leaving a research gap in cross-country, macro-level dynamics within ASEAN's unique economic structure. The integration of ASEAN into global value chains has further complicated this

nexus, as rapid industrial expansion often comes at the cost of increased resource consumption and waste (Anwar, 2026).

Following established literature, the evaluation of economic-environmental efficiency typically utilizes capital, labor, and energy consumption as primary input variables (Zheng et al., 2025). Gross Domestic Product (GDP) is generally treated as the desirable output representing economic activity (Zhu et al., 2024). In environmental frameworks, CO₂ emissions are the standard undesirable output, serving as a proxy for environmental pollution (Zhang et al., 2025). This specific variable configuration includes capital, labor, and energy as inputs; GDP as a desirable output; and CO₂ as an undesirable output, allowing for a comprehensive assessment of a nation's ability to balance its developmental goals with its environmental responsibilities (Ratner et al., 2021).

Methodology

This study employs the Slack-Based Measure (SBM) with undesirable outputs to evaluate the economic-environmental efficiency of the ASEAN-5 countries (Thailand, Indonesia, Malaysia, Philippines, and Singapore) over the period 2019 to 2023. The analysis focuses on the ASEAN-5 countries because they are the largest economies in ASEAN, contributing the majority of the region's economic output, energy consumption, and carbon emissions. These countries were also selected because they had complete and consistent data for all variables, ensuring reliable and comparable efficiency estimates. The 2019–2023 period was selected because it captures both the onset of the COVID-19 pandemic and the subsequent economic recovery period, during which significant changes occurred in energy consumption, economic output, and carbon emissions across the ASEAN-5 countries. Moreover, 2023 represents the most recent year for which complete and comparable data were available for all variables included in the analysis.

The decision-making units (DMUs) are defined as each country in each year, yielding a panel of 25 DMUs. Primary energy consumption, labor, and capital are specified as inputs, while real GDP is the desirable output representing economic growth, and CO₂ emissions are the undesirable output, serving as a proxy for environmental degradation. CO₂ emissions were selected as the sole undesirable output because they represent the primary greenhouse gas associated with energy consumption and economic activities. Also, CO₂ is the most widely used environmental indicator in economic-environmental efficiency studies, and consistent cross-country data are available for all ASEAN-5 countries over the study period. The SBM is applied under the assumption of variable returns to scale, allowing the calculation of economic-environmental efficiency scores and slacks that indicate how much each country can reduce its energy use, labor, capital, and carbon emissions without compromising economic growth over the 2019–2023 period. The output-oriented SBM with undesirable output can be expressed as:

$$\max \varphi = \frac{1 + \frac{1}{2} \left(\frac{s_g^+}{g_0} + \frac{s_b^-}{b_0} \right)}{1 - \frac{1}{3} \left(\frac{s_E^-}{x_{E0}} + \frac{s_L^-}{x_{L0}} + \frac{s_K^-}{x_{K0}} \right)}$$

subject to:

$$\begin{aligned}
 x_{E0} &= \sum_{j=1}^n \lambda_j x_{Ej} + s_E^- \\
 x_{L0} &= \sum_{j=1}^n \lambda_j x_{Lj} + s_L^- \\
 x_{K0} &= \sum_{j=1}^n \lambda_j x_{Kj} + s_K^- \\
 g_0 &= \sum_{j=1}^n \lambda_j g_j - s_g^+ \\
 b_0 &= \sum_{j=1}^n \lambda_j b_j + s_b^- \\
 \sum_{j=1}^n \lambda_j &= 1, \lambda_j \geq 0, s_E^-, s_L^-, s_K^-, s_g^+, s_b^- \geq 0
 \end{aligned}$$

where:

- x_{E0}, x_{L0}, x_{K0} : primary energy consumption, labor, and capital inputs for DMU 0,
- g_0 : GDP (desirable output) for DMU 0,
- b_0 : CO₂ emissions (undesirable output) for DMU 0,
- s_E^-, s_L^-, s_K^- : input slacks,
- s_g^+ : desirable-output slack (room to increase GDP),
- s_b^- : undesirable-output slack (potential reduction in CO₂),
- $\varphi \in [1, \infty)$ is the output-oriented SBM economic–environmental efficiency score, with $\varphi = 1$ indicating an efficient DMU and $\varphi > 1$ indicating that the DMU can increase output or reduce emissions without increasing inputs.

Results and Discussion

Table 1 displays the economic-environmental efficiency scores of the ASEAN-5 countries (Thailand, Indonesia, Malaysia, the Philippines, and Singapore) for the years 2019 to 2023.

Table 1. Economic Environmental Efficiency for ASEAN 5 countries from 2019 to 2023

ASEAN 5 Countries	Economic Environmental Efficiency (EEE) Scores				
	2019	2020	2021	2022	2023
Thailand	0.6853	0.6836	0.6434	0.6478	0.6976
Indonesia	0.6733	0.6753	0.6991	0.6688	0.6781
Malaysia	0.6961	0.7289	0.6870	0.6744	0.6841
Philippines	0.8808	1	1	0.9740	0.9975
Singapore	0.8741	0.8740	0.9173	1	1

Note: $\varphi = 1$ (highest EEE score), $\varphi = 0$ (lowest EEE score)

The results reveal significant variation in economic-environmental efficiency scores across the ASEAN-5 countries over the study period. Singapore and the Philippines consistently recorded the highest efficiency scores, reaching the efficiency frontier (efficiency score = 1) in several years. In contrast, Thailand, Indonesia, and Malaysia remained below the efficiency frontier throughout the study period, indicating opportunities to improve the utilisation of labour, capital, and primary energy while reducing carbon emissions.

- i. Thailand had the lowest efficiency among the ASEAN-5, with scores ranging from 0.6434 to 0.6976 over the study period. This implies that Thailand is the farthest from the efficiency frontier in this sample and has greater potential to improve resource use and reduce emissions intensity.
- ii. Indonesia recorded efficiency scores between 0.6688 and 0.6991 over 2019–2023, indicating persistent inefficiency with only small fluctuations over time. This suggests that Indonesia still has room to reduce primary energy, labour, and capital inputs, or to increase economic output while lowering CO₂ emissions, without worsening its overall performance.
- iii. Malaysia posted efficiency scores ranging from 0.6744 to 0.7289, with the highest performance in 2020, followed by a slight decline in subsequent years. This pattern indicates that Malaysia also remains below the efficiency frontier and could improve the productivity of its inputs while pursuing more carbon-efficient growth.
- iv. The Philippines demonstrated strong performance, with efficiency increasing from 0.8808 in 2019 to 1.0000 in 2020 and 2021, before remaining very close to the frontier in 2022 and 2023 at 0.9740 and 0.9975. This indicates that the Philippines operated at or near the efficiency frontier for most of the later period, reflecting relatively effective conversion of inputs into economic output while managing emissions.
- v. Singapore improved from about 0.8740 in 2019–2020 to 0.9173 in 2021 and reached full efficiency in 2022 and 2023. This suggests that Singapore fully aligned with the efficiency frontier by the end of the sample period, indicating highly effective use of energy, labor, and capital relative to GDP and CO₂ emissions.

These patterns are broadly consistent with prior econometric work showing diverse links between energy consumption, CO₂ emissions, and economic growth in the ASEAN-5 (Hooi & Smyth, 2010; Lyazzat et al., 2023; Munir et al., 2019). The wide dispersion of economic–environmental

efficiency scores, ranging from 0.6434 to 1.0000, reflects variations in economic structure, energy intensity, technological capability, institutional quality, and environmental policy implementation. While all countries have introduced initiatives to improve energy efficiency and reduce greenhouse gas emissions, the effectiveness of these policies differs considerably depending on the pace of implementation, industrial composition, and the transition towards low-carbon economic development. Building on this, notable differences across countries can be observed:

- i. Thailand consistently recorded the lowest economic-environmental efficiency scores throughout the study period. This result suggests that the country faces greater challenges in converting labour, capital, and primary energy into economic output while simultaneously limiting carbon emissions. One possible explanation is Thailand's continued reliance on energy-intensive manufacturing industries, particularly automotive and petrochemicals, as well as a sizeable tourism sector, which contributes indirectly to energy demand through transportation, accommodation, and related services (The ASEAN Secretariat, 2021; International Energy Agency, 2016). Although Thailand has implemented several important policy initiatives, including the Alternative Energy Development Plan (AEDP), the Energy Efficiency Plan (EEP), and the Bio-Circular-Green (BCG) Economy Model (ASEAN Centre for Energy, 2023; Ministry of Energy, n.d.), their impact on economic-environmental efficiency remains limited, as reflected in consistently below-frontier performance over the study period. These policies have supported renewable energy adoption and improved energy conservation. However, continued reliance on fossil-fuel-based energy systems and strong energy demand from industrial activities continue to constrain efficiency improvements. The slight increase in efficiency observed in 2023 may indicate that these policy measures are beginning to generate positive effects, although their full impact may require a longer implementation horizon to materialise.
- ii. Indonesia maintained relatively stable but below-frontier efficiency scores throughout the study period. The findings suggest persistent inefficiencies in resource utilisation despite ongoing economic growth. Indonesia remains heavily dependent on coal-fired electricity generation, energy-intensive manufacturing, and expanding transportation activities, all of which contribute to relatively high carbon emissions (Sunanda et al., 2025). Recent policy initiatives, including the introduction of a carbon tax framework, renewable energy expansion programmes, and the Just Energy Transition Partnership (JETP), demonstrate the government's commitment to improving environmental performance (Organisation for Economic Cooperation and Development (OECD), 2026). Nevertheless, the limited improvement in efficiency scores suggests that these policies have not yet translated into substantial gains in economic-environmental efficiency. The continued dominance of fossil fuels within the national energy mix remains a major constraint to improving efficiency.
- iii. Malaysia recorded intermediate efficiency scores, performing slightly better than Thailand and Indonesia but remaining below the efficiency frontier. The improvement observed in 2020 was followed by a gradual decline over the subsequent years, suggesting that efficiency gains were not sustained. Malaysia has introduced several national policies to accelerate sustainable development, including the National Energy Transition Roadmap (NETR), the Twelfth Malaysia Plan, the Renewable Energy Roadmap (MyRER), and the Green Technology Master Plan (ASEAN Centre for Energy, 2023). These initiatives aim to improve renewable energy penetration, enhance energy efficiency, and reduce carbon emissions across multiple sectors. However, continued reliance on energy-intensive manufacturing, transport, and fossil-fuel-

based electricity generation appears to limit the overall effectiveness of these policies (Yahoo et al., 2025). Consequently, while Malaysia has made progress towards a greener economy, further improvements in policy implementation and technological innovation are required to move closer to the efficiency frontier.

- iv. The Philippines achieved the highest level of economic-environmental efficiency among the larger ASEAN economies, reaching the efficiency frontier in 2020 and 2021 and remaining very close to full efficiency thereafter. This performance reflects the country's relatively service-oriented economic structure, particularly the rapid expansion of the business process outsourcing (BPO) industry and other service activities that generate relatively high economic output with comparatively lower energy intensity. Government initiatives such as the Renewable Energy Act, the National Renewable Energy Program, and the Green Energy Auction Program have also encouraged investment in renewable energy and improved the efficiency of the electricity sector (Asian Development Bank (ADB), 2025; The ASEAN Secretariat, 2021). These policies, combined with a less energy-intensive production structure, have likely contributed to the country's sustained economic-environmental efficiency during the study period.
- v. Singapore demonstrated continuous improvement in economic-environmental efficiency, reaching the efficiency frontier in 2022 and 2023. This outstanding performance reflects the country's advanced technological capabilities, a highly productive service-based economy, and a strong institutional framework. Singapore has implemented one of the most comprehensive environmental policy frameworks in Southeast Asia, including the Carbon Pricing Act, the Singapore Green Plan 2030, the Energy Conservation Act, and stringent green building and transportation standards (Singapore Government Agency Website, n.d.; Hossain & School, 2025). These policies encourage firms to improve energy efficiency, adopt cleaner technologies, and reduce carbon emissions without compromising economic productivity. The achievement of full efficiency in the later years of the study suggests that long-term and consistently implemented environmental policies, combined with technological innovation and effective governance, have enabled Singapore to optimise resource utilisation while maintaining sustainable economic growth.

SBM results indicate that countries with stronger institutional capacity, advanced technology, and consistent environmental policy implementation tend to achieve higher economic-environmental efficiency. Singapore and the Philippines demonstrate that efficiency improvements are associated not only with economic growth but also with structural transformation towards service-oriented activities, lower energy intensity, and effective environmental governance. In contrast, Thailand, Indonesia, and Malaysia continue to experience relatively lower efficiency because their economies remain more dependent on energy-intensive industrial production and fossil-fuel-based energy systems. Although these countries have introduced various energy transition and carbon-reduction policies, the SBM results suggest that their implementation and effectiveness remain uneven. Consequently, further investment in renewable energy, industrial decarbonisation, technological innovation, and institutional capacity will be essential for improving economic-environmental efficiency across the region.

Conclusion and Recommendations

This study successfully examined the economic-environmental efficiency of the selected ASEAN-5 countries (Thailand, Indonesia, Malaysia, Philippines, and Singapore) over the period 2019–2023.

The findings reveal significant differences in efficiency performance among these countries in their use of energy, labor, and capital to generate economic growth while minimizing CO₂ emissions. The Philippines and Singapore emerged as the most efficient economies, with efficiency scores near 1, indicating they operate near the efficiency frontier and utilize available resources effectively. In contrast, Indonesia, Malaysia, and particularly Thailand recorded lower efficiency scores (approximately 0.64–0.70), suggesting considerable room for improvement in resource allocation and the management of carbon-intensive economic activities.

Based on these findings, several policy recommendations can be proposed. Since the Philippines and Singapore already operate close to the efficiency frontier, further improvements are unlikely to be achieved solely through input reduction. Instead, these countries should focus on technological innovation, digital transformation, cleaner production technologies, and structural economic upgrading to sustain their high levels of efficiency. For the Philippines, maintaining high efficiency will require careful management of energy consumption and carbon emissions as urbanization and industrialization continue to expand. For Singapore, continued investment in innovation, advanced low-carbon technologies, and stringent emissions management will be essential to maintaining its economic–environmental performance.

For Indonesia, Malaysia, and Thailand, significant opportunities remain to improve economic–environmental efficiency. These countries should prioritize improvements in energy efficiency through industrial process optimization, greater adoption of renewable energy, and enhanced electricity grid performance to reduce primary energy consumption without compromising economic growth. In addition, reallocating labor and capital from low-productivity, carbon-intensive sectors to higher-value-added manufacturing and service industries would improve resource utilization. Strengthening environmental regulations through policy instruments such as carbon pricing, emissions performance standards, and energy tax reforms would further encourage sustainable production and investment practices. The findings emphasize the need for country-specific green growth strategies within ASEAN that integrate efficiency improvements, structural transformation, and effective emissions management to achieve long-term, sustainable, and inclusive economic development.

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From Compliance to Social Impact: Reframing Academic Quality Assurance through the Academic Quality Assurance for Social Empowerment (AQA-SE) Framework

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Abstract

Academic quality assurance (AQA) has traditionally focused on ensuring compliance with regulatory requirements, institutional accountability, and continuous quality improvement within higher education institutions. While these functions remain essential, the evolving role of universities requires quality assurance systems that also recognise broader educational and societal contributions. This conceptual paper reconceptualises academic quality assurance by proposing the Academic Quality Assurance for Social Empowerment (AQA-SE) Framework. Drawing on literature related to academic quality assurance, university social responsibility, transformative learning, public value, and sustainable development, the paper integrates these perspectives into a unified conceptual framework that positions social empowerment as an integral dimension of educational quality. The framework illustrates how institutional governance, transformative teaching and learning, community engagement, public value, sustainability, and continuous quality improvement interact to extend academic quality assurance beyond procedural compliance towards meaningful societal impact. By embedding these dimensions into quality assurance processes, higher education institutions are better positioned to cultivate ethical graduates, strengthen community partnerships, and contribute to sustainable development. The proposed framework offers both theoretical and practical contributions by extending existing quality assurance literature and providing universities with a broader perspective for evaluating educational quality while balancing academic excellence with social responsibility.

Keywords: Academic Quality Assurance; Social Empowerment; Higher Education; University Social Responsibility; Sustainable Development.

Introduction

Higher education has undergone significant transformation over the past few decades. Universities are no longer viewed solely as institutions for teaching, learning, and knowledge generation but are increasingly expected to contribute to ethical leadership, community well-being, sustainable development, and the preparation of graduates capable of addressing complex global challenges (Barnett, 2018; Marginson, 2021). These evolving expectations require universities to demonstrate not only academic excellence but also meaningful societal contributions.

Within this changing landscape, academic quality assurance (AQA) has become a key mechanism for maintaining educational quality and institutional accountability. Across higher education systems, quality assurance supports academic standards, continuous quality improvement, and stakeholder confidence. In Malaysia, these responsibilities are coordinated by the Malaysian Qualifications Agency (MQA) through the Malaysian Qualifications Framework (MQF), the Code of Practice for Programme Accreditation (COPPA), and the Code of Practice for Institutional Audit (COPIA).

Although these quality assurance systems have strengthened governance and accountability, they remain largely centred on compliance, accreditation, documentation, and measurable performance indicators. Universities devote substantial effort to demonstrating conformity with external requirements through audits, documentation, and evidence mapping. While these processes are essential for maintaining academic integrity and public confidence, they do not necessarily demonstrate whether higher education is creating meaningful and lasting societal benefits.

The growing emphasis on compliance and performance measurement has contributed to what scholars describe as an audit culture, where institutional success is increasingly assessed through documentation, rankings, reporting systems, and performance indicators rather than through the broader educational mission of universities (Power, 1997; Harvey & Williams, 2010; Shore & Wright, 2015). Consequently, academic quality assurance may become more concerned with evidencing institutional performance than with evaluating universities' contributions to ethical citizenship, community development, social inclusion, and sustainable societal progress.

At the same time, higher education is increasingly influenced by global initiatives such as the Sustainable Development Goals (SDGs), Education for Sustainable Development (ESD), Environmental, Social and Governance (ESG) principles, and, in Malaysia, Value-Based Education (VBE). These developments recognise universities as institutions that generate public value by producing socially responsible graduates, engaging with communities, and contributing to sustainable development.

Despite these developments, relatively little attention has been given to whether existing academic quality assurance systems adequately evaluate universities' broader societal contributions. Previous studies have examined academic quality assurance, university social responsibility, transformative learning, public value, and sustainable development largely as separate areas of inquiry, with few integrating these perspectives into a coherent framework that positions social empowerment as a core dimension of educational quality. This conceptual gap suggests that current approaches may not fully reflect the contemporary mission of higher education.

This paper argues that academic quality assurance should be understood not only as a mechanism for ensuring institutional compliance but also as a strategic process that enables universities to create meaningful social impact. Accordingly, it proposes the Academic Quality Assurance for Social Empowerment (AQA-SE) Framework, which integrates institutional governance, transformative teaching and learning, community engagement, public value, sustainability, and continuous quality improvement into a unified conceptual model. Rather than replacing existing quality assurance systems, the framework extends them by positioning social empowerment as an essential dimension of educational quality.

Accordingly, this conceptual paper makes three principal contributions. First, it reconceptualises academic quality assurance by positioning social empowerment as an integral dimension of educational quality. Second, it develops the AQA-SE Framework by integrating

perspectives from academic quality assurance, university social responsibility, transformative learning, public value, and sustainable development. Third, it provides a conceptual foundation for future empirical research, quality enhancement initiatives, and policy development aimed at strengthening the societal contribution of higher education institutions.

Literature Review

Academic Quality Assurance in Higher Education

Academic quality assurance (AQA) refers to the systematic policies, processes, and practices established to maintain academic standards, strengthen institutional accountability, and promote continuous quality improvement in higher education. The concept of quality in higher education has evolved considerably over time, with Harvey and Green (1993) identifying quality as a multidimensional construct encompassing excellence, fitness for purpose, value for money, transformation, and consistency. Building on this understanding, Harvey and Williams (2010) argue that quality assurance has shifted from inspection-oriented approaches towards continuous quality enhancement and institutional development.

Globally, academic quality assurance has become an integral component of higher education governance. It provides assurance that institutions maintain academic standards while supporting transparency, accountability, and continuous improvement (Billing, 2004; Elassy, 2015). Quality assurance frameworks typically include programme accreditation, institutional audits, curriculum review, learning assessment, and evidence-based evaluation to ensure that educational provision meets national and international expectations.

In Malaysia, academic quality assurance is coordinated by the Malaysian Qualifications Agency (MQA) through the Malaysian Qualifications Framework (MQF), the Code of Practice for Programme Accreditation (COPPA), and the Code of Practice for Institutional Audit (COPIA). These frameworks provide a comprehensive quality assurance system that guides curriculum design, programme delivery, graduate learning outcomes, institutional governance, and continuous quality enhancement. The revised Malaysian Qualifications Framework (2nd Edition) further strengthens expectations relating to Value-Based Education (VBE), sustainability, flexible learning pathways, and graduate competencies (Malaysian Qualifications Agency, 2024).

The adoption of Outcome-Based Education (OBE) has further reinforced the emphasis on constructive alignment, measurable learning outcomes, and graduate competencies (Biggs et al., 2022). These developments have contributed significantly to improving institutional quality, accountability, and stakeholder confidence. However, several scholars argue that an excessive emphasis on compliance, documentation, and performance indicators may limit broader educational purposes (Harvey & Williams, 2010; Elassy, 2015). As universities respond to increasingly complex social and global challenges, academic quality assurance is expected not only to assure institutional standards but also to support educational practices that contribute meaningfully to society.

Consequently, the concept of educational quality is gradually expanding beyond institutional performance to encompass wider societal outcomes. This evolving perspective provides the foundation for reconsidering the role of academic quality assurance within contemporary higher education.

Audit Culture and the Limitations of Compliance-Oriented Quality Assurance

The expansion of academic quality assurance has strengthened institutional accountability and improved educational governance. However, it has also contributed to the emergence of an audit culture, in which institutional performance is increasingly assessed through compliance, documentation, reporting systems, rankings, and measurable indicators rather than the broader purposes of higher education (Power, 1997). While accountability is essential for maintaining academic standards and public confidence, an excessive focus on procedural compliance may reduce quality assurance to an administrative exercise.

Harvey and Williams (2010) argue that quality assurance has evolved beyond traditional inspection towards continuous quality enhancement. Nevertheless, in many higher education institutions, external audits and accreditation processes continue to prioritise documentary evidence and regulatory compliance. As a result, universities often devote substantial resources to preparing reports, mapping evidence, and meeting accreditation requirements, which may shift attention away from innovation in teaching, student learning, and community engagement.

Shore and Wright (2015) further contend that audit culture has become a defining characteristic of contemporary higher education governance, reinforcing managerial approaches that emphasise performance measurement, benchmarking, and accountability. Although these practices enhance transparency and comparability, they may also encourage performative compliance, where institutions focus primarily on satisfying external requirements rather than pursuing meaningful educational improvement.

These concerns do not diminish the importance of academic quality assurance. Rather, they highlight the need to broaden its purpose beyond compliance by recognising educational quality as a process that also supports ethical leadership, community engagement, and wider societal development. Contemporary quality assurance should therefore balance institutional accountability with continuous improvement while acknowledging universities' contribution to the public good.

Universities as Agents of Social Empowerment

The role of universities has expanded beyond their traditional functions of teaching, research, and knowledge dissemination. In response to rapid social, economic, and environmental change, higher education institutions are increasingly expected to contribute to community development, social inclusion, ethical leadership, and sustainable development. Consequently, universities are now evaluated not only by their academic performance but also by their ability to create meaningful and lasting benefits for society.

This broader role is reflected in the concept of social empowerment, which refers to strengthening the capacity of individuals and communities to participate actively in social, educational, economic, and civic life. Within higher education, social empowerment extends beyond graduate employability to include ethical values, civic responsibility, leadership, and the ability to apply knowledge in addressing societal challenges. Universities therefore play an important role in developing graduates who are not only academically competent but also socially responsible.

These expectations are closely aligned with the principles of University Social Responsibility (USR), which recognise that universities have responsibilities extending beyond teaching and research to include ethical governance, community engagement, environmental stewardship, and social inclusion (Vasilescu et al., 2010). Through partnerships with communities, industry,

government, and civil society, universities contribute to knowledge exchange and social innovation while strengthening their relevance to society.

International policy developments further reinforce this broader mission. The United Nations Sustainable Development Goals (United Nations, 2015) identify higher education as a key contributor to sustainable development, while UNESCO (2022) emphasises the role of education in promoting inclusion, equity, democratic participation, and social transformation. Similarly, Marginson (2021) argues that universities create public value through knowledge creation, civic engagement, and contributions to the common good, extending their impact beyond institutional performance indicators.

These developments suggest that educational quality should be evaluated not only through academic standards and institutional effectiveness but also through universities' wider contribution to society. Consequently, academic quality assurance should evolve to recognise social empowerment as an important dimension of educational quality, thereby aligning quality assurance with the contemporary mission of higher education.

Public Value, Value-Based Education and Sustainable Development

The expanding role of universities has shifted attention towards the broader value created through higher education. Beyond producing graduates and research outputs, universities are increasingly expected to generate public value by contributing to social well-being, ethical leadership, community engagement, and sustainable development (Marginson, 2021). This perspective broadens the understanding of educational quality by recognising universities as institutions that create long-term benefits for society.

These expectations are reinforced by international agendas such as the United Nations Sustainable Development Goals (SDGs), which identify higher education as a key driver of inclusive, equitable, and sustainable development (United Nations, 2015). Similarly, UNESCO (2022) advocates a renewed vision of education that promotes social responsibility, democratic participation, lifelong learning, and collective action in addressing global challenges. Together, these initiatives encourage universities to integrate sustainability and social responsibility into teaching, research, governance, and community engagement.

Within the Malaysian context, these aspirations are reflected in the Malaysian Qualifications Framework (MQF) and the growing emphasis on Value-Based Education (VBE) (Malaysian Qualifications Agency, 2024, 2026). VBE seeks to balance academic excellence with ethical values, integrity, compassion, and responsible citizenship, recognising that higher education should develop graduates who contribute positively to society rather than focusing solely on disciplinary knowledge and employability.

Collectively, public value, sustainable development, and value-based education reinforce the view that educational quality extends beyond institutional performance and graduate outcomes. These perspectives suggest that academic quality assurance should recognise universities' wider societal contribution as an important dimension of educational quality, thereby supporting a more holistic and socially responsive approach to quality assurance.

Research Gap

The literature demonstrates that academic quality assurance has evolved from inspection-based approaches towards systems that emphasise institutional accountability, governance, and continuous quality improvement (Harvey & Williams, 2010; Elassy, 2015). At the same time, universities are increasingly expected to contribute to ethical leadership, community engagement, public value, and sustainable development (Marginson, 2021; UNESCO, 2022). These developments indicate that higher education is undergoing significant transformation in both its educational mission and societal responsibilities.

Despite this progress, existing studies have largely examined academic quality assurance, university social responsibility, transformative learning, public value, and sustainable development as separate areas of inquiry. While each perspective contributes to understanding the evolving role of higher education, relatively few studies have integrated them into a coherent academic quality assurance framework that explicitly positions social empowerment as a core dimension of educational quality. Consequently, current quality assurance approaches continue to focus primarily on institutional compliance, accreditation, governance, and measurable performance, providing only a partial representation of universities' broader societal contribution.

This conceptual gap is particularly significant as higher education institutions are increasingly expected to demonstrate their contribution to national development and global sustainability agendas. Existing quality assurance systems provide strong mechanisms for assuring academic standards; however, they offer limited conceptual guidance for evaluating universities' wider social impact. As a result, there remains a need for a broader quality assurance perspective that complements existing systems while recognising social empowerment as an essential outcome of educational quality.

Responding to this gap, the present study proposes the Academic Quality Assurance for Social Empowerment (AQA-SE) Framework. Rather than replacing existing academic quality assurance systems, the framework extends current thinking by integrating institutional governance, transformative teaching and learning, community engagement, public value, sustainability, and continuous quality improvement within a single conceptual model. In doing so, it provides a broader conceptual foundation for understanding how academic quality assurance can support both institutional excellence and meaningful societal impact.

Conceptual Framework Development

The development of a conceptual framework involves synthesising existing theories and establishing meaningful relationships between concepts to explain a particular phenomenon. In this study, the Academic Quality Assurance for Social Empowerment (AQA-SE) Framework was developed through an integrative review of literature on academic quality assurance, university social responsibility, transformative learning, public value, sustainable development, and value-based education. Rather than treating these perspectives independently, the framework integrates them into a unified model that reflects the evolving role of higher education.

The framework was developed in three stages. The first stage reviewed contemporary academic quality assurance literature to identify its dominant principles, particularly accountability, governance, continuous quality improvement, and the limitations of compliance-oriented approaches. The second stage synthesised complementary perspectives from university social responsibility, transformative learning, public value, sustainable development, and value-based education to identify common themes relating to ethical leadership, community engagement, sustainability, and societal

contribution. The final stage integrated these concepts into the proposed Academic Quality Assurance for Social Empowerment (AQA-SE) Framework, which positions social empowerment as an essential outcome of educational quality.

Unlike conventional quality assurance models that primarily evaluate institutional compliance and academic performance, the AQA-SE Framework adopts a broader perspective by recognising universities' contribution to ethical citizenship, community development, public value, and sustainable societal progress. Rather than replacing existing quality assurance systems, the framework extends their scope to better reflect the evolving mission of higher education.

Table 1: Summary of the conceptual development process of the proposed framework

Stage	Conceptual Activity	Outcome
Stage 1	Review of academic quality assurance literature	Identification of dominant quality assurance concepts and limitations of compliance-oriented approaches
Stage 2	Integration of complementary theories and policy perspectives	Synthesis of university social responsibility, transformative learning, public value, sustainability, and value-based education
Stage 3	Conceptual integration and framework development	Development of the Academic Quality Assurance for Social Empowerment (AQA-SE) Framework

Figure 1 illustrates the conceptual development process underpinning the AQA-SE Framework. It demonstrates how the changing role of higher education, together with the limitations of conventional academic quality assurance and the integration of complementary theoretical perspectives, informed the development of the proposed framework.

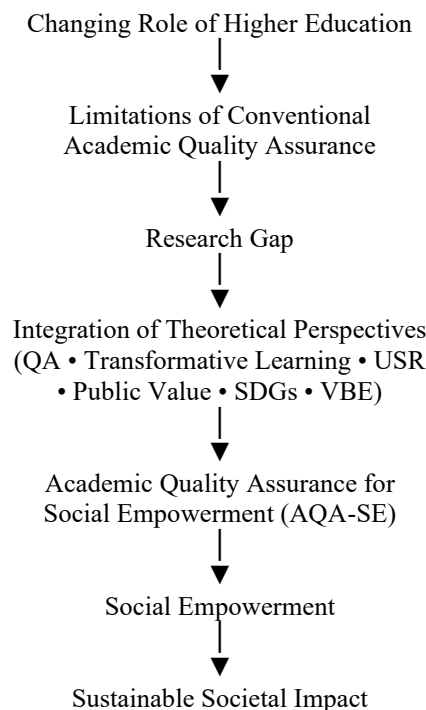


Figure 1: Development of the Academic Quality Assurance for Social Empowerment (AQA-SE) Framework

The conceptual development process demonstrates that the AQA-SE Framework is grounded in established scholarship rather than a single theoretical perspective. This integrated approach provides the conceptual foundation for the framework presented in the following section.

Theoretical Foundations of the AQA-SE Framework

The Academic Quality Assurance for Social Empowerment (AQA-SE) Framework is grounded in complementary theoretical perspectives that collectively explain how academic quality assurance can extend beyond institutional compliance towards broader societal outcomes. The framework integrates academic quality assurance, transformative learning, university social responsibility, public value, sustainable development, and value-based education to provide a more holistic understanding of educational quality.

Academic quality assurance provides the institutional foundation through its emphasis on accountability, governance, evidence-informed decision-making, and continuous quality improvement (Harvey & Williams, 2010). While existing quality assurance systems have strengthened institutional effectiveness, they remain primarily focused on compliance and regulatory requirements.

Transformative learning theory broadens this perspective by emphasising learners' critical reflection, ethical reasoning, and capacity to contribute positively to society (Mezirow, 2000; Cranton, 2016). Similarly, university social responsibility highlights universities' obligations to promote ethical governance, community engagement, and social inclusion (Vasilescu et al., 2010), while the concept of public value recognises higher education institutions as contributors to collective societal well-being rather than organisational performance alone (Marginson, 2021).

The framework also incorporates sustainable development through the United Nations Sustainable Development Goals (United Nations, 2015) and UNESCO's vision of education for inclusive and sustainable societies (UNESCO, 2022). Within the Malaysian context, Value-Based Education (VBE) further reinforces the integration of academic excellence with ethical values, integrity, responsible citizenship, and social responsibility.

Collectively, these perspectives support the proposition that educational quality should be evaluated not only through institutional performance but also through universities' contribution to ethical, social, and sustainable development. The AQA-SE Framework therefore extends existing academic quality assurance by positioning social empowerment as an essential dimension of educational quality.

Table 2: Theoretical foundations of the Academic Quality Assurance for Social Empowerment (AQA-SE) Framework

Theoretical Perspective		Core Principle	Contribution to the AQA-SE Framework
Academic Quality Assurance		Accountability, governance, continuous quality improvement	Provides the institutional foundation for quality assurance and governance
Transformative Learning		Critical reflection and learner transformation	Positions transformative student development as an outcome of quality education
University Responsibility	Social	Community engagement and ethical responsibility	Extends quality assurance towards wider societal contribution
Public Value		Creation of collective societal	Broadens educational quality beyond

	benefits	institutional performance
Sustainable Development	Long-term social, economic, and environmental sustainability	Aligns quality assurance with global development agendas
Value-Based Education	Ethical values, integrity, responsible citizenship	Integrates holistic graduate development into quality assurance

The integration of these theoretical perspectives demonstrates that the AQA-SE Framework builds upon established scholarship while providing a broader conceptualisation of academic quality assurance that reflects the evolving role of universities in contemporary society.

The Academic Quality Assurance for Social Empowerment (AQA-SE) Framework

Building upon the theoretical foundations presented in the previous section, this paper proposes the Academic Quality Assurance for Social Empowerment (**AQA-SE**) Framework as an expanded conceptualisation of academic quality assurance in higher education. The framework recognises that universities are expected not only to maintain academic standards and institutional accountability but also to contribute to ethical leadership, community development, and sustainable societal progress. Accordingly, academic quality assurance should extend beyond compliance to support universities' wider educational and social responsibilities.

Figure 2 presents the overall structure of the proposed AQA-SE Framework. It illustrates six interrelated dimensions that collectively contribute to social empowerment through a process of continuous quality improvement.

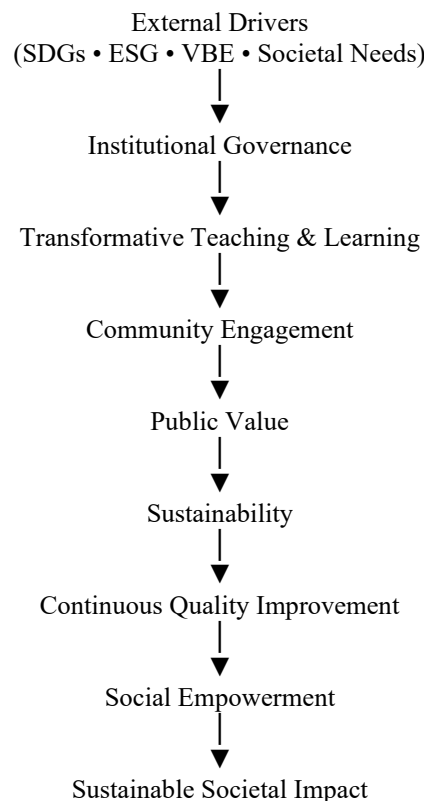


Figure 2: The academic quality assurance for social empowerment (AQA-SE) framework

As illustrated in Figure 2, the AQA-SE Framework conceptualises academic quality assurance as an interconnected system rather than a collection of separate quality processes. The six dimensions, institutional governance, transformative teaching and learning, community engagement, public value, sustainability, and continuous quality improvement operate collectively to strengthen both institutional excellence and societal contribution. While compliance remains fundamental to maintaining academic standards, the framework broadens quality assurance by recognising universities' wider contribution to society.

Institutional Governance

Institutional governance provides the foundation for effective academic quality assurance by promoting strategic leadership, transparency, accountability, and continuous improvement. Within the AQA-SE Framework, governance extends beyond administrative oversight to include ethical leadership, stakeholder participation, and institutional commitment to the public good. Effective governance enables universities to align quality assurance with educational values and long-term societal priorities.

Transformative Teaching and Learning

Teaching and learning remain the core mission of higher education; however, educational quality should extend beyond curriculum delivery and learning outcomes. Drawing on transformative learning theory, the AQA-SE Framework emphasises critical thinking, ethical judgement, reflective practice, and lifelong learning. Academic quality assurance therefore evaluates not only student achievement but also the development of graduates who can contribute responsibly to society.

Community Engagement

Community engagement recognises universities as active partners in addressing societal challenges through collaboration with communities, industry, government, and civil society. Within the framework, teaching, research, and service are viewed as interconnected activities that promote knowledge exchange, innovation, and community development. Academic quality assurance should therefore consider the quality and impact of institutional partnerships and community-based learning.

Public Value

Public value reflects the contribution of universities to the wider educational, social, economic, and civic well-being of society. Beyond graduate employability and research performance, universities generate value through ethical citizenship, evidence-informed policy, social cohesion, and national development. Recognising public value encourages institutions to evaluate success through their broader contribution to society.

Sustainability

Sustainability is embedded throughout the framework by integrating social, economic, and environmental considerations into governance, curriculum, research, operations, and community engagement. Academic quality assurance should therefore assess how sustainability principles are incorporated into institutional decision-making and educational practice, consistent with global sustainable development priorities.

Continuous Quality Improvement

Continuous quality improvement is the integrating dimension of the AQA-SE Framework. Evidence generated through quality assurance activities should inform curriculum enhancement, governance, community engagement, and strategic planning. This continuous improvement cycle enables universities to respond to changing educational needs while strengthening both academic excellence and societal contribution.

Collectively, these six dimensions demonstrate how academic quality assurance can be reconceptualised as a strategic system that supports institutional accountability while strengthening universities' contribution to society. Rather than replacing existing quality assurance systems, the AQA-SE Framework extends current practice by positioning social empowerment as an essential outcome of educational quality.

Conceptual Propositions

The Academic Quality Assurance for Social Empowerment (AQA-SE) Framework conceptualises academic quality assurance as an integrated system that extends beyond institutional compliance towards broader societal outcomes. Rather than viewing quality assurance as a set of independent institutional processes, the framework proposes that the interaction among governance, teaching and learning, community engagement, public value, sustainability, and continuous quality improvement collectively strengthens universities' capacity to promote social empowerment.

As a conceptual paper, this study does not test causal relationships but proposes theoretically informed propositions derived from the preceding literature review and conceptual framework. These propositions provide a foundation for future empirical validation of the AQA-SE Framework.

Proposition 1 (P1)

Institutional governance provides the strategic foundation through which academic quality assurance supports social empowerment.

Effective governance promotes ethical leadership, accountability, strategic direction, and resource allocation that strengthen quality assurance practices. By aligning institutional priorities with societal responsibilities, governance creates an environment where academic quality and social contribution reinforce one another.

Proposition 2 (P2)

Transformative teaching and learning strengthen academic quality assurance by developing graduates with the knowledge, values, and competencies required for responsible participation in society.

Educational quality extends beyond curriculum delivery and learning outcomes to include critical thinking, ethical awareness, reflective practice, and lifelong learning. Transformative learning therefore represents an important pathway through which academic quality assurance contributes to social empowerment.

Proposition 3 (P3)

Community engagement enhances the societal relevance of academic quality assurance through meaningful partnerships between universities and external stakeholders.

Collaboration with communities, industry, government, and civil society connects teaching, research, and service with real-world challenges. These partnerships strengthen knowledge exchange, student learning, and universities' contribution to community development.

Proposition 4 (P4)

Public value and sustainability broaden academic quality assurance beyond institutional performance towards long-term societal impact.

Educational quality should be assessed not only through institutional achievement but also through universities' contribution to ethical leadership, social inclusion, environmental responsibility, and sustainable development. Together, public value and sustainability expand the purpose of quality assurance towards creating lasting benefits for society.

Proposition 5 (P5)

Continuous quality improvement strengthens the AQA-SE Framework by integrating evidence, reflection, and stakeholder feedback into institutional decision-making.

Continuous improvement enables universities to enhance governance, teaching, community engagement, and institutional responsiveness. It functions as the integrating mechanism that connects all framework dimensions and supports the long-term achievement of social empowerment.

Collectively, these propositions conceptualise social empowerment as the cumulative outcome of interconnected quality assurance processes rather than as a separate institutional activity. They provide a theoretical foundation for future studies to operationalise, validate, and refine the AQA-SE Framework across different higher education contexts.

Table 3: Conceptual propositions of the Academic Quality Assurance for Social Empowerment (AQA-SE) Framework

Proposition	Conceptual Relationship
P1	Institutional governance provides the strategic foundation for academic quality assurance to support social empowerment.
P2	Transformative teaching and learning strengthen graduate development and social responsibility.
P3	Community engagement enhances the societal relevance of academic quality assurance.
P4	Public value and sustainability broaden academic quality assurance towards societal impact.
P5	Continuous quality improvement integrates all dimensions to strengthen social empowerment.

The proposed propositions are intended to guide future empirical research rather than establish definitive causal relationships. They provide an initial conceptual structure for examining the applicability of the AQA-SE Framework across diverse higher education contexts.

Results and Discussion

Reframing Academic Quality Assurance for Social Empowerment

The Academic Quality Assurance for Social Empowerment (AQA-SE) Framework offers a broader conceptualisation of academic quality assurance that reflects the evolving role of higher education. Rather than challenging the importance of compliance, accreditation, and institutional accountability, the framework positions these functions as the foundation for generating wider educational and societal value. In this way, academic quality assurance is reconceptualised as a strategic enabler of both institutional excellence and social contribution.

This perspective represents a shift from evaluating educational quality primarily through institutional inputs, academic processes, and measurable outputs towards recognising universities' wider contribution to society. While academic standards, graduate employability, and regulatory compliance remain essential, contemporary higher education increasingly expects universities to promote ethical leadership, community well-being, and sustainable development. The AQA-SE Framework therefore extends existing quality assurance by positioning social empowerment as an integral outcome of educational quality rather than an additional institutional responsibility.

A key contribution of the framework is its integration of complementary theoretical perspectives into a single conceptual model. Previous studies have examined academic quality assurance, transformative learning, university social responsibility, public value, sustainable development, and value-based education as separate areas of inquiry. The AQA-SE Framework demonstrates how these perspectives collectively provide a more holistic understanding of educational quality that reflects the contemporary mission of higher education.

The framework also has practical implications for higher education institutions. It may support university leaders, quality assurance practitioners, and policymakers in reviewing quality assurance practices, curriculum development, institutional planning, and community engagement initiatives. Rather than relying solely on compliance indicators, institutions may evaluate educational quality through both academic achievement and broader societal contribution.

From a policy perspective, the framework aligns with international and national developments in higher education. The Sustainable Development Goals, UNESCO's vision for education, and the growing emphasis on public value encourage universities to demonstrate meaningful societal impact. Within Malaysia, the Malaysian Qualifications Framework (MQF) and Value-Based Education (VBE) similarly promote the development of graduates who are knowledgeable, ethical, responsible, and socially engaged. The AQA-SE Framework complements these policy directions by providing a conceptual basis for recognising broader educational outcomes within academic quality assurance.

The framework is also consistent with the philosophy of Islamic education, which emphasises holistic human development, ethical leadership, social responsibility, and the pursuit of *maslahah* (public benefit). These principles reinforce the view that educational quality should be measured not only by institutional achievement but also by universities' contribution to society. Consequently, the framework aligns contemporary quality assurance with educational values that promote justice, integrity, compassion, and sustainable societal development.

Overall, the AQA-SE Framework does not replace existing academic quality assurance systems but extends their conceptual scope by positioning social empowerment as an essential dimension of educational quality. It offers a broader understanding of academic quality assurance that

remains grounded in accountability while responding to the evolving expectations placed upon higher education institutions.

Theoretical Contributions

This conceptual paper makes three principal theoretical contributions. First, it broadens the understanding of academic quality assurance by positioning social empowerment as an integral dimension of educational quality. Second, it integrates academic quality assurance with transformative learning, university social responsibility, public value, sustainable development, and value-based education into a coherent conceptual framework. Third, it provides a conceptual foundation for future empirical studies to operationalise and validate the proposed framework across different higher education contexts.

Table 4: Theoretical contributions of the Academic Quality Assurance for Social Empowerment (AQA-SE) Framework

Area	Conventional Perspective	AQA-SE Perspective
Purpose of QA	Compliance and accountability	Compliance with meaningful social impact
Educational Quality	Academic standards and performance	Academic excellence integrated with social empowerment
Graduate Outcomes	Knowledge and employability	Knowledge, ethical leadership, civic responsibility and community contribution
Institutional Success	Accreditation, rankings and performance indicators	Academic performance together with public value and sustainable societal contribution
Continuous Improvement	Institutional enhancement	Institutional enhancement with community and societal impact

Practical Implications

The AQA-SE Framework provides practical guidance for university leaders, quality assurance practitioners, programme coordinators, and policymakers in strengthening the societal relevance of academic quality assurance. It may be used to review institutional strategies, graduate attributes, community engagement, and quality assurance practices while supporting sustainability and Value-Based Education initiatives. By integrating these dimensions into institutional quality systems, universities can strengthen both academic excellence and societal contribution.

Conclusion

Higher education is increasingly expected to contribute not only to academic excellence but also to ethical leadership, community development, sustainable development, and public value. These changing expectations require academic quality assurance to move beyond its traditional focus on compliance and institutional performance towards a broader understanding of educational quality.

This conceptual paper proposes the Academic Quality Assurance for Social Empowerment (AQA-SE) Framework, which positions academic quality assurance as a strategic enabler of both institutional excellence and societal contribution. Integrating institutional governance, transformative teaching and learning, community engagement, public value, sustainability, and continuous quality improvement, the framework extends existing quality assurance systems by recognising social empowerment as an essential outcome of educational quality. The framework contributes to the literature by integrating perspectives from academic quality assurance, transformative learning, university social responsibility, public value, sustainable development, and value-based education

into a single conceptual model. It also provides practical guidance for universities and policymakers in aligning quality assurance with the aspirations of the Malaysian Qualifications Framework (MQF), Value-Based Education (VBE), and the broader goals of sustainable development. From the perspective of Islamic thought and civilisation, the framework supports educational values that emphasise holistic human development, ethical leadership, social responsibility, and *maslahah* (public benefit).

As a conceptual paper, the framework requires empirical validation. Future research should develop appropriate measurement instruments and examine its applicability across different higher education contexts. Ultimately, academic quality assurance should be judged not only by the standards universities achieve but also by the positive and sustainable impact they create for society. By positioning social empowerment as an integral dimension of educational quality, the AQA-SE Framework provides a broader perspective for strengthening both academic excellence and the public good.

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Inter-Rater Reliability Between Human Evaluators and TextInspector 2.0 in Assessing L2 Specialized-Vocabulary Development in Islamic Studies

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Abstract

This study examines the reliability of AI-based vocabulary assessment in Islamic Studies, a field with rich theological, historical, and contextual vocabulary. A comparative case study design was used to examine inter-rater reliability among two Islamic Studies experts and TextInspector 2.0 when assessing 60 L2 undergraduates' oral presentations. Human raters applied a holistic vocabulary rubric on a 1 to 5 scale, covering vocabulary range, lexical accuracy, and contextual appropriateness. TextInspector 2.0 produced CEFR-aligned lexical metrics. Inter-human agreement was moderate ($ICC = 0.567$, $r = 0.634$), giving a meaningful human baseline before comparison with AI. The human to AI comparison yielded poor reliability ($ICC = -0.030$) with a large effect size ($d = 1.36$), pointing to systematic AI overestimation. Human raters also distinguished significantly between two student cohorts ($p = 0.009$), while AI assigned identical mean scores to both groups. This indicates that the tool's CEFR-derived score lacked the discriminative capacity, relative to expert judgment, to separate proficiency levels that human raters clearly distinguished. CEFR mapping showed that 81.7% of cases received a lower CEFR classification from human raters than from AI, with human ratings clustering at B1 to B2 and AI ratings concentrated at C1 or above (80.0% of cases). Qualitative analysis of 18 transcripts identified four divergence patterns in domain vocabulary. The findings point to construct underrepresentation in the frequency-based tool examined, with plausible relevance to similar systems used for specialized assessment. A hybrid model that combines AI efficiency with expert contextual judgment is recommended.

Keywords: AI Assessment; Inter-Rater Reliability; Vocabulary Proficiency; Islamic Studies; CEFR

Introduction

Artificial Intelligence (AI) in educational assessment has gained substantial attention in second language (L2) learning contexts. Tools such as TextInspector 2.0 show effectiveness in evaluating dimensions of language proficiency, including vocabulary development (Liu, Wang, & Zou, 2025). These tools offer real advantages in scalability and consistency compared with time-intensive human evaluation. However, AI applications in language assessment have focused mainly on general proficiency measures. Far fewer studies examine AI effectiveness in specialized academic domains, where subject-specific and contextual knowledge become critical for accurate assessment (Borse, Subramaniam, & Rebello, 2025; Chen & Sun, 2025).

Islamic Studies presents a strong case for such examination. The field uses domain-specific vocabulary that carries layers of semantic, theological, and historical meaning. Terms such as *fiqh* (Islamic jurisprudence), *ijtihad* (independent legal reasoning), and *shahada* (Islamic testimony of faith) hold meanings that vary across historical periods and schools of thought. Polysemous terms like *jihad* and *sharia* hold both procedural and philosophical dimensions. These require contextual

understanding that goes beyond surface lexical analysis. Without specialized training on Islamic Studies corpora, AI tools risk miscoding vocabulary appropriateness in this domain.

While considerable research exists on AI-based assessment of general language proficiency, the capacity of AI to evaluate vocabulary development within specialized academic domains remains underexplored. Human raters with domain expertise can use contextual and cultural knowledge to evaluate whether specialized terminology fits Islamic discourse (Hakim & Anggraini, 2023; Sani & Abdulmumini, 2025). Current AI tools lack this contextual sensitivity. They struggle to tell apart accurate, contextually appropriate use of specialized vocabulary from superficial or inappropriate use.

This study investigates inter-rater reliability between human domain experts and TextInspector 2.0 when assessing vocabulary development in L2 Islamic Studies undergraduates' oral presentations. Two research questions guide the investigation:

RQ1: How consistent are the vocabulary assessments of human evaluators and TextInspector 2.0 for L2 Islamic Studies students during oral presentations, and to what extent do inter-human and human to AI reliability levels differ?

RQ2: What qualitative patterns characterize domain-specific vocabulary use in L2 Islamic Studies oral presentations, and how do these patterns relate to AI and human assessment discrepancies?

By examining these questions, the study seeks to determine whether current AI systems can assess specialized vocabulary as well as human experts with domain knowledge. The research makes two contributions. First, it provides inter-human reliability as an empirical baseline that is often absent from comparable studies. Second, it identifies qualitative divergence patterns. These patterns show where AI assessment falls short in specialized academic contexts.

Literature Review

AI in Language Assessment: Potentials and Limitations

AI-powered tools show good efficiency in measuring vocabulary, grammar, and writing skills. They offer practical advantages in scalability and consistency (Alshehri, 2025; Saab & Abu Melhem, 2025). Recent evidence indicates that NLP-enhanced systems can process unstructured text data for evaluation purposes. This allows rapid analysis of large-scale writing and speaking samples (Wencker, Borst-Graetz, & Niekler, 2025). Despite these advances, studies of automated assessment systems have shown significant limitations. Research shows little intervention and retention effect. About one-third of feedback points fail to produce textual changes in student drafts, indicating only moderate uptake (Hoang, 2024). While AI has clear strengths in evaluating general dimensions of language proficiency, its use in highly specialized academic domains remains underexplored. Recent scholarship has begun to identify discrepancies that emerge when subject-specific contextual knowledge is needed (Borse et al., 2025; Chen & Sun, 2025).

Specialized Academic Vocabulary: The Case of Islamic Studies

Evaluating specialized academic vocabulary differs from assessing general language competencies. It requires understanding of domain-specific discourse practices and contextual appropriateness. Islamic Studies offers a strong illustration. Its terminology often carries theological, historical, and cultural weight that human raters with field-specific expertise can recognize (Hakim & Anggraini, 2023). Studies of rater performance show that experienced domain raters use task-specific performance schemas more often than less experienced raters. This allows them to detect

multidimensional elements of complex performance that automated systems often miss (Govaerts et al., 2013).

Most AI tools, including TextInspector 2.0, can identify lexical diversity and technical accuracy. They tend to miss the contextual layers needed for appropriate interpretation in specialized fields (Chen & Sun, 2025; Johnson, Kang, & Ghanem, 2016). A clear limitation surfaces with polysemous academic words. Terms like *ijtihad* (independent legal reasoning) and *shahada* (Islamic testimony of faith) carry historical, theological, and legal significance that needs deep disciplinary knowledge to assess. Corpus-based studies confirm that Islamic theological terminology shows specialized meanings and usage patterns distinct from general academic vocabulary. Domain expertise is therefore needed for accurate evaluation (Simbuka, Hamied, Sundayana, & Kwary, 2019).

Theoretical Frameworks

Effective vocabulary assessment in specialized domains must be grounded in theoretical frameworks. These cover construct definition, contextual learning processes, and domain knowledge representation.

Inter-rater reliability (IRR) refers to the degree to which independent raters assign consistent scores to the same performances, and it is a prerequisite for trustworthy assessment: when two qualified raters cannot agree, individual scores cannot be interpreted with confidence (Cohen, 1960; Shrout & Fleiss, 1979). Two complementary statistical traditions are used to quantify this agreement. For categorical judgements, chance-corrected indices such as Cohen's kappa are standard, because simple percentage agreement overstates consistency by ignoring the agreement expected by chance (Cohen, 1960; McHugh, 2012). For continuous or ordinal ratings, the intraclass correlation coefficient (ICC) is preferred, because it separates the variance attributable to the objects being rated from the variance attributable to raters and measurement error, and the ICC model must be matched to the study design and to whether raters are treated as fixed or random (Shrout & Fleiss, 1979; ten Hove, Jorgensen, & van der Ark, 2022).

Methodological guidance further stresses that IRR estimates should be reported with their model specification and confidence intervals and interpreted against established benchmarks rather than as a single fixed value (Hallgren, 2012; Koo & Li, 2016). The present study applies these principles in two stages: agreement between the two human experts is first established as a reliability baseline, and the averaged human rating is then compared with the AI tool. This design isolates the study's central question; namely how consistently human experts and an AI tool agree when assessing the same specialized vocabulary. Reliability and validity remain distinct properties; accordingly, validity is not examined here as a separate analysis but is reserved, where relevant, for interpreting the pattern of agreement reported in the findings.

From a sociocultural perspective, Vygotsky's framework holds that language development is embedded in cultural, historical, and social contexts (Fahim & Haghani, 2012). In Islamic Studies, vocabulary competence is more than lexical accuracy. Students need to participate meaningfully in Islamic theological discourse. They must understand the cultural, historical, and epistemological frameworks within which specific terms function. This sociocultural dimension challenges decontextualised AI approaches that treat vocabulary as isolated lexical items rather than embedded cultural and linguistic practices.

Beck, McKeown, and Kucan's (2002) vocabulary tier framework adds further grounding. Islamic Studies vocabulary mainly consists of Tier 3 words. These are domain-specific technical vocabulary where appropriate use requires deep disciplinary knowledge. Such knowledge cannot be

acquired from general corpora or surface lexical analysis (Pearson, Hiebert, & Kamil, 2007). Together, these frameworks suggest that valid vocabulary assessment in specialized contexts needs assessors who possess enough domain knowledge to interpret whether vocabulary is used appropriately within disciplinary frameworks. Current AI systems have not yet achieved this capacity.

Inter-Rater Reliability: Frameworks and Comparative Findings

Reliable assessment relies on agreement among evaluators. Earlier research recommends using intraclass correlation coefficients (ICCs) to report inter-rater reliability with clear model specifications and confidence intervals (Koo & Li, 2016). Koo and Li (2016) classify ICC values below 0.50 as poor, 0.50 to 0.75 as moderate, 0.75 to 0.90 as good, and above 0.90 as excellent.

A critical but often neglected step in human to AI comparison studies is reporting inter-human reliability as a baseline. Recent studies that compare AI and human raters in L2 vocabulary assessment show persistent reliability challenges. This is especially true when evaluators must interpret judgments grounded in context or disciplinary expertise (Geçkin, Kızıldaş, & Çınar, 2023; Liu et al., 2025). Without first establishing how well human experts agree with each other, it is hard to tell whether AI performance reflects real inadequacy or normal variability in human rating. Recent work shows that large language models reach Cohen's kappa values above 0.6 on qualitative coding tasks. Limitations remain for domain-specific constructs that require contextual judgment (Borse et al., 2025; Jaworski et al., 2025).

Research Gaps and Rationale

Despite advances in AI-driven language assessment, a clear gap remains in their application to specialized academic vocabulary in contextually rich disciplines like Islamic Studies. Tools such as TextInspector 2.0 have shown promise in evaluating vocabulary complexity and CEFR alignment for general academic texts (Martín Rodríguez, 2023). However, few studies have looked at the alignment between human expert evaluations and AI assessments in specialized academic domains (Alam, Abdulhai, & Salehi, 2025; Metwally & Ali, 2025). In addition, existing studies rarely report inter-human reliability as a comparative baseline. As a result, the question of whether AI falls short of human standards, or simply reflects human-level variability, remains unresolved. The present study addresses both gaps.

Methodology

This study was designed as applied research. The aim is to address real-world challenges in educational assessment, specifically the evaluation of vocabulary proficiency in L2 Islamic Studies oral discourse. A comparative case study design was used. The design examined inter-rater reliability between the two human expert raters, which provided a human baseline, and between the averaged human rating and TextInspector 2.0, which examined human to AI divergence.

Participants and Sampling

A total of 60 undergraduates enrolled in an Islamic Studies programme at Universiti Sultan Azlan Shah took part in this study. They came from two course groups: Group A ($n = 30$) and Group B ($n = 30$). The two-section design later revealed an additional finding (see Section 4.2). To ensure sufficient statistical power, an a priori power analysis for ICC was conducted. The analysis confirmed that $n = 60$ provides adequate power ($\alpha = 0.05$, power = 0.80) to detect moderate agreement ($ICC \geq 0.50$). Participants were selected using stratified random sampling. The sample represented key sub-disciplines: Qur'anic studies, Islamic history, and jurisprudence. All students were enrolled in a

language course designed to enhance both general English proficiency and specialized vocabulary relevant to Islamic Studies. Informed consent was obtained from all participants.

Rater Selection

Two human raters, each with at least five years of experience teaching English within Islamic Studies, served as evaluators. Both had established expertise in Islamic Studies and English language assessment. No formal calibration training was conducted prior to assessment. This decision preserved authentic independent expert judgement and avoided anchoring bias. It is acknowledged that the absence of calibration renders the inter-human baseline a conservative estimate: calibration would, if anything, have raised inter-human agreement and thereby widened, rather than narrowed, the observed human-to-AI gap. The baseline reported here should therefore be read as a lower bound on attainable expert consensus. The approach is consistent with studies examining naturalistic expert judgement in specialized assessment contexts (Govaerts et al., 2013). Both raters independently evaluated all 60 transcripts. Scores were then averaged for comparison with AI assessments. The level of agreement between the two human raters was computed as a reliability baseline before any human to AI comparison.

Assessment Instrument

Human raters evaluated each transcript using a holistic vocabulary rubric, drawn from established institutional oral assessment practice, on a 1 to 5 scale. The scale was defined as follows. A score of 1 indicates vocabulary limitation so extreme that conversation is virtually impossible and totally unrelated to the topic. A score of 2 indicates misused words and very limited vocabulary that makes comprehension difficult and hardly relatable to the topic. A score of 3 indicates frequent wrong word choice, with conversation somewhat limited but merely relatable to the topic. A score of 4 indicates infrequent use of inappropriate terms but still intelligible and relatable. A score of 5 indicates that almost all vocabulary used is in proper use and strongly relatable to the topic. Half-point increments (e.g., 2.5, 3.5) were allowed for borderline cases, in line with established practice in holistic scoring research.

The rubric brings together three core dimensions of vocabulary competence. The first is vocabulary range, which is the breadth of domain-specific lexis used. The second is lexical accuracy, which is the correctness of term selection and usage. The third is contextual appropriateness, which is the theological, historical, and cultural suitability of vocabulary within Islamic discourse. The single holistic score reflects the integrated assessment of these dimensions in authentic oral performance. Because the band descriptors are phrased primarily in terms of intelligibility and topical relatability, the domain-specific dimension of contextual appropriateness was operationalized through the raters' disciplinary expertise rather than through separate analytic descriptors. The implications of this holistic operationalization for attributing score differences to specific sub-dimensions are addressed in the Limitations section.

Assessment Procedures

Participants delivered five-minute oral presentations on assigned Islamic Studies topics. Presentations were audio-recorded and transcribed verbatim to give a consistent basis for analysis. All transcriptions were verified by the primary researcher for accuracy before distribution to raters. Human raters evaluated each transcript independently using the holistic vocabulary rubric. After independent rating, scores were averaged using the formula $(\text{Rater A} + \text{Rater B}) / 2$ to give composite human ratings for comparison with AI assessments.

Transcripts were also analysed using TextInspector 2.0, an AI tool widely used in language teaching and assessment contexts. TextInspector 2.0 generates around 200 linguistic metrics. These include VOCD and MTLT measures of lexical diversity and CEFR level estimations based on curated frequency-based wordlists such as the English Vocabulary Profile (EVP). A normalized score on a 1 to 5 scale was derived from TextInspector's CEFR output for direct comparison with human rubric scores. The mapping used was: A2 = 2, B1 = 3, B2 = 3.5, C1 = 4, C2 = 4.5+. This normalized score is therefore a researcher-constructed composite derived from the tool's summative CEFR estimate, which is the output most commonly consulted by practitioners, rather than from TextInspector's full set of continuous indices (e.g., VOCD, MTLT). All subsequent human-to-AI analyses accordingly evaluate the tool's CEFR-level output as it is deployed in assessment practice; the behaviour of the underlying continuous metrics is identified as a priority for future analysis. While TextInspector 2.0 has been validated for general and academic English texts, it has not been adapted or refined for specialized vocabulary or context-sensitive meanings in Islamic Studies. This limitation was considered when interpreting all results. A related and unresolved issue concerns the treatment of romanized Arabic-origin lexis (e.g., *fiqh*, *ijtihād*, *Zabur*): such items are unlikely to appear in the EVP and comparable frequency-based wordlists, and the manner in which the tool codes off-list tokens plausibly conditions the direction and magnitude of its CEFR estimates. Because token-level output was not audited in this study, this mechanism is advanced as a plausible explanation requiring verification rather than as an established finding.

Data Analysis

Analysis proceeded in three stages. First, inter-human reliability between Rater A and Rater B was computed using two-way random effects ICC (absolute agreement) and Pearson's *r*. Second, the human to AI comparison was conducted via two-way random effects ICC (absolute agreement), paired-samples *t*-test, Cohen's *d* with confidence intervals, Pearson's *r*, and Bland-Altman plot analysis. Third, CEFR level agreement was examined via weighted kappa (κ_w) and crosstabulation. An additional between-groups analysis compared Group A and Group B to examine whether AI could differentiate meaningfully different human-rated proficiency groups. Statistical analyses were conducted in SPSS Statistics 26. For RQ2, qualitative content analysis of 18 transcript excerpts was conducted using purposive maximum variation sampling. The sampling gave priority to cases with the largest human to AI score discrepancies (≥ 1.0 -point difference). It also ensured representation across all four proficiency bands identified in the quantitative phase. This is consistent with recommended thresholds for qualitative saturation in mixed-methods explanatory designs. An inductive and deductive analytical approach informed by Tier 3 vocabulary theory (Beck et al., 2002) was used to identify domain vocabulary divergence patterns.

Ethical Considerations

This research was approved by the faculty research committee. All participants were fully informed about the study's aims and procedures. Written consent was obtained prior to data collection. Confidentiality was maintained through anonymisation of all data using participant codes (A1 to A30, B1 to B30). Participation was voluntary, with no impact on students' academic standing.

Findings

RQ1: Reliability Across All Rater Pairings

Phase 1: Inter-Human Reliability (Baseline)

Before comparing human and AI assessments, the reliability between the two human raters was established as a validity baseline. Descriptive statistics showed that Rater A assigned a mean score of $M = 2.68$ ($SD = 0.58$). Rater B assigned a mean of $M = 2.84$ ($SD = 0.90$) across the 60 transcripts (Table 1). The difference in rater dispersions ($SD = 0.58$ vs 0.90) indicates that the two experts used the scale with differing severity ranges; such scale-use variability is inherent to uncalibrated holistic rating and is revisited in the Limitations section.

Table 1: Descriptive statistics for all rating sources

Rating Source	n	M	SD	Min	Max
Rater A	60	2.68	0.58	1.50	5.00
Rater B	60	2.84	0.90	1.00	5.00
Human Average	60	2.76	0.68	1.75	5.00
AI (TextInspector 2.0)	60	3.83	0.34	3.00	4.00

ICC analysis between Rater A and Rater B yielded moderate agreement ($ICC = 0.567$, 95% CI: [0.38, 0.71]). This is consistent with Koo and Li's (2016) threshold for moderate reliability. Pearson's correlation confirmed a significant moderate positive relationship ($r = 0.634$, $p < .001$). A paired-samples t -test showed no statistically significant mean difference between raters ($t(59) = -1.847$, $p = .070$, $d = -0.24$). Scores were not systematically biased, but point-to-point agreement showed meaningful variance. Agreement analysis showed that 70.0% of human rater pairs agreed within 0.5 scale points and 95.0% within 1.0 scale point. This indicates acceptable practical concordance (Table 2).

Table 2: Inter-human reliability between Rater A and Rater B

Measure	Value	95% CI	Interpretation
ICC (two-way, absolute)	0.567	[0.38, 0.71]	Moderate
Pearson r	0.634	—	Moderate, $p < .001$
Mean diff (A minus B)	-0.17	—	Non-significant ($p = .070$)
Within 0.5-point agreement	70.0%	—	42 of 60 pairs
Within 1.0-point agreement	95.0%	—	57 of 60 pairs

Phase 2: Human-to-AI Reliability

Comparing the averaged human rating against AI assessments showed a very different reliability picture. AI assigned a substantially higher mean score ($M = 3.83$, $SD = 0.34$) compared with the human average ($M = 2.76$, $SD = 0.68$). AI score variance was much lower than human variance. The distribution was compressed: 80% of all AI scores ($n = 48$) were a single value of 4.0. Only 12 participants received scores of 3.00 or 3.25.

A paired-samples t-test confirmed a statistically significant mean difference of -1.08 points ($t(59) = -10.545$, $p < .001$, 95% CI: $[-1.28, -0.88]$). The effect size was large ($d = 1.36$). ICC analysis between human averaged scores and AI yielded poor agreement (single measures ICC = -0.030 , 95% CI: $[-0.116, 0.089]$, $p = .758$) (Table 3). The near-zero and negative ICC value indicates that between-rater variance exceeded between-subject variance. Two non-exclusive interpretations are available. Substantively, this pattern is consistent with the two rating sources measuring different constructs rather than disagreeing on the magnitude of a shared construct. Statistically, however, the severely restricted AI score range (80% of cases at a single value) mechanically attenuates covariance-based agreement indices, so the magnitude of the negative ICC should not be over-interpreted in isolation. The construct-divergence reading advanced here therefore rests on the joint pattern of the ICC, the mean-level bias, the CEFR crosstabulation, and the qualitative evidence in RQ2, rather than on the ICC value alone. Pearson's correlation further confirmed the absence of a meaningful relationship between human and AI scores ($r = -0.114$, $p = .387$).

Table 3: Intraclass correlation coefficients: all rater pairings compared

Rater Pairing	ICC	95% CI	p	Interpretation
Rater A vs Rater B	0.567	[0.38, 0.71]	< .001	Moderate
Human Avg vs AI (single)	-0.030	[-0.116, 0.089]	.758	Poor (construct divergence)
Human Avg vs AI (average)	-0.063	[-0.263, 0.163]	.758	Poor

Note. Two-way random effects model, absolute agreement definition.

Bland-Altman Agreement Analysis

A Bland-Altman plot was constructed to evaluate the practical magnitude of disagreement between methods. The mean difference was -1.075 points, with AI scoring consistently higher. The 95% limits of agreement (LoA) ranged from -2.62 to $+0.47$ (Figure 1). This range indicates that individual paired ratings could differ by up to 2.6 scale points, a practically significant gap on a 5-point scale. The asymmetric LoA, with a wider negative bound, shows that AI overestimation is much more extreme for lower-proficiency students. Participants whom human experts rated as weak (scores 1.75 to 2.25) were most likely to receive AI scores of 4.0. This is a discrepancy of up to 2.25 points. No proportional bias was detected. AI overestimation was consistent across all proficiency levels rather than increasing with proficiency.

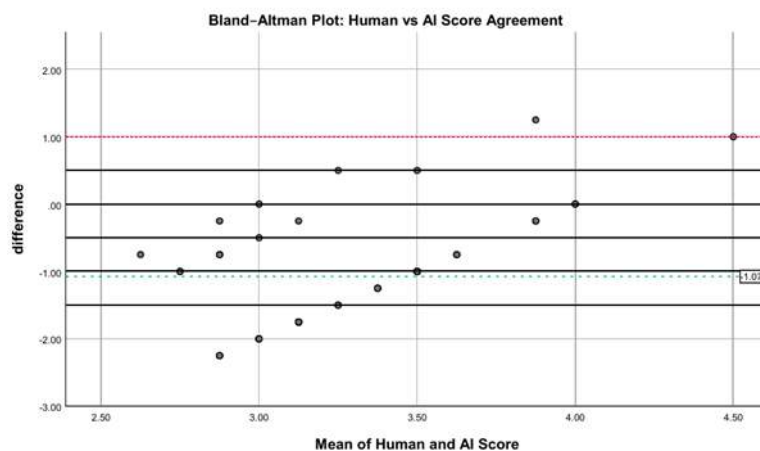


Figure 1: Bland-Altman plot: human vs AI score agreement

Note. The solid horizontal line represents the mean difference ($MD = -1.075$). Dashed lines indicate the 95% limits of agreement ($ULoA = +0.47$; $LLoA = -2.62$). The asymmetric distribution of data points confirms systematic AI overestimation, especially among lower-proficiency participants. $n = 60$.

CEFR Level Mapping

Crosstabulation of human and AI CEFR level assignments revealed systematic differences in proficiency classification (Table 4). Human raters classified participants mainly at B1 ($n = 19$, 31.7%) and B2 ($n = 21$, 35.0%) levels. AI classifications were concentrated at C1 ($n = 24$, 40.0%) and C1 to C2 ($n = 24$, 40.0%), placing 48 of 60 participants (80.0%) at C1 or above. Overall, 81.7% of participants received a lower CEFR classification from human raters than from AI. Only 6.7% received a higher human classification, and 11.7% of pairs agreed exactly on CEFR band. For reporting, the two AI half-band value labels generated by inconsistent string coding in the raw output were merged into single B2-to-C1 and C1-to-C2 categories before analysis. Weighted kappa analysis, computed with linear weights on the ordinal band scale, indicated agreement no better than chance ($\kappa_w \approx -.01$). Human CEFR levels averaged approximately 1.3 grade levels below AI classifications (mean signed difference = 1.28 CEFR grades). It should be noted that both classifications in this crosstabulation pass through researcher-constructed mappings (rubric scores to CEFR bands for the human ratings, and CEFR bands to the 1 to 5 scale for the AI ratings), so the agreement statistic characterizes the correspondence between the two operationalizations rather than between raw outputs.

Table 4: Crosstabulation of human and AI CEFR level classifications

Human CEFR Level	AI: B2	AI: B2 to C1	AI: C1	AI: C1 to C2	Total
A2 to B1	0	0	2	1	3
B1	1	2	8	8	19
B1 to B2	0	2	3	1	6
B2	2	2	7	10	21
B2 to C1	0	0	1	1	2
C1	1	0	2	0	3
C1 to C2	0	2	0	3	5
C2	0	0	1	0	1
Total	4	8	24	24	60

Note. Human CEFR levels were derived from averaged rubric scores using the following mapping: A2 = 2.0, B1 = 3.0, B2 = 3.5, C1 = 4.0, C2 = 4.5+, based on the English Vocabulary Profile (EVP) band descriptors.

A Critical Additional Finding: The AI-Derived Score Did Not Differentiate Cohorts Distinguished by Experts

An analysis of Group A ($n = 30$) and Group B ($n = 30$) revealed a finding with direct implications for assessment validity. Human raters assigned meaningfully different mean scores to the two groups: Group A ($M = 2.98$, $SD = 0.77$) versus Group B ($M = 2.53$, $SD = 0.48$). An independent-samples t-test confirmed a significant group difference ($t(58) = 2.72$, $p = .009$, $d = 0.70$). AI, by contrast, assigned identical mean scores to both groups ($M = 3.83$, $SD = 0.34$ for both). There was no

statistically significant difference ($t(58) = 0.00, p = 1.000$) (Table 5). Because the cohort difference was itself established by the human ratings rather than by an external criterion, this result is interpreted as a failure of discriminative capacity relative to expert judgment rather than as a formal known-groups validity test. Even under this more cautious framing, an instrument that assigns identical score distributions to cohorts that qualified experts separate at a statistically significant level offers no defensible basis for placement or progression decisions in this domain.

Table 5 Human vs AI ability to differentiate between course sections

Group	Human M (SD)	AI M (SD)	<i>t</i> (Human)	<i>p</i> (Human)	<i>t</i> (AI)	<i>p</i> (AI)
A (n = 30)	2.98 (0.77)	3.83 (0.34)	2.72	.009*	0.00	1.000
B (n = 30)	2.53 (0.48)	3.83 (0.34)				

Note. * $p < .01$. Human raters significantly distinguished between sections; AI assigned identical scores to both.

RQ2: Qualitative Divergence Patterns in Domain-Specific Vocabulary

Content analysis of 18 oral presentation transcripts identified four qualitative patterns. These patterns characterize the types of domain-specific vocabulary use linked to the greatest AI and human score discrepancies. They are organized from lowest to highest degree of AI overestimation.

Pattern 1: Contextually Anchored Use of Theological Terms (Low Divergence)

In presentations where students accurately used and contextually explained Islamic terms, AI and human assessments were most closely aligned. One participant discussing Muslim disunity (OP_18) correctly framed the Sunni-Shia divide as “rooted in theological and political differences”. The participant also accurately cited Qur’anic verse 49:10 on brotherhood. Human raters rewarded this with scores of 3.5 to 4.0. They recognized both the accuracy of the term and its contextual embedding. AI similarly coded this as B2 to C1, reflecting genuine lexical sophistication. Pattern 1 represents the most valid AI behaviour: lexical metrics coincide with genuine disciplinary competence.

Pattern 2: Islamic Terms Used Without Contextual Grounding (Moderate Divergence)

A more common pattern involved students who used Islamic terminology without showing understanding of its contextual significance. Human raters penalized this gap between term use and contextual competence, with scores of 2.0 to 2.5. AI, which identified the presence of specialized lexis, coded such performances as B2 to C1. This pattern reflects the core construct divergence. AI measures lexical presence, while human experts assess lexical function within disciplinary discourse.

Pattern 3: Factual Errors in Specialized Terminology (High Divergence)

The highest AI overestimation occurred in presentations with factual theological errors invisible to frequency-based AI metrics. In OP_6, a participant attributed the *Zabur* to ‘Prophet Muhammad SAW’. This is a theologically significant error, as Islamic doctrine ascribes the *Zabur* to Prophet Dawud (David). Human raters scored this participant at 2.0 to 2.5 due to systematic misuse of domain concepts. AI, detecting high-frequency Islamic terminology (*Zabur*, *Tawrat*, *Tawhid*, *Quran*), assigned a score of 4.0 (C1). These cases most clearly show construct underrepresentation in AI tools. The presence of domain lexis is misconstrued as evidence of domain competence.

Pattern 4: High General Vocabulary Masking Low Domain Competence (Moderate-to-High Divergence)

Several presentations showed strong general academic English fluency without meaningful engagement with Islamic domain concepts. AI rated these performances at C1 based on general lexical sophistication. Human raters awarded scores of 2.5 to 3.0 because the Islamic Studies vocabulary dimension was insufficiently developed for a domain-specific assessment context. This pattern reveals a basic limitation of frequency-based AI systems. They cannot tell apart general academic lexical competence and domain-specific vocabulary expertise.

Discussion

Interpretation of Core Findings

The findings show clear limitations in one widely used AI vocabulary tool within a specialized academic context, with implications that plausibly extend to other frequency-based systems but that strictly generalize only to the tool and setting examined. The results also provide an important methodological contribution: the inter-human reliability baseline. The moderate inter-human ICC of 0.567 ($r = 0.634$) indicates that expert human raters show acceptable, if not perfect, agreement when assessing Islamic Studies vocabulary. This level is consistent with the inherent complexity of holistic contextual judgment in specialized domains (Govaerts et al., 2013). The baseline is important. It establishes that the large and statistically significant divergence between human and AI assessments (ICC = -0.030 , $d = 1.36$) cannot be attributed to inherent human assessment unreliability. The divergence represents a genuine and systematic difference in what is being measured.

The near-zero and negative ICC between human and AI assessments is theoretically significant. Unlike values that are merely low, a near-zero or negative ICC indicates that the variance between the two rating methods approaches or exceeds the variance between the participants being rated. This pattern is consistent with construct divergence rather than simple measurement error, although, as noted in the findings, the restricted range of the AI scores contributes mechanically to the attenuation of covariance-based indices and cautions against resting the construct claim on the ICC value alone. The finding suggests that human experts and TextInspector 2.0 are not merely disagreeing on magnitude. They are measuring different constructs of vocabulary competence.

Theoretical Implications: Construct Validity

The poor agreement between human and AI raters suggests that TextInspector 2.0 shows construct underrepresentation. It captures lexical complexity and frequency-based proficiency but fails to represent the contextual appropriateness dimension that is essential for valid vocabulary assessment in specialized domains. The four qualitative patterns identified in RQ2 illustrate how this underrepresentation manifests. Factual theological errors are invisible to frequency-based metrics (Pattern 3). Strong general vocabulary is misconstrued as domain competence (Pattern 4).

From a sociocultural perspective (Fahim & Haghani, 2012), vocabulary competence in Islamic Studies is embedded in cultural, historical, and theological contexts that require disciplinary expertise to interpret. Beck et al.'s (2002) vocabulary tier framework adds further grounding. Islamic Studies vocabulary mainly consists of Tier 3 domain-specific terms carrying layered theological and legal meanings distinct from general academic language. Current AI tools may be adequate for Tier 1 and Tier 2 assessment but not for Tier 3 vocabulary in specialized contexts (Pearson et al., 2007; Read, 2023).

The Known-Groups Validity Problem

Perhaps the most practically consequential finding of this study is AI's failure to differentiate between two student cohorts that human experts distinguished at a statistically significant level ($p = .009$, $d = 0.70$). When an assessment instrument assigns identical scores to groups known to differ in proficiency, it fails a basic requirement of known-groups validity, that is, the instrument's ability to discriminate between groups already known to differ in the construct of interest (Hattie & Cooksey, 1984; Lee, 2021). An important qualification applies to the present design: the cohort difference was established by the human ratings themselves rather than by an external criterion such as prior placement or standardized proficiency scores. The result therefore demonstrates discriminative failure relative to expert judgment rather than known-groups validity in the strict sense, and securing an independent criterion measure is identified as a necessary step for confirmatory future work. Known-groups validity is distinct from discriminant validity: discriminant validity concerns whether an instrument shows appropriately low correlations with measures of conceptually different constructs (Campbell & Fiske, 1959; Rönkkö & Cho, 2022), and because the present study evaluates a single construct (specialized vocabulary) rather than correlating measures of two conceptually distinct constructs, no discriminant validity analysis is claimed or attempted. The finding aligns with Goh and Aryadoust's (2025) observation that AI tools rate surface features in spoken assessment well while overlooking contextual dimensions. It also aligns with Liu et al.'s (2025) finding that AI-enhanced speaking applications provide real-time feedback on fluency but fail to assess contextual appropriateness in academic discourse.

Practical Implications and Hybrid Assessment Models

For educators in specialized academic fields, the results suggest caution in adopting fully automated AI assessment for high-stakes decisions. The systematic overestimation bias (mean difference = 1.08, LoA extending to 2.62 points) indicates that AI assessments may substantially misrepresent student vocabulary proficiency. The most extreme overestimation occurs precisely for the weakest students. These are the students most in need of accurate, actionable feedback. Rather than viewing AI and human assessment as competing approaches, the evidence supports a hybrid model that uses the strengths of both. Such a model would deploy AI for rapid analysis of surface-level lexical metrics as formative feedback and preliminary screening. Final proficiency classification and contextual interpretation would be reserved for domain-qualified human experts.

Limitations

This study examined a single AI tool (TextInspector 2.0) at one institution with a specific population. This limits generalizability. The holistic single-dimension rubric reflects authentic assessment practice but limits analytical precision in attributing score differences to specific vocabulary sub-dimensions. No calibration session was conducted between human raters. This may have suppressed inter-human agreement below its potential ceiling. Future research should employ multi-dimensional rubrics with separate scores for vocabulary range, accuracy, and contextual appropriateness. This will allow more granular construct comparison with AI metrics. Two further limitations should be noted. First, the AI scores showed very little variation, as most cases received the same value. This range restriction lowers correlation-based agreement indices such as the ICC and Pearson's r . Second, the human-to-AI comparison relied on a researcher-constructed scale that mapped CEFR bands and rubric scores onto a common 1 to 5 metrics. The results are therefore sensitive to this mapping. Future research should test their robustness using alternative mappings. Third, the human-to-AI comparison evaluated only the tool's summative CEFR output; TextInspector's continuous indices of lexical diversity and sophistication (e.g., MTLTD, VOCD) were not tested against the human ratings, and it remains possible that these raw metrics retain discriminative information that the CEFR banding

obscures. Analysing whether the continuous indices differentiate the two cohorts, and correlate with expert ratings, is the single most informative extension of this study. Fourth, no token-level audit was conducted of how the tool processed romanized Arabic-origin lexis, leaving the precise mechanism of the observed overestimation inferential rather than demonstrated. Fifth, the cohort comparison lacked an external proficiency criterion, and the qualitative phase did not employ formal inter-coder reliability procedures or report case counts per divergence pattern. Addressing these points would allow the construct-underrepresentation account to be tested directly rather than inferred.

Conclusion

This study highlights the complexities involved in adopting AI-based assessment tools for specialized academic domains. It also provides an empirical foundation for evaluating these tools against a meaningful human baseline. The establishment of inter-human reliability ($ICC = 0.567$) as a prerequisite finding, a step absent from most comparable studies, shows that the subsequent human to AI divergence ($ICC = -0.030$) indicates that the divergence cannot be attributed to human assessment unreliability and is most plausibly explained by construct underrepresentation in the tool's frequency-based metrics, pending the direct tests identified in the Limitations.

Four qualitative patterns of domain-vocabulary divergence illuminate the specific ways in which AI tools fail in specialized Islamic Studies contexts. AI cannot detect theological factual errors. It cannot distinguish lexical presence from lexical competence. It cannot penalize contextually inappropriate term use. It cannot tell apart general academic fluency and domain-specific proficiency. Most importantly, the complete inability of AI to differentiate between meaningfully different student groups, while human experts do so significantly, represents a known-groups validity failure with direct implications for any assessment-driven academic decision-making.

Future research should give priority to multi-institutional, multi-tool designs with calibrated raters and multi-dimensional rubrics. This will build a more comprehensive evidence base. AI developers should give priority to embedding domain-specific lexicons with contextual usage models and pragmatic appropriateness algorithms into future tools. The integration of expert human input with domain-adapted AI tools represents the most promising path toward assessment practices that are scalable and contextually valid.

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Kuale Bersoreh: Mapping Islamic Cultural Heritage Landscapes Through Community Cycling Routes in Kuala Kangsar

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Abstract

Kuala Kangsar, the royal town of Perak, Malaysia, is rich in Islamic and cultural heritage assets, including mosques, royal mausoleums, traditional settlements, and historic landscapes that reflect the continuity of Malay-Islamic civilization along the Sungai Perak corridor. Despite their historical significance, many of these heritage assets remain spatially fragmented, underrepresented in digital mapping systems, and insufficiently integrated into community-based heritage interpretation. This paper presents the *Kuale Bersoreh* project, which adopts a participatory cultural landscape mapping approach using Participatory Geographic Information Systems (PGIS). The study follows four phases: stakeholder engagement, conceptual framework development, participatory mapping and spatial data collection, and GIS-based spatial analysis. Community narratives, oral histories, and local spatial knowledge were incorporated through workshops, interviews, field observations, geotagging, and participatory mapping involving researchers, students, residents, heritage stakeholders, and the Geckorider Kuala Kangsar cycling community. Spatial data collected along a 20-kilometre heritage corridor from Sayong to Pekan Karai were compiled into thematic GIS layers covering heritage sites, cycling routes, local economic activities, environmental features, and community narratives. The project identified 93 cultural heritage elements, including mosques, palaces, royal burial grounds, traditional settlements, handicraft centres, and riverfront landmarks. The proposed heritage cycling routes support experiential learning, heritage interpretation, and sustainable tourism while providing a practical framework for future conservation planning. The findings demonstrate that PGIS-based participatory mapping strengthens community empowerment, cultural stewardship, and local identity. Aligned with the WCIT 2026 theme,

Education Matters: Social Empowerment, the study highlights community-based heritage mapping as an inclusive educational approach for sustaining Islamic cultural landscapes.

Keywords: Islamic Cultural Heritage, Participatory GIS, Cultural Landscape Mapping, Community Empowerment, Heritage Cycling Routes

Introduction

Historically, riverine corridors have served as focal points for settlement formation, transportation, trade, governance, and cultural exchange within the Malay world (Gin, 2022). According to Samsudin (2025), in Johor State, traditional settlements emerged along river systems, a phenomenon attributable to their strategic role in facilitating connectivity between inland territories and the coastal trading network. Research by Shukri et al. (2021) highlights Kuala Kangsar as one of Malaysia's historically significant royal towns, renowned for its cultural and historical importance.

The Kuala Kangsar's cultural landscape reflects centuries of interaction among the natural river environment, Malay-Islamic traditions, royal institutions, economic activities, and community practices (Saidi et al., 2023). The Sungai Perak corridor encompasses a diverse array of cultural heritage assets (Yunus et al., 2021). Beyond their tangible manifestations, these loci also embody intangible heritage values, exemplified by oral histories, social memories, local narratives, cultural practices, and religious traditions (Saidi et al., 2023).

Islam has historically exerted a foundational influence on the shaping of identity and the cultural landscape of Kuala Kangsar (Khalid et al., 2023). The integration of Islamic values has shaped a distinctive cultural landscape and continues to influence local identity in the contemporary era (Khalid et al., 2023). Despite their intrinsic significance, a substantial proportion of heritage elements within the Sungai Perak corridor appear to remain fragmented, under-documented, and insufficiently integrated into contemporary heritage management and tourism strategies (Saidi & Tahir, 2025). At the same time, rapid urbanization, changing socio-economic conditions, the decline of river-based activities, and limited heritage awareness among younger generations have increased the vulnerability of cultural landscapes within historic urban centers (Shahrin et al., 2024; Wahid & Abdullah, 2021). These challenges underscore the imperative for more inclusive, community-oriented approaches to heritage documentation that integrate local epistemologies, spatial technologies, and experiential learning modalities.

Participatory Geographic Information System (PGIS) methodologies may be regarded as significant instruments for the advancement of community-based cultural heritage documentation (Salimi et al., 2024). PGIS approaches combine spatial technologies with participatory engagement processes that facilitate direct community contributions to the identification, interpretation, and visualization of culturally significant places (Goussios & Faraslis, 2022). Such approaches support more inclusive heritage management by recognizing local knowledge, lived experiences, and intangible cultural values (Salimi et al., 2024). Building on this approach, the *Kuale Bersoreh* project was established as a community-based initiative to map Islamic cultural heritage landscapes along the Sungai Perak corridor in Kuala Kangsar. The project combines participatory mapping, open-source GIS technologies, and heritage cycling routes to document cultural landscapes while encouraging local communities to become active heritage stewards of their own heritage.

The main objective of this paper is to examine how Participatory Geographic Information Systems (PGIS) and community heritage stewardship can support the documentation and preservation of Islamic cultural heritage landscapes in Kuala Kangsar. Specifically, the study aims to (i) document tangible and intangible Islamic cultural heritage through participatory cultural landscape mapping, (ii) explore how PGIS and heritage cycling enhance community participation, heritage awareness, and experiential learning, and (iii) examine how community-led mapping contributes to sustainable heritage conservation and heritage-based tourism along the Sungai Perak corridor. In doing so, the study demonstrates how participatory mapping can empower local communities to preserve their cultural heritage while supporting the WCIT 2026 theme, Education Matters: Social Empowerment.

Literature Review

Cultural landscapes represent the interaction between human societies and natural environments over time. According to UNESCO, cultural landscapes are "the combined works of nature and of man" and are "illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and successive social, economic and cultural forces, both external and internal" (Otero et al., 2023). Within the Malay world, Islamic values and traditions have exerted a profound influence on the formation of cultural landscapes, shaping settlement morphology, governance systems, architectural styles, religious institutions, and everyday socio-cultural practices. The Malay-Islamic landscape is often expressed through heritage buildings that continue to anchor community identity and link historical waterfront areas to present-day social life (Ilmi et al., 2022; Mohammad et al., 2021). Importantly, these cultural landscapes are not limited to religious buildings alone; they also encompass the spatial relationships between mosques, royal institutions, marketplaces, settlements, river systems, and community spaces that collectively shape everyday cultural life (Azizan et al., 2023; Shahridzal & Ahmad, 2024). Such landscapes therefore embody both tangible heritage elements, such as mosques, palaces, historic buildings, and waterfronts, and intangible dimensions, including religious practices, oral traditions, royal customs, rituals, collective memory, and social interaction (Fauzi et al., 2022; Otero et al., 2023; Özlem et al., 2021; Silva, 2022).

In Kuala Kangsar, the continuity of Malay-Islamic civilization is reflected through the integration of royal institutions, Islamic architecture, traditional settlements, and river-based cultural activities along the Sungai Perak corridor (Yunus et al., 2021). The river historically functioned not only as an economic and transportation network but also as a medium for cultural exchange, religious dissemination, and social interaction. However, heritage management practices tend to prioritize monumental architecture while neglecting broader cultural landscape relationships and intangible heritage values (Bele et al., 2024; Carreño et al., 2022). Consequently, many culturally significant places may remain insufficiently documented or disconnected from contemporary educational and tourism initiatives (Król et al., 2025).

Participatory Geographic Information System (PGIS) approaches integrate geospatial technologies with participatory methodologies that actively involve communities in mapping and spatial decision-making processes (Castro et al., 2025). The application of PGIS has expanded across various fields, including environmental management, indigenous territory mapping, cultural heritage documentation, and community planning (Ramaano, 2022). In the context of heritage conservation, community-based heritage mapping provides opportunities for local communities to contribute historical knowledge, spatial memories, oral histories, and cultural narratives that are often absent from official heritage records (Castro et al., 2025). This participatory approach positions local residents as active contributors rather than passive

recipients in the documentation and interpretation of heritage resources (Chen & Wang, 2024). Participatory mapping approaches aim for community cohesion and empowerment (Zaleckis et al., 2024). Mapping workshops and 3D modeling can facilitate intergenerational knowledge transfer (Hill et al., 2021). In heritage conservation contexts, PGIS methodologies may also contribute to more inclusive and democratic heritage interpretation processes by recognizing local perspectives and lived experiences (Salimi et al., 2024). These approaches are particularly relevant within historic river corridors, where cultural landscapes are shaped by interactions between natural and cultural components (Okumuş et al., 2025).

Cycling tourism has emerged as a sustainable and low-impact tourism model (Rolando & Scandiffio, 2022). Unlike conventional modes of tourism, cycling encourages a more deliberate traversal of environments, fostering proximity to cultural and natural aspects of communities (Sartori, 2021). Heritage cycling routes may serve as educational corridors interconnecting historical sites, community spaces, environmental features, and local economic activities (Čaplák & Grežo, 2024). In addition to promoting physical well-being and environmental sustainability, cycling tourism can also have social benefits for local communities (Ciascai et al., 2022).

Experiential tourism models underscore the significance of authentic cultural heritage, storytelling, and community-driven engagement (Singh et al., 2026). Through exploration, visitors may perceive heritage landscapes as holistic spaces considering their history, culture, and physiography (Otero et al., 2023). In the context of Kuala Kangsar, heritage cycling routes can facilitate the reconnection of communities and visitors with the Sungai Perak corridor while fostering appreciation for Islamic cultural heritage landscapes. The integration of participatory mapping and cycling tourism is thus posited to underpin broader objectives pertinent to community empowerment, heritage interpretation, and sustainable tourism development.

The framework in Figure 1 demonstrates how Participatory GIS (PGIS) and community cycling routes can support the documentation and preservation of Islamic cultural heritage landscapes in Kuala Kangsar. By integrating both tangible heritage (such as mosques, royal institutions, and traditional settlements) and intangible heritage (including traditions, beliefs, and local knowledge), the project creates a more comprehensive understanding of local heritage. Through the involvement of heritage stewards, community members actively contribute to mapping, knowledge sharing, and heritage conservation. The approach strengthens cultural awareness, encourages *Kuale Bersoreh* community participation, and promotes sustainable tourism. Overall, *Kuale Bersoreh* provides a practical model for preserving Islamic cultural heritage while empowering local communities through stewardship, education, and digital mapping.

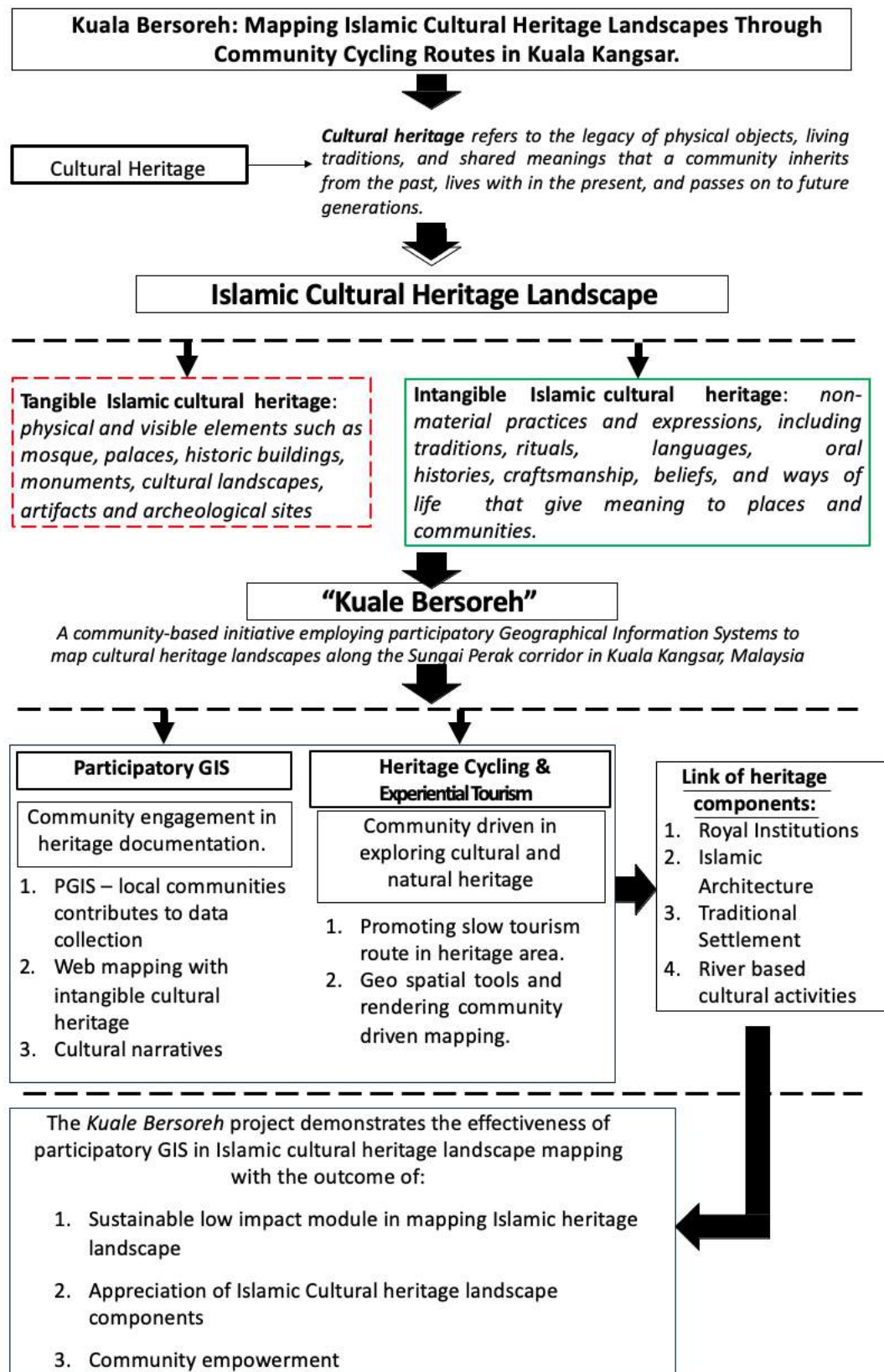


Figure 1: *Kuale Bersoreh* Framework for Islamic Cultural Heritage Mapping

Methodology

The research framework delineates the sequential implementation process adopted in the *Kuale Bersoreh* project, commencing with stakeholder engagement and culminating in the production of a heritage map and community empowerment outcomes.



Figure 2: Overall research framework of the *Kuale Bersoreh* project

The *Kuale Bersoreh* project employed a participatory cultural landscape mapping approach premised on Participatory Geographic Information System (PGIS) methods. The research underscored the significance of community participation, spatial documentation, and experiential engagement with the cultural landscape of the Sungai Perak corridor. The investigation synthesized qualitative participatory methodologies with spatial analysis techniques, enabling the documentation and visualization of Islamic cultural heritage assets within Kuala Kangsar. Community narratives, oral histories, geospatial information, and field observations were systematically integrated into a Geographic Information System (GIS) database. This facilitated comprehensive mapping and rigorous analysis.

As shown in Table 1, it outlines the main heritage locations included in the *Kuale Bersoreh* project. Each site reflects a distinct aspect of Kuala Kangsar's history, culture, and community identity, forming an important foundation for documenting and preserving its Islamic cultural heritage landscape.

Table 1: Study area coverage along the Sungai Perak corridor

Location	Characteristics	Heritage Significance
Sayong	Traditional village settlement (Mat Ali & Azran, 2024)	Traditional crafts (Mat Ali & Azran, 2024)
Bukit Chandan	Royal administrative area (Shukri et al., 2021)	Royal palaces (Saidi & Tahir, 2025)
Kuala Kangsar Old Town	Historic urban centre (Ibrahim et al., 2025)	Colonial heritage (Ibrahim et al., 2025)
Kota Lama Kiri	Traditional riverside settlement	Community narratives and cultural landscape
Kota Lama Kanan	Historic settlement area (Yunus et al., 2021)	Traditional Malay settlement patterns (Hussain et al., 2025)
Pekan Karai	Rural heritage node (Yunus et al., 2021)	Riverfront cultural activities (Yunus et al., 2021)

The study corridor features an approximate 20-kilometre extension along the Sungai Perak, encompassing notable Islamic and cultural heritage assets that pertain to the historical development of Kuala Kangsar (Yunus et al., 2021). The study focused on the Sungai Perak corridor, situated within Kuala Kangsar, Perak, Malaysia. This mapped corridor, extending approximately 20 kilometers from Sayong to Pekan Karai, incorporated several areas of notable cultural import, including Bukit Chandan, Kuala Kangsar Old Town, Kota Lama Kiri, and Kota Lama Kanan. The study area exhibits a significant aggregation of Islamic and cultural heritage assets, comprising mosques, royal palaces, mausoleums, traditional Malay settlements, local businesses, handicraft centers, and riverfront landscapes (Ilmi et al., 2022).

The project was divided into four sequential phases that encompassed participatory engagement and spatial documentation activities, as shown in Table 2.

Table 2: Research phases and activities

Phase	Activities Conducted	Main Outputs
Phase 1: Project Planning	Stakeholder identification, project framework development, scheduling	Preliminary project framework
Phase 2: Conceptual Framework Development	Identification of heritage nodes and thematic layers	Heritage mapping framework
Phase 3: Community Mapping and Data Collection	Workshops, interviews, geotagging, field observation	Spatial and cultural heritage data
Phase 4: GIS Spatial Analysis and Map Production	GIS analysis, map design, cartographic visualisation	Heritage cycling map

Phase 1: Project Planning and Stakeholder Engagement

The first phase involved defining the project scope, identifying stakeholders, establishing project objectives, and preparing implementation schedules. Stakeholder engagement activities were conducted to identify potential collaborators, encompassing local communities, cyclists, heritage practitioners, students, and researchers. The primary objectives delineated for this phase centered on the documentation of cultural heritage assets along the Sungai Perak corridor; the concomitant development of a community-based heritage map, which integrated spatial data with local narratives; the strengthening of community engagement in heritage documentation activities; the advancement of heritage-centric cycling tourism; and the fostering of enhanced public awareness of Islamic cultural heritage landscapes within Kuala Kangsar.

Phase 2: Conceptual Framework Development

The second phase, which focused on developing the conceptual framework for participatory cultural landscape mapping, involved establishing mapping boundaries along the Sungai Perak corridor and identifying several thematic mapping layers. Comprising Islamic and cultural heritage sites, cycling routes, environmental features, local economic activities, and community narratives, the conceptual framework delineated several thematic mapping layers, which subsequently served as the basis for the spatial analysis and cartographic visualization processes throughout the project. The project team also delineated preliminary heritage inventory categories and outreach strategies to encourage public participation.

Phase 3: Participatory Community Mapping and Data Collection

The third phase encompassed the undertaking of community engagement activities and field-based data acquisition. Two training seminars were organized:

i. Seminar Kuale Bersoreh 1 – Pengenalan Warisan Budaya dan Pemetaan

The initial seminar explained cultural heritage landscapes, participatory mapping concepts, and heritage documentation methodologies to participants.

ii. Seminar Kuale Bersoreh 2 – Geotagging dan Pemetaan

The subsequent seminar concentrated on practical geotagging techniques and spatial data acquisition methods employing GPS-based applications. Field documentation activities, which encompassed site observations, photographic documentation, interviews with local residents, oral history collection, spatial recording through geotagging applications, and participatory cycling explorations along the Sungai Perak corridor, consequently enabled the integration of spatial data with community-generated narratives and local knowledge. Participants involved in the project included researchers, university students, local residents, heritage stakeholders, and cyclists from the Geckorider Kuala Kangsar community. Throughout the project implementation, two workshops, one mini-exhibition, five semi-structured interviews, and 21 survey responses were conducted as part of the participatory engagement and data collection process. The five (5) interview participants were purposively selected based on their extensive knowledge of Kuala Kangsar's cultural heritage, including local community leaders, heritage practitioners, and long-term residents who could provide in-depth insights into the area's historical and cultural significance. The 21 survey respondents were recruited from participants involved in the *Kuale Bersoreh* activities, representing active community members who participated in the heritage cycling and mapping exercises. As a community-based participatory project, the study prioritised the quality and diversity of local knowledge rather than statistical representativeness. The combination of interviews, surveys, workshops, and participatory mapping enabled data triangulation, providing both qualitative insights and spatial information to support the documentation of Islamic cultural heritage landscapes.

Spatial data collected during field activities were compiled into a Geographic Information System (GIS) database. The data were organized into thematic layers for analysis and cartographic visualization. The GIS spatial analysis examined the spatial distribution of heritage assets, accessibility and cycling routes, environmental conditions, local economic activities, and the relationships between cultural and environmental features within the Sungai Perak corridor. The resulting GIS database supported thematic interpretation and heritage route visualization. The final output consisted of a community-based cultural heritage cycling map representing the Islamic cultural landscape of the Sungai Perak corridor.

Results and Discussions

The participatory mapping process integrated community knowledge with GIS-based spatial analysis to produce the final heritage cycling map as shown in Figure 3.

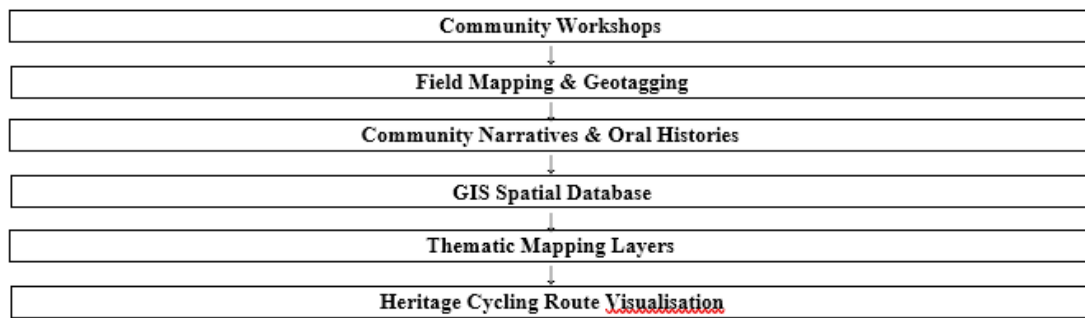


Figure 3: Participatory heritage mapping process

The project's implementation appears to have facilitated the involvement of multiple stakeholder groups, primarily through the systematic application of participatory mapping and community engagement activities as shown in Table 3.

Table 3: Project participation and data collection summary

Activity	Quantity
Workshops Conducted	2
Mini Exhibition / Pilot Activities	1
Participants Involved	30
Interviews Conducted	5
Survey Respondents	21
Heritage Elements Identified	93
Heritage Corridor Length	20 km

The participatory mapping process facilitated the identification and subsequent documentation of 93 cultural heritage elements; all distributed throughout the Sungai Perak corridor. These elements encompassed both tangible and intangible cultural components.

The tangible heritage assets identified during the project encompassed mosques, royal palaces, royal mausoleums, traditional Malay houses, bridges, handicraft centers, marketplaces, and riverfront landmarks distributed throughout the Sungai Perak corridor. The project also engaged in documenting several forms of intangible heritage, including oral histories, traditional knowledge, community narratives, local dialects, cultural memories, and Islamic community practices associated with the historic river corridor.

Table 4: Categories of Heritage Elements Identified

Heritage Category	Examples
Religious Heritage	Masjid Ubudiah, surau, Islamic institutions
Royal Heritage	Palaces, mausoleums, royal landmarks
Traditional Settlements	Malay villages and riverside settlements
Economic Activities	Local businesses, food stalls, handicraft centres
Environmental Features	Riverbanks, vegetation zones, riverfront landscapes
Intangible Heritage	Oral histories, local narratives, traditional knowledge

The findings may suggest that the Sungai Perak corridor could be characterised as a layered Islamic cultural landscape, the formation of which was shaped by intricate historical interactions among river systems, settlements, governance structures, and community practices. The mapping activities also revealed the absence of numerous culturally significant locales, as identified by local communities, from existing formal heritage documentation systems. This observation, therefore, may underscore the imperative of participatory methodologies for the

successful incorporation of local knowledge and intangible heritage values, which are frequently overlooked within conventional heritage inventories.

A primary outcome of the *Kuale Bersoreh* project was the profound engagement of local communities throughout the heritage documentation process. Community members contributed valuable local knowledge regarding historical events, traditional practices, environmental changes, and culturally significant sites located along the Sungai Perak corridor. This participatory approach facilitated collective learning and enhanced community awareness of Islamic cultural heritage landscapes. The workshops and participatory mapping activities served as pedagogical platforms, which facilitated the acquisition of practical proficiencies among participants in areas such as geotagging, heritage interpretation, field documentation, interviewing techniques, and spatial analysis. These activities, in turn, reinforced local capacities for cultural heritage documentation and fostered augmented community participation in conservation initiatives.

The participatory nature of the project may also have solidified community ownership and stewardship of local heritage resources. By recognising local residents as integral knowledge holders, the project thus fostered more inclusive and community-driven methodologies for heritage documentation. The findings align with previous studies suggesting that participatory heritage mapping can strengthen social empowerment and cultural identity by encouraging community involvement in heritage conservation processes (Salimi et al., 2024).

The integration of cycling routes within the participatory mapping initiative notably contributed to the genesis of an experiential and ecologically sustainable heritage tourism model. Cycling-based exploration, crucially, enabled participants to apprehend the continuity of the cultural landscape, concurrently facilitating direct interaction with local communities and their attendant environmental features. In contrast to conventional tourism paradigms that primarily emphasise isolated attractions, the cycling routes elucidated the intricate interrelationships among heritage sites, human settlements, environmental systems, and local economic activities.

The establishment of proposed cycling routes interconnected several principal heritage nodes, which encompassed Masjid Ubudiah, royal mausoleums, traditional settlements, handicraft centers, local businesses, and riverfront landscapes. The cycling network also enhanced the visibility of local economic activities by highlighting food stalls, homestays, and community enterprises located along the corridor (Ramli et al., 2025; Sousa & Carvalho, 2021). Crucially, it is posited that the heritage cycling routes operated as immersive educational conduits, thereby facilitating the promotion of:

1. Experiential learning;
2. Intergenerational knowledge transfer;
3. Place-based storytelling; and
4. Appreciation of Islamic cultural heritage.

The aggregated findings strongly suggest that cycling tourism may effectively support heritage conservation objectives, concomitantly encouraging a more profound engagement with cultural landscapes.

The GIS database organized spatial information into several thematic layers to support cultural landscape interpretation and heritage route planning (Okumuş et al., 2025; Sánchez & Pulgar, 2021). The GIS-based mapping process entailed organizing the collected spatial data into multiple thematic layers

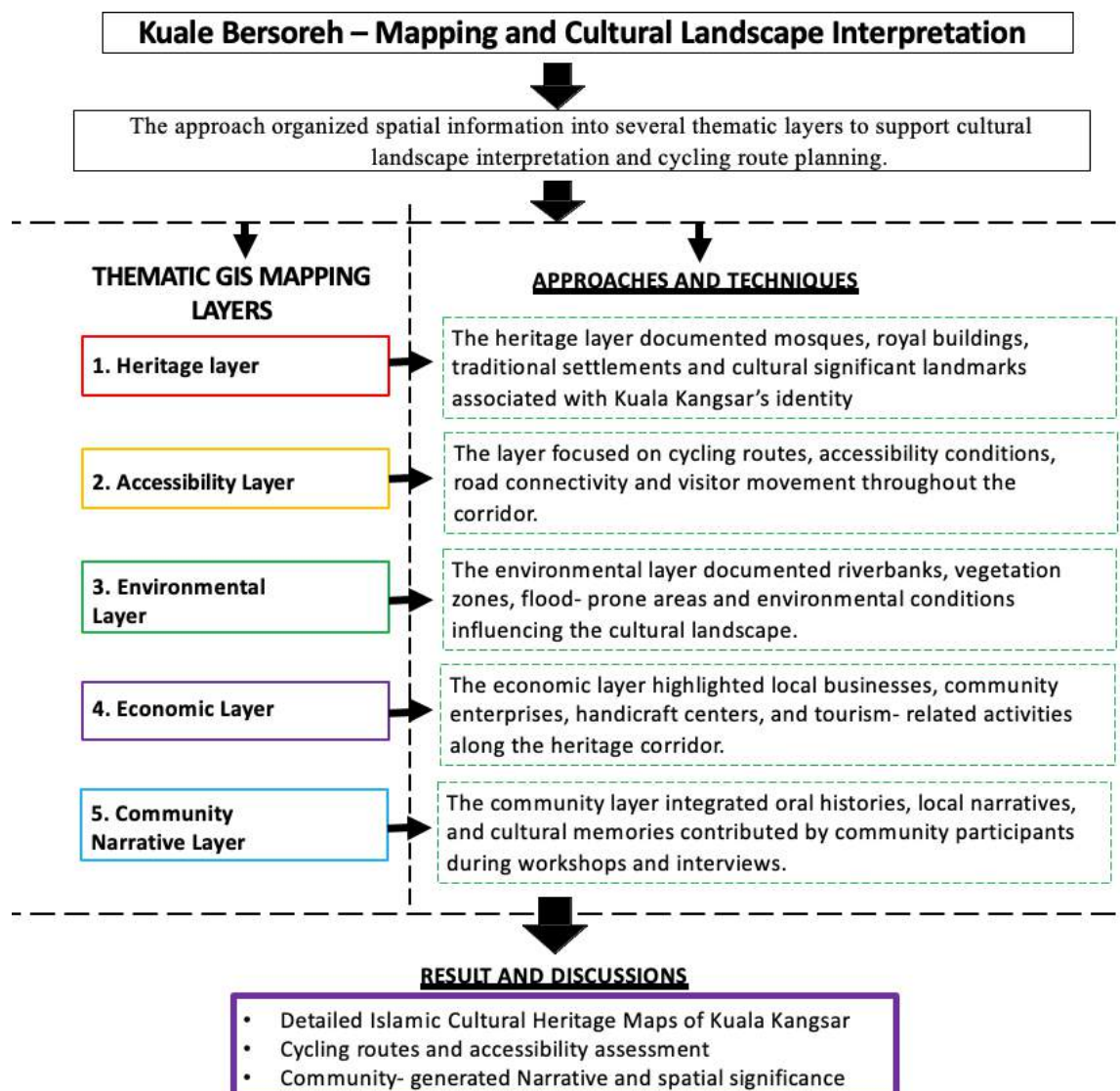


Figure 4. Thematic GIS Mapping Layers

The *Kuale Bersoreh* mapping framework organizes Islamic cultural heritage information into five thematic GIS layers: heritage, accessibility, environmental, economic, and community narratives. These layers provide a comprehensive understanding of Kuala Kangsar's cultural landscape by integrating physical heritage assets, transportation networks, environmental conditions, local economic activities, and community knowledge. Through participatory mapping and cultural landscape interpretation, the project supports the identification of significant heritage resources, assessment of cycling accessibility, and documentation of local narratives. The resulting spatial database enhances heritage interpretation, promotes community participation, and provides a foundation for sustainable heritage conservation and tourism planning in Kuala Kangsar.

Conclusion

The *Kuale Bersoreh* project appears to demonstrate the significance of participatory cultural landscape mapping for documenting and interpreting Islamic cultural heritage in historic river corridor environments. Through the integration of Participatory Geographic Information System (PGIS) methodologies, community engagement, and cycling-based exploration, the project successfully documented 93 cultural heritage elements along the Sungai Perak corridor in Kuala Kangsar.

The findings suggest that participatory heritage mapping may strengthen community empowerment, cultural stewardship, and local identity, particularly when communities participate directly in heritage documentation processes. The project also illustrates how local narratives, oral histories, and experiential engagement can contribute to more inclusive approaches to heritage interpretation. The integration of heritage cycling routes further supports experiential learning and sustainable tourism development by enabling visitors and communities to engage more deeply with cultural landscapes. Cycling-based exploration promotes slower and more meaningful interactions with heritage environments while supporting local economic activities and environmental awareness.

From a broader perspective, the study contributes to discussions on Islamic cultural landscapes, community-based heritage documentation, and heritage-led regeneration within historic towns. The GIS database and thematic mapping outputs generated through the project provide valuable resources for future heritage conservation planning, tourism development, and educational initiatives. The project positions participatory heritage mapping as an inclusive educational approach that can strengthen cultural continuity, local identity, and public engagement in heritage conservation. Future research may explore integrating digital heritage platforms, mobile-based mapping applications, augmented reality experiences, and expanded participatory documentation approaches to further enhance the accessibility and sustainability of cultural heritage interpretation within historic river corridors.

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Patterns of Health Misinformation in Malaysia: An Analysis of AFP Fact Check Reports

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Abstract

This study aims to examine the recurring patterns of health misinformation in Malaysia by analyzing verification articles published in Agence France Presse (AFP) Fact Check between early 2025 and early 2026. The dataset consists of fact-checking reports that addressed false claims widely circulated on social media platforms, including miracle cure advertisements, vaccine conspiracies, doctored images of public officials, and unsafe consumer products. These examples illustrate the diverse forms of misinformation that exploit public anxieties and capitalize on gaps in scientific literacy. Malaysia's high level of social media use has made it particularly vulnerable to health misinformation, which often draws on folk remedies, pseudoscientific claims, and appeals to fear or distrust of institutions. Such narratives can influence health behaviors, discourage evidence-based practices, and undermine confidence in medical authorities. The study is significant in understanding how misinformation is constructed, the rhetorical strategies it employs, and its potential impact on public health outcomes. Articles were examined using thematic content analysis, focusing on repeated expressions, claims, and communication strategies. The findings indicate several dominant themes: reliance on pseudoscience, exploitation of fear, and misuse of authority figures to legitimize false claims. The study underscores the importance of fact-checking, media literacy, and public education in strengthening resilience against misinformation in Malaysia.

Keywords: Public Health; News Verification; False Claims; Health Misinformation; Fact-Checking

Introduction

Health-related misinformation is prevalent and rampant in online spaces. Over the years, it has become a worldwide concern due to its harmful effects and the possibility of influencing many aspects of life, including social well-being, consumer behavior, and decision-making regarding proper health treatments. The rapid adoption of digital technologies and the widespread use of social media have further accelerated the spread of false health information. Features such as instant sharing (retweets,

shares, reposts) and the ease of copy-paste mechanisms within closed networks and communities have amplified its reach (Malhotra, 2020; Suarez-Lledo & Alvarez-Galvez, 2021).

Building on several literatures that discussed about misinformation and health-related information, Keselman et al., (2022) defined health misinformation as “a health-related of fact that is currently false due to its contradiction to expert consensus and/or best available evidence at the time, inaccurate due to its use of incomplete evidence, or unsubstantiated due to a lack of evidence” (p. 10). Across multiple studies on this issue, false health information circulated online takes many forms; messages or communication materials related to diseases and illnesses, products, treatments, cures, and remedies for various health conditions, as well as pandemics and endemics, are among the most common. False information which includes misinformation and disinformation are spread faster than the truth as it is found that people were more likely to share novel information (Vosoughi et al., 2018). In this study, misinformation refers to information that is conveyed mistakenly or unintentionally falsely, as users or spreaders share it without verifying whether it is scientifically proven or otherwise.

At the global level, the World Health Organization (WHO) stated that health misinformation is a growing concern, as it can lead to serious risks such as self-medication and misdiagnosis when individuals increasingly rely on digital platforms for health information (World Health Organization European Region, 2022). The dissemination of misleading health information has been shown to elicit heightened emotional responses among community members, including anxiety, fear, and confusion. Such affective reactions may precipitate adverse behavioral outcomes, notably vaccine hesitancy, avoidance of formal medical care, and reliance on unverified remedies (Abuoro, 2025).

Countries in the region including Indonesia, the Philippines, India, and Myanmar face persistent challenges with their health systems, which makes access to reliable public health information even harder. Factors such as a shortage of doctors, the difficulty of reaching hospitals across the Philippines’ vast archipelago, limited health literacy, and the fear of overwhelming medical costs push many people with chronic conditions to seek alternative advice online (Agence France Presse, 2024). In Myanmar, where the 2021 military coup severely disrupted healthcare, thousands of medical professionals continue to boycott state-run hospitals (AFP Thailand, 2024). Furthermore, the digital divide and unequal access to digital technology present significant barriers to the effective dissemination of health information. In Malaysia, researchers have noted that although social media can serve as a powerful tool to reach certain segments of the population, others may not, or may only partially, receive such information. This is due to persistent gaps in internet access between urban and rural areas, as well as across different socioeconomic groups in the country (Md Norman & Mohamad Nasir, 2025). As a result, the public often turns to online sources, relying on information from unverified or uncertified practitioners. Additionally, the emergence of social media usage has become a major factor of why users and consumers are vulnerable to the unverified science and unproven medical information. This is because social media platforms like Facebook, Instagram, Threads and X (formerly known as Twitter) are the easiest media platforms for consumers to access health information (Ventola, 2014).

Despite the recognition of health information as a critical problem of misinformation and infodemic, there remains a gap in understanding how such issue is constructed particularly post COVID-19 pandemic, the rhetorical strategies it employs, and its potential impact on public health outcomes by analyzing the verification reports from news agency. This study will contribute to a more informed and safe digital environment space, ultimately supporting the importance of fact-checking initiatives, media literacy programs, and public education in strengthening resilience against misinformation in Malaysia.

Literature Review

Health information is any message or data connected to health that individuals may access, actively seek, distribute or use to inform their health decisions. It can come from many sources such as professionals, media, the internet, and everyday conversations and may be actively searched for or passively received (Heaton-Shrestha et al., 2023). Its value depends on qualities like accuracy, clarity, relevance, and how well it fits people's needs and abilities. While it supports decision-making and behavior change, it can also overwhelm, confuse or mislead when too abundant, complex or shared with lack of proven scientific evidence (Keselman et al., 2019).

False, misleading or manipulated content of health information have become a major concern, not only among the government but also particularly among the health authorities and medical practitioners as it contributed to another concerning issue, namely the infodemic. Misinformation has become widespread in Malaysia, with health-related misinformation, especially about COVID-19, forming a major portion of false content shared on social media (Hj Mohammad et al., 2022; Mohd Yatid, 2019; Sathianatha et al., 2025).

Additionally, the COVID-19 outbreak has further intensified the issue as increased reliance on online information has exposed more users to share the unverified health claims or treatment in order to deal with the sickness and diseases, as Naeem and Kamel Boulos (2021) contended that while digital technologies have amplified the spread of misinformation, they may also provide the means to address it. The rapidly evolving COVID-19 information landscape, coupled with the relatively "novel" language surrounding the pandemic, renders pre-pandemic misinformation recognition datasets and models ineffective in debunking COVID-19 misinformation (Hossain et al., 2020; Vosoughi et al., 2018).

The implications of health misinformation towards the society are multifaceted. Studies have shown that false information on health discourse significantly impacted mental health, vaccine hesitancy, and health care decision-making (Kisa & Kisa, 2024; Singh et al., 2022). For instance, a study conducted in Greece revealed that greater susceptibility to online health misinformation is linked to poorer health behaviors and increased vaccine hesitancy (Moisoglou et al., 2026). Meanwhile, Eysenbach (2020) outlined four pillars of infodemic management: information monitoring, building eHealth and science literacy, knowledge refinement through fact-checking and peer review, and accurate knowledge translation safeguarded from political or commercial distortions.

Furthermore, the validation of shared online content relies heavily on autonomous fact-checking organizations and media verification agencies, which ensure that deceptive narratives are explicitly identified as disinformation (Clayton et al., 2020). Platforms such as Sebenarnya.my, MyCheck Malaysia, and AFP Fact Check mitigate the influence of distorted, manipulated, or scientifically unverified information by providing public access to reliable corrections and evidence-based counter-narratives (Maisarah & Hamzah, 2023).

While there is a growing body of research on media portrayal or information dissemination of public health issues, there is a scarcity of studies specifically focusing on news agency coverage on health misinformation circulation in Malaysian context. Previous research has predominantly focused on the false health information that circulated on COVID-19 virus, but less attention has been given to the latest and other diseases as well as outbreak after the Public Health Emergency of International Concern (PHEIC) was declared over in May 2023 (World Health Organization, 2026). Understanding the emerging patterns of false information related to health issues is crucial to alert the authorities to keep monitoring social media for misleading content and to assess the current

communication regulation for those who frequently and easily fooled by unproven medical content as part of the protection to the vulnerable group against falsehoods. To shed light on this matter from the consumers perspective, this research aims to explore the recurring patterns of health misinformation significantly highlighted by fact check organization. This study outlines three main objectives;

1. To investigate the scope and nature of health-related misinformation verified by Agence France-Presse (AFP) Fact Check Malaysia.
2. To identify the core themes and recurring trends characterizing false health claims distributed across Malaysian social media networks.
3. To examine the narrative structures and persuasive tactics embedded within health misinformation, alongside its broader implications for public health.

Methodology

This study utilizes a qualitative, descriptive research design, specifically employing thematic content analysis to examine the recurring patterns of health misinformation in Malaysia. Content analysis is an appropriate method for this study as it allows for the systematic and objective communication evaluation of text-based media to identify underlying patterns, rhetoric, and communication strategies. A qualitative descriptive design was adopted, using thematic analysis to identify patterns of meaning in textual data, consistent with guidance that thematic analysis is a “method for identifying, analyzing, and interpreting patterns of meaning (‘themes’) within qualitative data” (Terry et al., 2017). To enhance the validity and reliability of the findings and ensure the overall trustworthiness of the data, a second coder was engaged to independently review the thematic codes, as suggested by O’Connor and Joffe (2020).

The dataset comprises 18 verification articles published by Agence France-Presse Fact Check between January 2025 and May 2026. The selection criteria targeted fact-checking reports specifically addressing false health claims originating in or widely circulated within Malaysia's digital landscape. These articles target fact-checking reports on false health claims in Malaysia's digital landscape, focusing on vaccine conspiracies, miracle cures, and manipulated images.

Data were transcribed verbatim, and researchers familiarized themselves by repeated reading, as part of a systematic, stepwise thematic analysis process (Naeem et al., 2023). Initial codes were generated across the dataset, capturing meaningful features of the data (Kogen, 2024). Codes were then grouped into potential themes through an iterative, interpretive process, moving from descriptive topics to more abstract themes (Vaismoradi et al., 2016). A structured multi-step framework (including coding, development of themes, and conceptualization) was followed to enhance rigor and replicability.

The analysis was conducted in a “precise, consistent, and exhaustive manner through recording, systematizing, and disclosing the methods of analysis with enough detail to enable the reader to determine whether the process is credible” (Nowell et al., 2017). Transparency in describing the analytic approach and theme construction was prioritized to improve coherence and quality in qualitative research (Vaismoradi et al., 2013).

Results

This study adopts thematic content analysis. Drawing on 18 sampled verification reports focused on Malaysia from Agence France-Presse (AFP) fact-checking department, the study breaks down the full operational chain of local health misinformation (see Figure 1). It finds that this misinformation

amplifies its influence by exploiting three types of gaps: gaps in scientific literacy, institutional trust, and cultural vulnerability. The study further extracts four core thematic domains that align with the structure of the dataset. The emergent data structurally aligns with four core thematic domains: pseudoscience and miracle remedies, fear-based narratives and conspiracy theories, the structural misuse of authority and institutional credibility, and unsafe consumer products and regulatory evasion tactics.

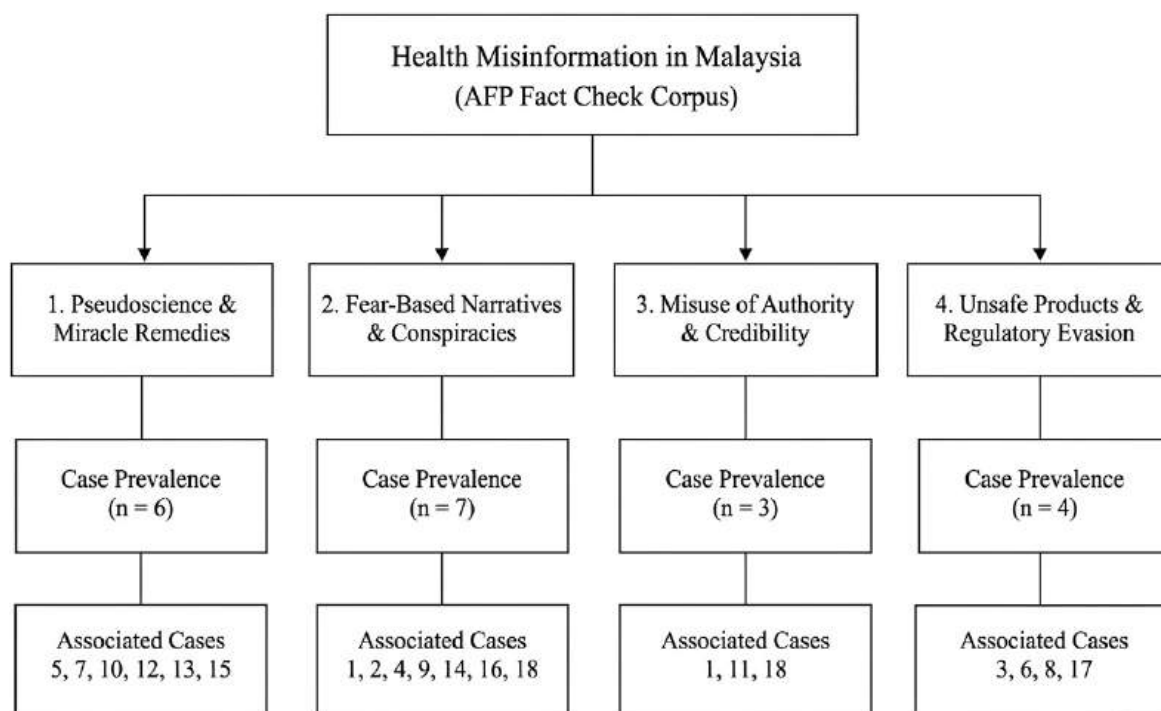


Figure 2: Themes of Health Misinformation in Malaysia, derived from AFP Fact Check Articles (2025 - early 2026)

The corpus features several illustrative headlines from the verification articles, including:

- Misquoted Lancet report sparks misinformation on Covid vaccines, autism (21 January 2025)
- Old Covid lockdown footage misrepresented as HMPV 'emergency' in China (4 February 2025)
- Skincare products containing mercury banned by Malaysian authorities promoted online as 'chemical free' (19 February 2025)
- No evidence to support use of warm betel leaves applied to babies' skin to treat phlegm (4 April 2025)
- Posts leap on Nipah outbreak in India to spread false lockdown claim (2 February 2026)
- Experts warn against eye drops touted online as cure all (17 February 2026)

Theme 1: Pseudoscience and “Miracle” Remedies

This section focuses on a category of health misinformation labelled “pseudoscience and miracle cures”. At its core, this misinformation repackages unvalidated traditional remedies and homemade at-home interventions as clinical treatments that meet scientific standards, exaggerates the medicinal value of common household items and plant-based ingredients, and directly circumvents established evidence-based medical guidelines. These narratives target vulnerable populations, including parents

seeking paediatric care and groups that want low-cost, decentralized alternatives to formal medical care.

They build a false illusion of therapeutic efficacy through word-of-mouth success stories, and undermine the core norms of orthodox biomedical practice. Six independent cases were observed in this study's dataset. These cases are categorized and listed under two core scenarios: paediatric health, and adult acute and chronic health. All cases are explicitly matched to their corresponding case numbers and the full content of the false therapies involved.

This pattern is observed across six distinct cases in the dataset. Specifically, paediatric health is targeted in Case 5 (onion fumes as a cough remedy) and Case 12 (reliance on unproven onion remedies), alongside Case 7, which falsely advocates applying warm betel leaves to infants to treat phlegm. In adult chronic and acute health care, this is replicated in Case 10 (sprouted coconuts for kidney disease), Case 13 (boiled soda as a cough cure), and Case 15 (unregulated eye drops marketed as a medical cure-all).

Theme 2: Fear-Based Narratives and Conspiracies

This section focuses on the operational logic of fear-driven false narratives within the infodemic ecosystem. These narratives spread panic by manipulating three categories of sentiment: public anxiety, geopolitical anxiety, and institutional distrust. The core disinformation directions fall into two types: first, the construct a macro threat narrative targeting state-led public health programs; second, the fabricated claims of secret lockdowns and malicious population control agendas by leveraging real disease outbreaks.

These narratives rely on social platform algorithms that prioritize high-emotion content for expanded traffic flow, so they spread far faster than rational, scientific debunking content, ultimately driving down public compliance rates with core public health protocols. Within the dataset of this study, this type of transmission trajectory accounts for the largest share, covering a total of 7 cases. Among these cases, 5 spread disinformation stoking vaccine anxiety, while 2 build momentum by exploiting pandemic-related panic. All information related to these cases, including their disinformation tactics, involved regions, and the viruses referenced (e.g. Covid-19, HMPV, tuberculosis, Nipah, Hantavirus) has been fully preserved.

Theme 3: Misuse of Authority and Credibility

Drawing on a self-constructed corpus, this section identifies that the prominent dissemination rhetoric strategy in the current field of false health information involves actors deliberately forging, distorting, or hijacking the identities of authoritative figures and elite institutions to lend legitimacy to their own false health claims. This strategy has evolved from the early simple practice of misquoting texts to the systematic tampering with institutional logos and identities in the digital era.

After the popularization of communication technologies lowered the barrier to media production, malicious actors have leveraged tampering tools such as artificial intelligence (AI) to circumvent the public's cognitive defences.

The questionable parties forged endorsements from publicly trusted public figures, global health agencies, and top-tier medical journals to dispel public doubts, ultimately achieving their core goals of ideological manipulation or illegal profiteering. Case 1, Case 18, and Case 11 included in this study's dataset, which cover three types of authoritative scenarios respectively, concretize the distinct forms of this strategy.

Theme 4: Unsafe Products and Regulatory Evasion

This theme encompasses the commercialized dimension of health misinformation, wherein illicit consumer goods are deceptively marketed online. Sellers in this space actively circumvent national safety frameworks by utilizing fraudulent labelling practices or prescribing dangerous clinical utilities to entirely non-medical products.

Digital marketplaces and social media platforms provide illicit merchants with direct, unmediated access to consumers. To bypass statutory consumer safety protections, these entities weaponize highly appealing terms like “natural”, “organic”, or “chemical free”. Official regulatory bodies intervene with public safety warnings, these actors routinely engage in cognitive evasion, using defensive digital marketing to retain their consumer base despite known health hazards.

This commercial exploitation is documented in four cases. Direct regulatory defiance is prominent in Case 3 and Case 17, where cosmetic items containing hazardous levels of mercury officially banned by the Malaysian Ministry of Health were continuously promoted online under false “chemical free” and “natural” claims. Additionally, chemical adulteration is present in Case 6, which highlights a Malaysian-made instant coffee mix secretly laced with a prescription-only erectile dysfunction drug. Finally, absurd clinical projection is identified in Case 8, where a standard commercial hair styling product was fraudulently marketed as an effective therapeutic treatment for severe knee pain.

To map the landscape of health misinformation in Malaysia comprehensively, Table 1 cross-references each identified theme against its corresponding empirical cases from the AFP Fact Check corpus.

Table 1. Structural Categorization of Health Misinformation Themes

Analytical Theme	Case Prevalence (n)	Associated Case Catalog Numbers
1. Pseudoscience & Miracle Remedies	6	Cases 5, 7, 10, 12, 13, 15
2. Fear-Based Narratives & Conspiracies	7	Cases 1, 2, 4, 9, 14, 16, 18
3. Misuse of Authority & Credibility	3	Cases 1, 11, 18
4. Unsafe Products & Regulatory Evasion	4	Cases 3, 6, 8, 17

Conclusion

This study has successfully achieved its stated objectives. First, it investigated the scope and nature of health-related misinformation verified by Agence France-Presse (AFP) Fact Check Malaysia. The dataset of 18 verification articles published between January 2025 and May 2026 demonstrates that AFP systematically documents a wide range of false health claims, including pseudoscience and miracle therapies (e.g., Case 5 and Case 12, which claim onion fumes cure children’s cough), fear-driven conspiracy narratives (e.g., Case 4, which frames Malaysia’s influenza vaccine program as a “population clearance” conspiracy), misuse of authoritative structures (e.g., Case 1, which misappropriates The Lancet’s credibility), and unsafe consumer products (e.g., Case 3 and Case 17, which involve mercury-containing cosmetics).

Second, the analysis identified four recurring thematic trends that characterize the circulation of health misinformation in Malaysian social media: pseudoscientific remedies, conspiracy-driven narratives, misappropriation of institutional authority, and unsafe consumer products marketed as “natural” or “organic.” These themes reveal how misinformation exploits cultural traditions, commercial incentives, and regulatory gaps to sustain its influence. For instance, Case 7 and Case 13 illustrate how traditional practices such as applying betel leaves to infants or boiling baking soda for cough relief are elevated into claims of proven clinical efficacy by online merchants.

Third, the study examined the narrative structures and persuasive tactics embedded within these claims. Two dominant rhetorical groups were identified: consumption-oriented misinformation, which simplifies medical processes and appeals to individuals burdened by the cost and complexity of formal healthcare (e.g., Case 8, which promotes a hair care product as an arthritis cure); and institution-oriented misinformation, which undermines trust in public health programs and fabricates institutional credibility to legitimize false claims (e.g., Case 11, which deploys AI deepfake technology to forge endorsements from Malaysian government ministers). Together, these strategies exploit three critical vulnerabilities in Malaysia’s digital ecosystem; gaps in scientific literacy, eroded institutional trust, and cultural susceptibility, thereby amplifying the reach and impact of misinformation.

By synthesizing these findings, the study contributes to the field of health communication by advancing an empirical classification framework for misinformation strategies tailored to Southeast Asia’s multi-ethnic digital ecosystem. It demonstrates how modern health misinformation has evolved from conventional fraud into technologically sophisticated scams, and underscores the policy urgency of shifting from passive refutation to proactive interventions. Specifically, the study recommends dynamic regulation through algorithmic monitoring of e-commerce and social media platforms, as well as the adoption of pre-bunking strategies to build cognitive resilience against misinformation’s rhetorical logic.

Finally, the study argues that culturally adapted communication is essential. Public health campaigns must distinguish between harmless traditional practices and dangerous misinformation that discourages professional medical care. Rejecting traditional therapies outright risks alienating communities and widening the institutional trust gap. Instead, nuanced engagement that respects cultural traditions while safeguarding public health offers the most effective pathway to resilience against digital health misinformation.

Limitations of the Study

This study adopted a dataset of articles from AFP Fact Check Malaysia spanning between early 2025 and early 2026. This dataset features compliant methodologies, unified standards, and rigorous verification articles, which provides solid support for the present study. Nevertheless, this study has three clear scope boundaries.

First, because this study relies strictly on AFP’s verified fact-checking data, it is unable to track the complete spectrum of health-related misinformation circulating in private or transient digital spaces. Specifically, it misses content shared within invite-only WhatsApp groups, private Telegram channels, encrypted direct messages, and ephemeral social media updates (like stories or status updates) that automatically vanish after 24 hours.

Second, the geographical and thematic scope is deliberately narrow. The dataset exclusively evaluates health misinformation within Malaysia that is tailored to local populations, focusing on narratives built around domestic health regulatory frameworks, specific government initiatives, local

ministries, and region-specific coded language. Consequently, these insights may not apply to nations characterized by fundamentally different digital governance models, economic landscapes, or media environments.

Third, the sample inherently reflects AFP's operational mandate, which prioritizes debunking high-stakes falsehoods that actively jeopardize national unity, public safety, and institutional credibility. This focus creates a natural sampling bias toward sophisticated deception tactics, such as doctored imagery of government officials and the unauthorized exploitation of authority figures to validate fake claims. Conversely, minor, low-impact misinformation campaigns led by lesser-known regional figures are underrepresented in this analysis.

Future Research

To construct a truly comprehensive map of the health misinformation landscape, future studies must bridge global and local data streams. Rather than relying on isolated datasets, researchers should integrate international insights from AFP Fact Check with Malaysia's localized verification networks. Synthesizing data from the Malaysian Communications and Multimedia Commission's (MCMC) *Sebenarnya.my* portal, the Ministry of Health, and grassroots initiatives like Medical Mythbusters Malaysia (M3) will allow scholars to cross-examine narratives. This multi-source synthesis is vital for capturing how global medical myths are reframed to fit local cultural anxieties

Advancing this field requires moving beyond static, qualitative snapshots toward long-term quantitative modelling. Future academic efforts should track the life cycle of pseudoscience across digital spaces over extended periods. By measuring the velocity of transmission, narrative market share, and the precise role that platform algorithms play in amplifying bad data, researchers can begin to quantify the tangible harms inflicted on public health. Understanding these metrics is the first step toward predicting and eventually neutralizing viral health panics before they peak.

Understanding the mechanics of a lie is only half the battle; we must also look at who is targeted and why. Future empirical research should leverage focus groups and field surveys to engage directly with communities most susceptible to health scams, particularly the elderly, women, and low-income demographics. Investigating these groups will provide a realistic report card on current media literacy campaigns. It allows researchers to see where public health messaging succeeds and where it fails to build genuine, lasting resilience against predatory medical claims.

Finally, the defensive paradigm must shift from passive debunking to active, algorithmic interception. Scholars should critically evaluate the real-world deployment of advanced AI tools within the public health infrastructure. This includes examining natural language processing (NLP) systems designed to catch deliberate spelling distortions used to evade filters, assessing automated content moderation, and exploring digital watermarking for certified medical data. Analysing these proactive tools will help establish a modern communication ecosystem that stops dangerous narratives in real time, ultimately safeguarding public trust in scientific authority.

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Perceived Digital Burden or Digital Facilitation? Behavioural Adaptation to Tax Digitalisation

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Abstract

The digitalisation of tax systems has become increasingly important in improving the efficiency of tax administration and service delivery. However, users do not experience digital tax systems in the same way. While some perceive them as useful and convenient, others may experience difficulties due to system complexity, limited digital skills or insufficient guidance. These differing experiences may influence how users adapt to digital tax systems. This pilot study examines users' perceptions of digital burden, digital facilitation, institutional trust and behavioural adaptation towards tax digitalisation. Data were collected via an online questionnaire from 44 respondents across various backgrounds, including employees, students, and the self-employed. As a pilot study, the analysis was limited to descriptive statistics. The findings indicate that respondents generally perceived digital tax systems as more facilitative than burdensome and reported relatively positive levels of institutional trust and behavioural adaptation. These preliminary findings suggest that users may be more willing to adapt when digital tax systems are viewed as useful and manageable. However, the results should be interpreted with caution due to the small pilot sample. The proposed conceptual framework will be further examined using a larger sample in future research.

Keywords: Tax Digitalisation; Behavioural Adaptation; Digital Burden; Digital Facilitation; Institutional Trust.

Introduction

The digitalisation of the tax system has become a central component of public sector reform across many countries. Governments are increasingly adopting digital technologies, including e-filing systems, integrated tax platforms and automated reporting tools to enhance administration efficiency, improve transparency and strengthen tax compliance. Empirical evidence consistently demonstrates that digital tax initiatives are associated with measurable gains in efficiency, accuracy and revenue collection across diverse contexts (Tinta et al., 2024; Salahova, 2025; Ogunsuji et al., 2025). For instance, advanced e-tax systems featuring interoperability and pre-filled functionalities have been shown to generate substantial compliance improvements and cost reductions.

Apart from improving efficiency, digital tax services can also support better record management and greater transparency, especially for small and medium enterprises (Tinta et al., 2024). Several digital tools are now being used in tax administration, such as e-invoicing, APIs and personalised taxpayer accounts. These tools help reduce routine administrative work and make tax-related processes easier to handle (Salahova, 2025). Studies by Ogunsuji et al. (2025) and Lannai (2024) further suggest that digitalisation can improve day-to-day operations and encourage better compliance behaviour among taxpayers. Because of these potential benefits, many governments are continuing to expand the use of digital technologies in the delivery of tax services.

Even though digital tax systems are introduced to make things easier, not everyone has the same experience when using them. Some people may find the system helpful, while others may face difficulties along the way. This is especially true for individuals who are less familiar with technology or lack easy access to digital resources. Previous studies have shown that users often face problems such as complicated procedures, difficulties understanding the system and limited access to digital tools (Faraka et al., 2025; Jiandini & Haryati, 2025). As a result, some users may feel that digital tax systems require more time and effort to use. For certain individuals, the process can also be stressful, especially when they are still learning how the system works. These challenges are usually more noticeable when a new system is first introduced. Some users adapt quickly, while others need more time to become comfortable using it. As a result, people's experiences with digital tax systems can vary depending on their skills, experience and familiarity with technology (Ming Ling & Nawawi, 2010; Sakpal & Parulekar, 2025).

Not all users have a positive experience when using digital tax systems. Some studies have found that problems can arise, especially when a new system is first introduced. According to Faraka et al. (2025), issues such as technical problems, complicated procedures and lack of support can affect users' willingness to use the system. Because of this, some users may take longer to adapt than others. Those less familiar with digital technology may face greater difficulties during the transition period. This shows that although digitalisation can bring many advantages, adapting to a new digital tax system is not always easy.

Most studies on tax digitalisation have focused on whether users accept and use digital tax systems. Researchers have also examined factors related to technology adoption and tax compliance (Chen & Huang, 2006; Abdul Manaf et al., 2010). While these studies provide useful insights, they do not fully explain how users adapt to digital tax systems over time. In reality, adjusting to a new system is often a gradual process. Some individuals may have little difficulty adapting, while others may face challenges before becoming comfortable with the system. This aspect has received less attention in the existing literature (Faraka et al., 2025; Jiandini & Haryati, 2025). Understanding how individuals go through this adjustment process may provide a better picture of how digital tax reforms are experienced in practice.

The use of digital tax systems can bring different experiences to different users. Some people may find the system helpful because it makes tax-related work easier and more organised. However, others may face difficulties when using the system, especially if they are not familiar with the technology. Because of this, it is important to look at both sides when studying digital tax systems. In this study, attention is given to the benefits that users may gain from the system as well as the challenges they may encounter while using it. Apart from that, trust is also taken into consideration. People may react differently to a digital system depending on how much confidence they have in the tax authorities. If users believe that the system is reliable and that the authorities can manage it properly, they may be more willing to accept and use it. Previous studies have also suggested that trust can influence how individuals respond to digital initiatives introduced by the government (Dewani & Setiyawati, 2025; Komarudin & Hermawan, 2022).

Therefore, this study focuses on perceived digital burden, perceived digital facilitation and institutional trust in explaining behavioural adaptation towards tax digitalisation. The study was developed based on the view that users may experience digital tax systems differently and that these experiences can influence how they adapt to the system. This study does not only look at users' perceptions of the system but also considers how they adjust to changes brought about by digitalisation. By doing so, the study hopes to provide a clearer picture of how individuals experience digital tax reforms in practice. The findings may also be useful in helping tax authorities understand the challenges faced by users and identify ways to improve the implementation of digital tax systems.

Based on the above discussion, this study focuses on examining how users respond to tax digitalisation by looking at perceived digital burden, perceived digital facilitation, institutional trust and behavioural adaptation. In summary, the objectives of this study are:

1. To examine users' perceptions of digital burden and digital facilitation in using digital tax systems.
2. To examine the level of institutional trust and behavioural adaptation among users of digital tax systems.
3. To provide an initial understanding of how digital burden, digital facilitation and institutional trust may relate to users' adaptations to tax digitalisation.

Since this paper reports a pilot study, the present analysis focuses only on descriptive findings. Accordingly, the following hypotheses are proposed for future testing using a larger sample:

H1: Perceived digital facilitation is positively related to behavioural adaptation toward tax digitalisation.

H2: Perceived digital burden is negatively related to behavioural adaptation toward tax digitalisation.

H3: Institutional trust mediates the relationship between users' perceptions of digital tax systems and behavioural adaptation.

Literature Review

Tax digitalisation involves the use of digital technology in tax administration. This includes systems such as e-filing, e-invoicing and online tax platforms. Many countries have started using these systems to improve the management of tax-related processes and services (Belahouaoui & Attak, 2024; Ofosu-Ampom, 2024). The move towards digitalisation is often linked to the need for a more efficient tax system. Digital platforms can help reduce paperwork, minimise errors and speed up reporting activities (Cristia & Vlaicu, 2022; Yang & Hei, 2023). In addition, some systems provide features that make the process easier for users, such as pre-filled forms and automated

functions. Because of these advantages, digital tax systems are becoming more common and are increasingly being adopted by tax authorities around the world.

Even though digital tax systems can make tax-related tasks easier, not all users find them easy to use. Some individuals are able to adapt quickly, while others face difficulties, especially when they first start using the system (Al-Okaily, 2024; Escamilla et al., 2024). For some users, the system may be difficult to understand, particularly if they have limited experience with digital technology. A few studies have also highlighted problems, including technical issues and unclear guidance from the system (Anisykurlillah et al., 2024). In addition, some users may worry about the safety of their personal information. As a result, the experience of using digital tax systems can vary from one person to another.

Not all users find digital tax systems easy to use. Some may feel that the system is complicated, takes too much time or requires additional effort to understand (Al-Okaily, 2024; Yang & Hei, 2023). These experiences are often described as a digital burden. When users face too many difficulties, they may become less motivated to use the system. Previous studies have found that technical issues and complex procedures can discourage users from engaging with digital platforms (Bhalla et al., 2022). Even so, some users may still continue using the system if they feel that the benefits are worth the effort.

Some users view digital tax systems positively because they feel that the system helps them complete tax-related tasks more easily. Features that save time and make the process more straightforward can encourage users to continue using the system (Belahouaoui & Attak, 2024; Ofosu-Ampong, 2024). Previous studies have also found that users tend to respond more positively when a system is useful and easy to understand (Escamilla et al., 2024). As they become familiar with the system, they may gradually adjust their way of working and rely more on digital platforms to manage tax-related matters.

Trust is often mentioned as an important factor in the use of digital systems. Users may be more willing to use a digital tax system when they believe that the system is reliable and that their personal information is safe (Baah-Peprah et al., 2024). Previous studies suggest that trust can be influenced by users' experiences. For example, users may feel more confident when the system is easy to use and functions properly. In contrast, technical issues or frequent system problems may affect their confidence in the system (Waluyo & Ali, 2023). This shows that trust can change over time depending on users' experiences.

When a new digital tax system is introduced, users usually need some time to get used to it. They may need to learn how the system works, understand new procedures and change the way they normally complete tax-related tasks (Escamilla et al., 2024). However, not everyone adapts at the same pace. Some users may become familiar with the system quickly, while others may need more time before they feel comfortable using it. Differences in experience, knowledge and digital skills can influence how easily users adapt to the system.

The literature shows that users do not always experience digital tax systems in the same way. Some users may see the system as helpful, whereas others may find it difficult to use. Such experiences may influence their confidence in the system and the authorities responsible for managing it. For this reason, the present study focuses on perceived digital burden, perceived digital facilitation and institutional trust. The study assumes that users' experiences with the system may affect their trust levels, which may influence how they adjust to digital tax systems over time.

This study is guided by the Technology Acceptance Model (TAM) and the Unified Theory of Acceptance and Use of Technology (UTAUT). These theories are commonly used to explain how

users respond to new technology. In TAM, users are more likely to accept a system when they believe it is useful and easy to use (Davis, 1989). This is closely related to the idea of perceived digital facilitation in this study. When digital tax systems help users complete tax-related tasks more easily, users may view the system more positively and become more willing to adapt.

UTAUT also helps explain users' response to digital tax systems. The theory suggests that technology use can be influenced by users' expectations of system performance, the effort needed to use the system, and the support available to them (Venkatesh et al., 2003). These ideas are relevant to this study because users may experience digital tax systems either as helpful or burdensome. If the system is seen as clear, useful and supported by proper guidance, users may find it easier to adjust. However, if the system is complicated, difficult to understand or requires too much effort, users may feel burdened and may take longer to adapt.

In this study, institutional trust is also included because tax digitalisation involves public institutions and sensitive taxpayer information. Users may not only consider whether the system is easy or useful, but also whether they trust the authorities managing the system. When users believe the system is reliable and their information is handled properly, they may feel more confident using digital tax services. Therefore, institutional trust is proposed as an important factor that may help explain the relationship between users' perceptions of digital tax systems and their behavioural adaptation.

Based on this theoretical view, perceived digital facilitation and perceived digital burden are treated as users' main perceptions of digital tax systems. Institutional trust is positioned as a mediating factor, while behavioural adaptation is treated as the outcome of the study. This framework suggests that users are more likely to adapt when they perceive digital tax systems as useful, manageable and trustworthy. Since this paper reports a pilot study, the framework is presented as a proposed model for future testing using a larger sample.

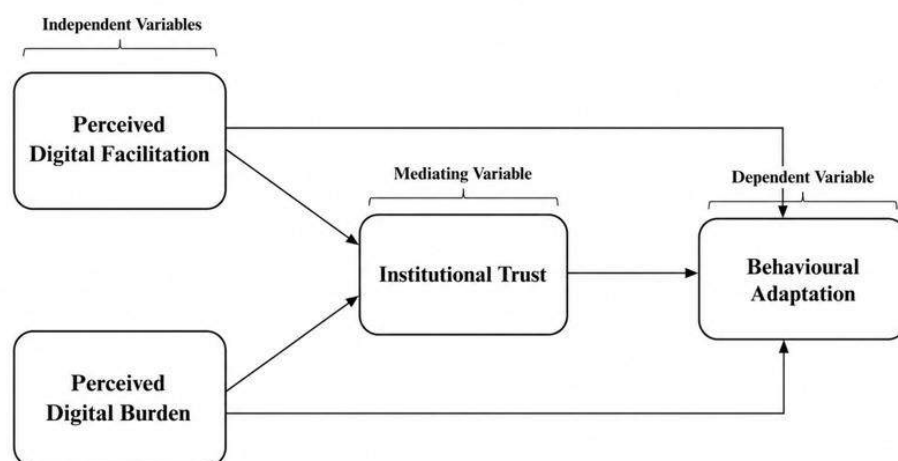


Figure 1: Conceptual framework of behavioural adaptation to tax digitalisation

Figure 1 shows the proposed framework of this study. Perceived digital facilitation and perceived digital burden are treated as independent variables, while institutional trust is positioned as the mediating variable. Behavioural adaptation is treated as the dependent variable. The framework suggests that users' perceptions of digital tax systems may influence their adaptation directly and indirectly through institutional trust.

Methodology

This study was carried out using a quantitative approach. A survey was used to collect the data as it was the most practical method for this study. The aim was to obtain respondents' views on digital tax systems, particularly regarding perceived digital burden, perceived digital facilitation, institutional trust, and behavioural adaptation. The survey approach was considered suitable because it allowed the researcher to gather responses from different individuals within a short period.

The data were collected using an online questionnaire. The questionnaire link was shared through social media and messaging applications to make it easier to reach potential respondents. The respondents came from different backgrounds, including students, employees and self-employed individuals. These groups were chosen because they are likely to have some experience with digital technology and online systems. For this pilot study, a total of 44 responses were obtained. The purpose of collecting these responses was to get an initial picture of the study variables and to determine whether the questionnaire could be used for a larger study later. Information on the respondents' background is presented in Table 1. The respondents were from different age groups and occupations, providing a variety of views and experiences for the study.

Table 1: Respondent demographics

Category	Frequency	Percentage %
Gender:		
Male	24	54.5
Female	20	45.5
Age Group:		
18–24	9	20.5
25–34	8	18.2
35–44	9	20.5
45–54	13	29.5
55+	5	11.3
Occupation:		
Employee	25	56.8
Student	9	20.5
Self-employed / Freelancer	10	22.7

The questionnaire was designed based on the main variables in this study, namely perceived digital burden, perceived digital facilitation, institutional trust and behavioural adaptation. Each variable was represented by several statements adapted from earlier studies and modified where necessary to suit the context of digital tax systems. Respondents answered the statements using a five-point Likert scale ranging from strongly disagree to strongly agree. This scale was chosen because it is commonly used in survey research and is easy for respondents to understand. Table 2 summarises the variables and measurement items used in this study.

Table 2: Measurement of variables

Construct	Description	No. of items	Scale
Perceived Digital Burden	Measures the level of difficulty, effort, and complexity when using digital tax systems	6	1 = Strongly disagree to 5 = Strongly agree
Perceived Digital Facilitation	Measures how users perceive the usefulness and ease of digital tax systems	4	1 = Strongly disagree to 5 = Strongly agree
Institutional Trust	Measures users' trust in tax authorities and system reliability	4	1 = Strongly disagree to 5 = Strongly agree
Behavioural Adaptation	Measures the extent to which users adjust their behaviour to digital systems	5	1 = Strongly disagree to 5 = Strongly agree

The reliability of the questionnaire was also checked before the data were further analysed. This was done to see whether the items used for each construct were consistent with one another. Cronbach's alpha was calculated for perceived digital burden, perceived digital facilitation, institutional trust and behavioural adaptation. The results (Table 3) show that all constructs recorded alpha values above 0.70. Perceived digital burden recorded an alpha value of 0.863, perceived digital facilitation recorded 0.828, institutional trust recorded 0.948, and behavioural adaptation recorded 0.753. These results suggest that the items used in the questionnaire were reliable for this pilot study.

Table 3: Reliability analysis

Construct	No. of items	Cronbach's alpha
Perceived Digital Burden	6	0.863
Perceived Digital Facilitation	4	0.828
Institutional Trust	4	0.948
Behavioural Adaptation	5	0.753

Once the responses were collected, the data were organised and analysed. The mean and standard deviation were calculated for each variable to see the overall pattern of responses. This provided a basic understanding of how respondents viewed digital tax systems and the issues covered in this study. As this was only a pilot study involving 44 respondents, the analysis was limited to descriptive statistics. At this stage, the main focus was on the overall trend in the data rather than on testing any statistical relationships. The findings were useful in providing an early picture of the respondents' views and could help guide the next stage of the study when a larger sample is collected.

This study represents the initial stage of the research. It was conducted to test the questionnaire and observe how respondents answered the questions. The responses provided some early insights into users' experiences with digital tax systems. As only a small number of respondents were involved, the findings should be viewed as preliminary. Nevertheless, the pilot study was useful in highlighting a few trends and identifying aspects of the study that could be refined before the main survey is carried out.

Results and Discussion

Data obtained from the 44 participants provide useful insights into how individuals respond to the digitalisation of tax administration. The analysis considers perceptions of digital burden, digital facilitation, institutional trust, and behavioural adaptation, which form the core constructs of this study. Table 4 reports the mean scores and standard deviations for each construct. Rather than viewing these variables in isolation, the findings are examined as interconnected factors that may shape the way individuals adjust to digital tax requirements. The discussion draws on relevant literature to contextualise the results and to explore the implications of the observed relationships for tax digitalisation initiatives.

Table 4: Descriptive statistics of study variables

Items	Mean	SD
Perceived Digital Burden	2.86	0.91
Perceived Digital Facilitation	3.70	0.61
Institutional Trust	3.60	0.68
Behavioural Adaptation	3.68	0.57

The results show a clear pattern. Perceived digital facilitation has the highest score, with a mean of 3.70. This suggests that most respondents see digital tax systems as helpful and efficient. Many of them believe that these systems make their tasks easier and faster. Behavioural adaptation is also relatively high. For many respondents, the system may be seen as helpful because it makes tax-related tasks easier to manage, saves time and allows work to be done in a more organised manner. This finding is consistent with previous studies which found that users tend to respond more positively when a digital tax system is useful and easy to use (Belahouaoui & Attak, 2024; Ofosu-Ampong, 2024). In this study, the results suggest that respondents recognised the practical value of digital tax systems.

Perceived digital burden recorded the lowest mean score, at 2.86. This suggests that respondents did not strongly view digital tax systems as difficult or stressful. However, this does not mean that users face no difficulties at all. Some users may still experience problems when the system is unclear or too technical, or when they do not receive enough guidance. Even so, the level of burden reported in this pilot study does not appear to be strong enough to prevent users from adapting. In other words, the difficulties are present, but they do not seem to outweigh the benefits gained from using the system. This finding is relevant to earlier studies which noted that system complexity, technical issues and limited understanding can affect users' experience with digital platforms (Anisykurlillah et al., 2024; Bhalla et al., 2022). This finding suggests that although respondents encountered some challenges when using digital tax systems, these challenges were generally manageable and did not significantly hinder their behavioural adaptation.

The mean score for institutional trust was also fairly positive, with a mean of 3.60. This indicates that respondents generally had confidence in the digital tax system and in the authorities responsible for managing it. Trust is important because users may feel more comfortable using a system when they believe that it is reliable and that their personal information is handled properly. In the context of tax digitalisation, trust may help reduce uncertainty and encourage users to continue engaging with the system. This supports previous studies that suggest trust plays an important role in shaping users' responses to digital government systems and tax-related platforms (Baah-Peprah et al., 2024; Waluyo & Ali, 2023).

Behavioural adaptation also recorded a relatively high mean score of 3.68. This shows that respondents had started to adjust to digital tax practices. Such an adjustment may involve learning

how the system works, becoming more familiar with online procedures, and changing how tax-related tasks are completed. This finding suggests that respondents were not only aware of digital tax systems, but were also making efforts to adapt to them. Similar findings were reported by Al-Okaily (2024) and Escamilla et al. (2024), where users became more comfortable with digital systems after gaining experience. However, since this study only used descriptive statistics, the findings should be understood as early patterns. A larger study is needed to test whether digital facilitation, digital burden and institutional trust significantly influence behavioural adaptation.

Overall, the results show that respondents tend to view digital tax systems more as helpful than difficult. The higher scores for digital facilitation and behavioural adaptation suggest that many respondents recognise the system's usefulness and are already adapting to digital tax practices. Although some difficulties may still exist, the lower score on digital burden indicates that these challenges are not particularly strong among the respondents. The fairly positive score for institutional trust also suggests that users may feel more comfortable when they have confidence in the system and in the authorities managing it.

Implications and Recommendations

The findings of this paper give an early picture of how users experience the digital tax systems. Generally, respondents seem to view these systems as helpful rather than a burden. This shows that digital tax systems can support users when the system is easy to understand and helps them complete tax-related tasks more smoothly. However, tax authorities should continue improving the system, such as making the process simpler, clearer, and more convenient for users. This is important because users' satisfaction and ability to adapt to the e-tax system may support better compliance behaviour (Grace et al., 2023; Michael & Widjaja, 2024).

At the same time, the issue of digital burden should not be overlooked. Although the burden score was not very high, some users may still face difficulties when using digital tax systems. These difficulties may happen when the instructions are not clear, the process is too technical or heavy, or users do not know how or where to get help. Because of this situation, tax authorities should provide simple guidance, clear examples and easy access to support. This is especially important for users who are less familiar with online tax systems. Hamid et al. (2022) and Bello & Kaszteknik (2022) believe that tax awareness, tax education and the complexity of online tax systems can influence how taxpayers respond to the tax requirements.

Trust is also an important factor in encouraging users to adapt. Users may feel more comfortable using a digital tax system when they believe it is reliable and that their personal information is handled properly. For this reason, tax authorities should not only focus on making the system efficient. They should also explain how the system works, provide timely assistance and communicate clearly with users. These efforts can help to build confidence among users and reduce uncertainty when they deal with tax matters online. This is consistent with the view that trust, fairness and taxpayers' attitudes play an important role in shaping tax-related behaviour (Jolodar et al, 2019).

This study has some limitations. Since this was a pilot study, the findings cannot be generalised to all users of digital tax systems. The data were also collected through an online questionnaire, so respondents may already be more familiar with digital tools. In addition, this study only used descriptive statistics. Therefore, it does not test the actual relationships between digital burden, digital facilitation, institutional trust and behavioural adaptation.

Future research should involve a larger and more diverse group of respondents. A larger study would allow the proposed relationship to be tested more clearly. Future studies can also examine

whether institutional trust mediates the relationship between users' perceptions of digital tax systems and behavioural adaptation. It may also be useful to compare different user groups, such as employees, students, the self-employed, and small business owners, because each group may experience tax digitalisation differently.

Conclusion

This study examined how users adapt to tax digitalisation by focusing on digital burden, digital facilitation, institutional trust, and behavioural adaptation. Based on the descriptive results, respondents generally viewed digital tax systems positively. They were more likely to see the system as helpful rather than difficult. This can be seen from the higher mean score for digital facilitation compared to digital burden.

The findings also show that respondents had a fairly positive level of trust and adaptation. This suggests that many of them were already becoming familiar with digital tax practices. Although some users may still face difficulties, these challenges did not appear to be too strong among the respondents in this pilot study. In general, the system was seen as useful and manageable.

Overall, this study provides an early picture of users' experience with digital tax systems. It shows that adaptation is not only about accepting a system, but also about how users slowly adjust to new ways of handling tax matters. Since this study involved a small pilot sample and used only descriptive analysis, the findings should be treated as preliminary. A larger study is needed to test the proposed relationships and to examine the role of institutional trust in more detail.

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Reconstructing *Ummatan Wasaṭan* in the Age of Artificial Intelligence: Toward a Wasaṭ-Centered AI Pedagogy for Islamic Education

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Abstract

Artificial intelligence (AI) is increasingly reshaping educational systems by influencing curriculum design, assessment practices, and knowledge governance. While global AI ethics frameworks emphasize transparency, accountability, and human oversight, they remain largely grounded in secular-humanist assumptions that provide limited guidance for Islamic educational institutions seeking normative foundations rooted in revelation. Existing Islamic scholarship has predominantly approached AI through jurisprudential frameworks, particularly *maqāṣid al-sharī'ah*, leaving broader epistemological and pedagogical questions insufficiently explored. This study aims to reconstruct the Qur'anic concept of *ummatan wasaṭan* (QS. Al-Baqarah: 143) as a normative pedagogical paradigm for AI-mediated Islamic education and to formulate an ethical-epistemic framework capable of guiding educational institutions in the age of algorithmic governance. Employing a qualitative-conceptual design, the study utilizes a contextual-holistic hermeneutical approach through *Tafsīr Mawḍū'ī* and conceptual analysis. Primary data consist of Qur'anic texts and classical exegetical sources, complemented by contemporary scholarship on AI ethics, Islamic education, and international policy documents. The analysis reconstructs *ummatan wasaṭan* into a Wasaṭ-Centered AI Pedagogy (WCAP) framework consisting of three interdependent pillars: *Tawāzun* (epistemic equilibrium), *ʿAdl* (covenantal justice), and *Shahādah* (civilizational witnessing). The findings demonstrate that these pillars provide a coherent normative architecture for regulating the relationship between revelation, reason, and algorithmic rationality; ensuring ethical and inclusive AI governance; and positioning Islamic educational institutions as active contributors to global AI ethics discourse. The study contributes theoretically by extending *Tafsīr Tarbawī* into the domain of AI and offering the first systematic reconstruction of *ummatan wasaṭan* as a pedagogical framework for AI-mediated education.

Keywords: *Ummatan Wasaṭan*; Wasaṭ-Centered AI Pedagogy (WCAP); *Tafsīr Tarbawī*; Islamic Education; Algorithmic Epistemic Governance; AI Ethics

Introduction

Artificial intelligence (AI) is now embedded in how universities and schools design curricula, assess students, and manage institutional governance. This is not simply a new tool arriving in old classrooms. It changes who and what counts as an authoritative source of knowledge. When an AI system grades an essay or recommends a learning path, it carries assumptions about what knowledge is and who gets to validate it (Holmes & Tuomi, 2022; Forum, 2024). The question facing education is no longer whether AI belongs there. It is who gets to decide the normative terms of that belonging (Kim et al., 2024; UNESCO, 2023).

Global governance frameworks from the OECD and UNESCO have responded with principles of transparency, fairness, and human oversight. These are not empty declarations. But they

operate almost entirely within secular-liberal paradigms that treat ethics as something added onto technological design, not as the ontological ground from which knowledge itself should be built (Vallor, 2016; Selwyn, 2022). UNESCO's own 2022 review acknowledged that religious and non-Western traditions remain structurally underrepresented in global AI ethics. This is a recognized limitation, not a peripheral complaint. For Muslim-majority educational contexts, where the purpose of knowledge is inseparable from God-consciousness and the objectives of Islamic law, that underrepresentation carries real institutional weight. AI enters these spaces without any framework capable of adjudicating its epistemic claims on Islamic terms, a vulnerability documented in Indonesian Islamic higher education (Achruh et al., 2024; Al-Attas, 1980).

Existing Islamic engagement with AI has responded primarily through jurisprudential frameworks, asking whether specific applications are permissible under *maqāṣid al-sharī'ah* (Elmahjub, 2023; Mohadi & Tarshany, 2023). This matters, but it has limits. *Maqāṣid* was developed for legal questions, not epistemic ones. It can determine whether a particular AI tool is acceptable. It cannot articulate a broader vision of knowledge and moral formation that should govern AI integration as a whole. These limitations indicate the need for a Qur'anic framework that can address broader questions of knowledge, ethics, and education beyond jurisprudential considerations alone.

The concept of *ummatan wasaṭan*, designated in QS. Al-Baqarah: 143, has been studied extensively within sociopolitical and interreligious contexts. Classical and modern exegetes consistently read it as denoting epistemic balance, moral excellence, and civilizational witnessing (Kamali, 2015; Helmy et al., 2021). What has not been done is reconstruct it as a normative pedagogical paradigm for AI-mediated education. That is what this study does.

Two research questions guide the analysis. First, how can *ummatan wasaṭan* be reconstructed as a normative pedagogical paradigm for AI-mediated education? Second, what ethical and epistemic architecture does such a reconstruction offer for Islamic educational institutions navigating algorithmic transformation? To address these, the study employs a contextual-holistic hermeneutical approach through *Tafsīr Mawḍū'ī* and conceptual analysis, drawing on classical exegetes Al-Ṭabarī, Ibn Kathīr, Quraish Shihab, Wahbah al-Zuhaylī alongside contemporary AI ethics scholarship. The result is the Wasaṭ-Centered AI Pedagogy (WCAP) framework, built on three mutually reinforcing pillars: *Tawāzun*, *ʿAdl*, and *Shahādah*.

Theoretically, this study offers the first systematic reconstruction of *ummatan wasaṭan* as a pedagogical framework for AI in education. It advances *Tafsīr Tarbawī* methodology beyond character education into a domain it has not previously addressed. And it positions Islamic educational thought not as a regional tradition seeking accommodation within global AI ethics, but as a normative tradition with something to contribute to that conversation.

Literature Review

Ummatan Wasaṭan in Classical and Modern Scholarship

The concept of *ummatan wasaṭan* finds its primary locus in QS. Al-Baqarah: 143: "And thus We have made you a middle community (*ummatan wasaṭan*) that you will be witnesses over the people and the Messenger will be a witness over you." Any serious engagement with this verse begins with the root term *waṣaṭ* (و-س-ط), which in classical Arabic denotes not merely positional centrality but moral and qualitative excellence. Ibn Manẓur records in *Lisān al-ʿArab* that *waṣaṭ* signifies "the best and most select of a thing," a meaning corroborated by Al-Qurṭubī, who argues that *waṣaṭ* encompasses moderation, justice, and excellence simultaneously (Ibn Manẓūr, 1956; Al-Qurṭubī, 1967). *Ummatan*

wasāṭan is not a descriptor of mediocrity. It is a normative designation of the highest moral and epistemic calibre.

Among classical exegetes, Al-Ṭabarī interprets *waṣaṭ* as that which is "best, most just, and perfectly balanced," conceiving the Muslim community's designation as a civilizational responsibility to bear witness before the divine court (Al-Ṭabarī, 2000). Ibn Kathīr elaborates this witnessing function through prophetic traditions, positioning the community as morally exemplary witnesses both in this life and on the Day of Judgment (Ibn Kathīr, 1999). Al-Qurṭubī adds a jurisprudential dimension: to qualify as a valid witness before the divine court, one must be *ʿādil* (just); *waṣaṭiyyah* is the prerequisite for the community's testimony to carry authority (Al-Qurṭubī, 1967).

Modern scholarship extended these readings in an epistemically productive direction. Quraish Shihab articulates *waṣaṭiyyah* as civilizational equilibrium encompassing intellectual, moral, and social balance (Shihab, 2002). Ibn ʿĀshūr advances a more analytically precise reading: *waṣaṭiyyah* embodies the community's capacity for epistemic justice, evaluating competing knowledge claims with fairness and moral discernment (Ibn ʿĀshūr, 2006). Wahbah Zuḥaylī reads it as a living methodological principle enabling the community to navigate contemporary challenges without abandoning the Qur'an's foundational moral ontology (Zuḥaylī, 2002). These scholars consistently locate *waṣaṭiyyah* at the intersection of epistemology and ethics, not merely sociology. Yet despite this, existing scholarship has remained oriented predominantly toward sociopolitical moderation and refutation of extremism (Kamali, 2015; Helmy et al., 2021). Its potential as a pedagogical and epistemic framework for contemporary technological governance has not been explored. That is the gap this sub-section establishes.

Tafsīr Tarbawī as a Methodological Tradition

Tafsīr Tarbawī is a mode of Qur'anic exegesis that extracts pedagogical values and normative frameworks from Qur'anic texts for application in Islamic education theory and practice. It functions simultaneously as theological-scriptural grounding and epistemological-conceptual tool, not merely confirming Islamic educational principles but actively formulating educational paradigms from Qur'anic revelation (Mubarak, 2024; Tafsir, 1992). Its genealogy traces to the earliest Companions' practice of deriving educational guidance from Qur'anic injunctions, though its systematic formalization is a predominantly modern development, particularly in Indonesia, where scholars such as Abuddin Nata, Ahmad Tafsir, and Muhaimin have produced extensive monographic treatments since the 1990s (Nata, 2002).

What distinguishes *Tafsīr Tarbawī* from maqāṣid-based approaches is direct engagement with the Qur'anic text itself. Where maqāṣid frameworks derive educational principles through jurisprudential inference about the objectives of Islamic law, *Tafsīr Tarbawī* anchors its conclusions in scriptural exegesis (Elmahjub, 2023). The distinction matters for this study. *Maqāṣid*-based approaches may determine whether a particular AI tool is permissible. *Tafsīr Tarbawī* articulates the kind of knowledge community the Qur'an envisions, and from that vision, what normative architecture should govern AI integration in Islamic education.

Methodologically, *Tafsīr Tarbawī* operates in close alignment with *Tafsīr Mawḍūʿī* (thematic exegesis). Thematic exegesis collects Qur'anic verses bearing on a specific subject, analyzes their linguistic and contextual dimensions, and synthesizes an integrated understanding that no single verse yields in isolation (Baidan, 2012; Sadr, 1988). Existing applications have generated contributions in character education, curriculum theory, and Islamic ethics of learning. None has applied *Tafsīr Tarbawī* to artificial intelligence in education. This study does so for the first time.

AI Ethics: Global Discourse and Its Structural Limits

The OECD's Recommendation on AI (2019, updated 2024) and UNESCO's Recommendation on the Ethics of Artificial Intelligence (2021) articulate principles of transparency, fairness, accountability, and human dignity. These represent real normative progress. But as Vallor (2016) and Selwyn (2022) have shown, both frameworks remain grounded in secular-humanist paradigms that treat ethics as a regulatory supplement to technological innovation rather than as its epistemic foundation. That is not a minor philosophical preference. It shapes which questions get asked and which do not. A framework that treats ethics as a constraint on technology will produce different governance architectures than one that treats ethics as constitutive of what knowledge is.

The consequences for Islamic education are concrete. Existing Islamic engagement with AI has remained predominantly jurisprudential, employing *Maqāṣid al-Sharī'ah* and *Qawā'id Fiqhiyyah* as primary frameworks (Elmahjub, 2023; Mohadi & Tarshany, 2023). These tools were built for legal reasoning about existing human practices. They were not designed for questions about epistemic authority, about how knowledge should be evaluated, or about what kind of moral community an educational institution should produce in an age of algorithmic governance. The jurisprudential orientation produces case-by-case responses where what is needed is a coherent normative architecture.

AI in Education: Three Challenges Specific to Islamic Contexts

The integration of AI into educational environments generates both documented benefits and serious structural risks. Systematic reviews record enhanced learning outcomes and personalized instruction alongside persistent problems: ethical misuse of AI tools, educator resistance, and digital dependency that erodes autonomous intellectual engagement (García et al., 2025; Holmes & Tuomi, 2022). Three challenges carry particular weight for Islamic educational contexts.

The first is algorithmic epistemic authority. AI systems are displacing human teachers as primary knowledge sources, with students increasingly treating AI outputs as superior to teacher judgment (Jose et al., 2025). This is not simply a pedagogical concern. In Islamic tradition, the *mu'allim-muta'allim* relationship is one of moral formation and spiritual mentorship. The teacher is not primarily an information provider but a moral exemplar whose presence shapes the student's character. No algorithm carries that function, and an educational culture that treats AI as its primary epistemic authority has reorganized the purpose of Islamic education without formal declaration.

The second challenge is epistemic outsourcing. When students delegate cognitive labor to AI, they progressively lose the capacity for independent thought. In Islamic pedagogy this is not a learning-efficiency concern but a theological one. *Tafakkur*, sustained intellectual reflection, is not a method. It is a Qur'anic obligation enjoined repeatedly in the text (QS. 3:191; QS. 88:17-20). An educational ecosystem that systematically erodes *tafakkur* through AI dependency produces graduates who have partially abdicated a divine injunction (Selwyn, 2023; Habibi et al., 2024).

The third challenge is structural inequity. AI integration risks deepening existing inequalities when digital access and literacy are unevenly distributed, particularly for institutions that are community-funded, rural, or resource-constrained (Ahmed, 2024). For Islamic educational institutions serving marginalized communities, this connects directly to the Qur'anic conception of *'adl*. AI tools do not carry neutral content. They teach rhetorical norms and promote moral frameworks embedded in their training data, which underrepresents Islamic intellectual traditions (Jose et al., 2025). Unequal access thus compounds into unequal epistemological exposure, with better-resourced institutions receiving AI systems that more closely align with their existing

knowledge environment. *Wasāṭiyyah*'s insistence on 'adl as a constitutive feature of the Muslim community's identity makes it precisely the right conceptual resource to name and respond to this inequity.

Conceptual Gap and Theoretical Positioning

The preceding review establishes a specific and bounded gap. No existing study has reconstructed *ummatan wasāṭan* as a normative pedagogical paradigm for AI-mediated education. *Tafsīr Tarbawī* has not been applied to artificial intelligence. Global AI ethics discourse continues without substantive engagement with Qur'anic moral ontology as a generative normative resource. Systematic reviews confirm that AI use in Islamic education is approached instrumentally, as a delivery medium, without engagement with its spiritual, ethical, or epistemological dimensions (Abubakari, 2024).

The studies closest to this one work in adjacent territories. Elmahjub (2023) applies maqāṣid to AI governance but develops no pedagogical framework. Junaedi (2024) draws on *Tafsīr Tarbawī* to theorise moral education within classical Islamic frameworks but does not engage with AI or contemporary curriculum design. Kamali (2015) and Helmy et al. (2021) offer the most developed accounts of *wasāṭiyyah* in contemporary context, but within sociopolitical rather than epistemic or pedagogical frames. This study occupies the intersection none of them entered.

The theoretical position advanced here is that *ummatan wasāṭan* is not merely one Qur'anic concept among many that could be brought to bear on AI in education. It is the most generative, because its classical interpretive tradition already carries the three dimensions that AI-mediated education most urgently requires: epistemic balance (*wasāṭ* as excellence through equilibrium), justice in knowledge governance ('adl as the condition for legitimate witnessing), and active civilizational engagement (*shuhadā* 'alā al-nās as vocation, not status). This theoretical positioning directly informs the methodology elaborated in the following section.

Methodology

Research Design

This study adopts a qualitative-conceptual research design situated within an interpretive-constructivist paradigm. Both research questions call for conceptual reconstruction and normative theorization, not measurement or observation. The aim is to develop an original pedagogical framework from Qur'anic moral ontology, which requires close engagement with texts, traditions of interpretation, and conceptual structures rather than fieldwork or experimental data (Baidan, 2012). An interpretive-constructivist paradigm is appropriate here because it treats meaning as constructed through disciplined engagement with texts and traditions rather than discovered through neutral observation. It also allows the resulting framework to be positioned as a normative proposal rather than an empirical generalization, which is exactly what a conceptual contribution of this kind requires. One clarification about scope is necessary upfront. This design does not claim empirical coverage of Islamic educational institutions across Muslim-majority contexts. It claims something more specific: that the conceptual architecture it produces is textually grounded, internally coherent, and responsive to the documented challenges of AI in Islamic education. The empirical testing of that architecture is left to future research.

Contextual-Holistic Hermeneutical Approach and *Tafsīr Mawḍū'ī*

The primary methodological orientation is a contextual-holistic hermeneutical approach to Qur'anic interpretation. This approach reads Qur'anic texts through three simultaneous interpretive layers: the

classical exegetical heritage, including *asbāb al-nuzūl*, linguistic-grammatical analysis, and the consensus of the *mufasssīrūn*; the holistic internal coherence of the Qur'anic text through *tafsīr al-Qur'ān bi-al-Qur'ān*; and the contemporary contextual realities to which the text is applied (Saeed, 2014). The objective is neither to impose modern concerns upon the sacred text nor to isolate it within its seventh-century context, but to conduct a disciplined dialogue between the Qur'an's enduring moral vision and the unprecedented challenges of algorithmic modernity.

These three layers are not weighted equally in every instance. Where classical exegetical consensus is clear and uncontested, the first layer takes precedence. Where contemporary realities introduce genuinely unprecedented challenges for which classical exegesis provides no direct ruling, the third layer receives greater hermeneutical weight, though it remains constrained by the first. This principle of contextual hierarchy is not an imposition on the tradition. It follows the established practice of the *mufasssīrūn* themselves, who consistently applied the text to the realities of their own moment while remaining anchored in its linguistic and revelatory foundations.

Within this hermeneutical framework, the specific analytical method is *Tafsīr Mawḍūʿī* (thematic exegesis), which proceeds through five structured stages. First, identification and collection of all Qur'anic verses bearing on *ummatan wasāṭan* and its cognate terms. Second, arrangement according to the chronological sequence of revelation to trace the concept's development. Third, analysis of *asbāb al-nuzūl* to establish the historical and contextual dimensions of each verse. Fourth, comparative reading of classical and modern *mufasssīrūn* to map the interpretive range of the exegetical tradition. Fifth, synthesis of an integrated conceptual framework that transcends what any single verse yields in isolation (Baidan, 2012; Sadr, 1988).

The transition from the fifth stage to the three pillars of WCAP follows a specific principle: each pillar corresponds to one of the three semantically layered meanings of *wasāṭ* identified through stages one to four. Centrality yields *Tawāzun*. Justice yields *ʿAdl*. Witnessing yields *Shahādah*. The framework is not imposed on the text. It is derived from the text's own semantic architecture.

The primary text is QS. Al-Baqarah: 143, supported by three additional verses, each selected for direct thematic relevance to the pillar it anchors. QS. Al-Ḥujurāt: 13 grounds *ʿAdl* through its articulation of inclusive community and *taqwā* as the criterion of moral standing. QS. Al-ʿAlaq: 1–5 grounds *Tawāzun* through the Qur'anic epistemology of knowledge-seeking and its founding in divine authority. QS. Al-ʿAṣr: 1–3 grounds *Shahādah* through moral accountability and communal responsibility as active civilizational vocation. Verses beyond this set were considered and excluded where their thematic relevance was tangential rather than constitutive of the framework's three domains.

Conceptual Analysis and Data Sources

Complementing *Tafsīr Mawḍūʿī*, this study employs conceptual analysis to examine the key concepts structuring its argument: *ummatan wasāṭan*, *wasāṭiyyah*, epistemic authority, algorithmic governance, inclusive education, and ethical agency. Conceptual analysis here involves three moves: establishing the classical Islamic definition of each concept through primary sources; tracing how contemporary scholarship has extended, contested, or reapplied those definitions; and determining where classical and contemporary meanings converge, diverge, or require adjudication for application to AI in education. Where definitions conflict, the classical Islamic definition serves as the authoritative baseline, with contemporary extensions accepted where they remain within the conceptual boundaries established by the exegetical tradition.

Data are drawn from three source categories. The first is Qur'anic primary texts and classical tafsir literature, specifically *Jāmi' al-Bayān* (Al-Ṭabarī), *Tafsīr al-Qur'ān al-'Azīm* (Ibn Kathīr), *Al-Jāmi' li-Aḥkām al-Qur'ān* (Al-Qurṭubī), and *Al-Taḥrīr wa al-Tanwīr* (Ibn 'Āshūr). The second is contemporary Islamic scholarship on *wasāṭiyyah*, AI ethics, and Islamic education drawn from Scopus-indexed journals published between 2015 and 2025, a range selected to capture both the maturation of *wasāṭiyyah* scholarship and the emergence of AI ethics as a distinct field. The third is international policy documents on AI in education from UNESCO, OECD, and the World Economic Forum, included to ensure the framework responds to the actual governance landscape Islamic educational institutions are navigating.

Validity and Rigor

Rigor in qualitative-conceptual research is not established through replicability in the positivist sense. It is established through transparency, coherence, and reflexivity (Lincoln & Guba, 1985; Saeed, 2014). Three mechanisms operationalize this.

Source triangulation cross-validates findings across multiple exegetical traditions, contemporary scholarly perspectives, and international policy frameworks. No single source is treated as definitive. Interpretive conclusions are reached only where convergence across source categories is evident, or where divergence is explicitly acknowledged and adjudicated.

A transparent interpretive audit trail makes all hermeneutical decisions visible to scholarly scrutiny: the criteria for verse selection, the principles governing which *mufasssīrūn* are included and why, and the logic connecting each stage of *Tafsīr Mawḍū'ī* to the conceptual conclusions of the WCAP framework.

Reflexive positioning acknowledges that this study is located within the Sunni *tafsīr* tradition, with its particular approaches to *isnād*, *ijmā'*, and the authority of the classical *mufasssīrūn*. This is a productive scholarly boundary, not a concealed limitation. It means the framework produced here is internally consistent with one of the most extensively developed traditions of Qur'anic interpretation. It also means the framework may require adaptation when applied in *Shī'ī*, *Ibādī*, or Sufi educational contexts, a limitation addressed in the conclusion. Being located within a specific tradition does not make the conclusions parochial. The epistemological and ethical challenges of AI in education are shared across traditions, and a framework grounded in careful Sunni exegesis can function as a constructive interlocutor for scholars working from other interpretive positions.

Results and Discussion

Reconstructing Ummatan Wasāṭan: Tafsīrī and Conceptual Analysis of QS. Al-Baqarah: 143

The analysis proceeds from the five-stage *Tafsīr Mawḍū'ī* process elaborated in the methodology, beginning with the primary text and its occasion of revelation, moving through the classical and modern exegetical tradition, and arriving at a conceptual synthesis with direct implications for AI-mediated Islamic education.

QS. Al-Baqarah: 143 states: "*And thus We have made you a middle community (ummatan wasāṭan) that you will be witnesses over the people, and the Messenger will be a witness over you.*" The occasion of revelation, established through *asbāb al-nuzūl*, is the *taḥwīl al-qiblah*, the transfer of the prayer direction from Jerusalem to Mecca. The significance of this context extends beyond liturgical history. The transfer constituted the Muslim community as a distinct moral community through divine designation, simultaneously repositioning them spatially and ethically. The

designation *ummatan wasāṭan* comes immediately after the command to face the new *qiblah*, which means the community's directional orientation and its moral-epistemic vocation are inseparable in the text's own logic. For this study, that connection carries a specific implication: an educational institution that adopts AI without normative governance has changed its directional orientation without knowing toward what it now faces.

Linguistic analysis of wasāṭ yields four semantically layered dimensions, each constitutive of the WCAP framework's architecture. First, centrality: that which stands between two extremes, preventing the excesses of both. Second, excellence: the *khiyār*, the best and most select, because one who integrates *‘ilm* (knowledge) and *‘amal* (practice) is most excellent (Zuḥaylī, 2002). Third, justice: the *‘ādil* whose balanced moral character qualifies them as trustworthy witnesses before human and divine courts (Al-Qurṭubī, 1967). Fourth, witnessing: the active civilizational vocation encoded in *shuhadā’ ‘alā al-nās*, which makes the community a moral actor accountable to Allah for how it inhabits its historical moment. These four dimensions map to the three pillars of WCAP as follows: centrality and excellence together yield *Tawāzun*, because epistemic equilibrium requires both the balance of centrality and the integrative quality of excellence; justice yields *‘Adl*; and witnessing yields *Shahādah*.

The term *shuhadā’ ‘alā al-nās* carries particular weight. Classical exegetes consistently read this witnessing as active. Al-Ṭabarī links it to testimony before the divine court (Al-Ṭabarī, 2000). Ibn Kathīr grounds it in the community's moral exemplarity (Ibn Kathīr, 1999). Ibn ‘Āshūr reads it as epistemic justice, the capacity to evaluate competing knowledge claims with fairness and moral discernment (Ibn ‘Āshūr, 2006). For AI in education, this means Islamic institutions are not called to receive algorithmically generated knowledge uncritically. They are called to evaluate, interrogate, and where necessary contest its epistemological assumptions in light of Qur'anic moral ontology. This *tafsīrī* finding is the conceptual foundation on which WCAP rests.

Tawāzun: Epistemic Equilibrium Between Revelation, Reason, and Algorithmic Rationality

Tawāzun (epistemic equilibrium) derives from the combined dimensions of centrality and excellence in *wasāṭ*. In classical Islamic epistemology, knowledge integrates *wahy* (divine revelation), *‘aql* (human reason), and *tajrubah* (experiential knowledge) within a teleologically oriented framework in which knowledge is not a neutral instrument but a means of realizing truth and fulfilling human purpose (Nasr, 1993; Malik, 2024). This triadic structure governs what counts as knowledge, who has authority to produce it, and toward what end.

AI introduces a fourth epistemological force: algorithmic rationality. AI systems are not epistemologically neutral. They embody assumptions about knowledge and epistemic validity grounded in statistical inference and frequentist probability, with no capacity for ontological orientation, moral intentionality, or spiritual accountability (Selwyn, 2022; Véliz, 2021). When this model enters Islamic educational spaces without normative governance, epistemic displacement becomes a real risk: the progressive substitution of revelation-grounded knowledge by algorithmically generated outputs that carry the appearance of authority without its substance. Students who cannot distinguish between AI-produced conclusions and knowledge derived through *wahy* and *‘aql* have already experienced a pedagogical failure that no assessment tool would register. *Tawāzun* responds by establishing a hierarchy without exclusion. Following Ibn Taymiyyah's epistemological architecture, revelation occupies the apex as final authority; reason serves in a disciplined complementary capacity; algorithmic rationality is positioned as a tool subordinate to both, valuable precisely where it operates within that hierarchy and dangerous where it claims to supersede it (El-Tobgui, 2020; Lala, 2025). Three pedagogical implications follow. Curricula must integrate AI literacy alongside Qur'anic epistemology as a single integrated inquiry into what

knowledge is and how it should be evaluated, not as parallel tracks. Educators must model the practice of using AI without surrendering intellectual sovereignty, demonstrating in the act of teaching what *Tawāzun* looks like as a lived practice. And institutions must resist the positivistic reduction of knowledge to computationally processable data, insisting on the irreducible role of *wahy* and *hikmah* in any adequate account of human knowing (Lala, 2025; Abdelnour, 2025). *Tawāzun* does not reject AI. It refuses to grant AI epistemological sovereignty.

‘Adl: Covenantal Justice, Moral Accountability, and Inclusive Access

‘Adl (covenantal justice) derives from the third dimension of *waṣaṭ*: justice as the condition for legitimate witnessing. Al-Qurṭubī’s reading is precise here. To qualify *as shuhadā’ ‘alā al-nās*, the community must be *‘ādil*. This is not procedural fairness in a thin sense. The Qur’anic concept of *‘adl* encompasses *amanah* (moral trust) and *maslahah* (public benefit), reframing AI governance from technical compliance to covenantal responsibility before Allah (Raquib et al., 2022). An institution that adopts AI systems without auditing their justice implications has not merely made a policy error. It has abdicated a theological responsibility.

Three implications follow. On algorithmic justice: AI systems encode pre-existing social and epistemological inequities through their training data and design architectures. When AI assessment tools underperform for non-Western linguistic backgrounds, or when AI content moderation silences legitimate Islamic scholarly discourse, *‘adl* is violated at the institutional level. WCAP requires Islamic educational institutions to actively audit and, where necessary, contest the algorithmic systems they adopt, positioning themselves as critical guardians of epistemic justice rather than passive consumers of AI products (Elmahjub, 2023).

On moral accountability: Islamic ethics grounds moral responsibility in *taklīf* (the divine mandate of human moral responsibility) and *karāmah insāniyyah* (the inviolable dignity of the human person), principles that establish the human agent as morally accountable in ways no technological delegation can transfer (Raquib et al., 2022; Elmahjub, 2023). Teachers in AI-mediated Islamic learning environments must function as ethical mediators, ensuring AI practices align with the fostering of *adab*, *amanah*, and *ihsān* that constitutes the core purpose of Islamic education (Jumrīnah & Damayanti, 2025).

On inclusive access: Islamic ethics does not permit discrimination in access to knowledge, including inequity produced by technological gaps. AI integration without inclusive policies covering affordability of infrastructure, teacher preparation, and curriculum adaptation reproduces the structural inequities it claims to transcend (Bulathwela et al., 2024). For institutions serving rural, community-funded, or resource-constrained communities, this is immediate. A Qur’anic pedagogical framework grounded in *‘adl* demands that *rahmah* and *hidāyah* govern all AI deployment strategies. Any strategy that deepens rather than reduces educational inequity is in direct violation of what *ummatan wasaṭan* requires.

Shahādah: Civilizational Witnessing and Muslim Institutions as Ethical Actors

Shahādah (civilizational witnessing) derives from the fourth dimension of *waṣaṭ*: the active vocation encoded in *shuhadā’ ‘alā al-nās*. This is the pillar that extends the commitments of *Tawāzun* and *‘Adl* beyond the institutional interior into global AI governance. The Muslim community is not designated as witnesses over itself. It is designated as witnesses over the people, the whole of humanity. This makes *Shahādah* inherently outward-facing, an obligation to engage the world’s AI governance conversations and not merely manage AI within Islamic institutional walls.

This vocation is grounded theologically in *tawhīd* and *khilāfah*. *Tawhīd* establishes that all knowledge derives ultimately from Allah, which means any knowledge system claiming absolute self-sufficiency, including AI, is making a claim the Islamic intellectual tradition is constitutionally incapable of accepting. *Khilāfah* frames the Muslim community's engagement with AI as a question of vicegerency: how does the human trustee of Allah exercise that trust within digital civilization (Raqib et al., 2022)? These are not rhetorical frames. They produce concrete institutional responsibilities.

The first is the move from reactive adoption to proactive witnessing. Institutions that adopt AI tools in response to peer pressure or efficiency imperatives, without embedding that adoption in ethical governance frameworks grounded in *ḥifẓ al-dīn* and *ḥifẓ al-ʿaql*, have outsourced a theological decision to a market logic (Jumriana & Damayanti, 2025). The second is constructive contribution to global AI ethics discourse. Islamic ethics, rooted in *tawhīd*, *khilāfah*, and *maqāṣid al-sharīʿah*, addresses not only procedural dimensions of AI governance but also its metaphysical dimensions, questions about what knowledge is, who it serves, and what kind of human being it is meant to produce, that secular frameworks structurally cannot reach (Elmahjub, 2023). The third is institutional governance: developing AI frameworks simultaneously grounded in Islamic principles and responsive to global standards, ensuring content conformity with Islamic teachings, protecting data privacy, resisting the dehumanization of learning, and contesting algorithmic bias as a matter of institutional identity rather than regulatory compliance (Achruh et al., 2024).

The WCAP Framework: Structural Interdependence and Relation to Existing Frameworks

The three pillars constitute a single integrated architecture in which each is structurally necessary to the coherence of the others. *Tawāzun* is the epistemological foundation. Without it, *ʿAdl* becomes procedurally empty, a commitment to justice without an epistemological basis for determining what justice requires in a specific knowledge context. *ʿAdl* is the ethical architecture. Without it, *Shahādah* becomes performatively hollow, a claim to civilizational witnessing without the institutional justice that makes such witnessing credible to those being witnessed to. *Shahādah* is the civilizational horizon. Without it, *Tawāzun* and *ʿAdl* remain institutionally self-enclosed, coherent in their internal logic but disconnected from the global arena where norms of AI in education are actually being shaped.

WCAP is not a rejection of existing global frameworks. It accepts the procedural principles of UNESCO (2021) and OECD (2024), transparency, accountability, and human-centeredness, as genuine normative achievements. What it insists is that these principles are incomplete without the spiritual, metaphysical, and covenantal dimensions that Islamic moral ontology supplies. The unanimous endorsement of the Riyadh AI Charter by ICESCO's 53 member states confirms institutional readiness for frameworks integrating Islamic ethical principles with global governance standards (ICESCO, 2025). WCAP provides the pedagogical operationalization that institutional declarations of this kind require.

One tension within the framework deserves acknowledgment here. WCAP's three pillars are derived through textual and conceptual analysis within the Sunni *tafsīr* tradition. Their translation into institutional practice requires empirical engagement with the specific conditions of diverse Islamic educational contexts, from pesantren in rural Indonesia to Islamic universities in urban Malaysia and faith schools in minority-Muslim contexts in Europe. The framework does not specify how *Tawāzun* should look in a resource-constrained madrasa operating without reliable internet access, or how *Shahādah* should be exercised by an institution with no seat at international AI governance tables. These are not failures of the framework. They are precisely the questions it generates for future empirical research.

Conclusion

This study addressed two research questions: how *ummatan wasaṭan* can be reconstructed as a normative pedagogical paradigm for AI-mediated education, and what ethical and epistemic architecture such a reconstruction offers for Islamic educational institutions. The answer, produced through contextual-holistic hermeneutical analysis of QS. Al-Baqarah: 143 via *Tafsīr Mawḍūʿī*, is the Wasaṭ-Centered AI Pedagogy (WCAP) framework: three structurally interdependent pillars grounded in the four semantic dimensions of *wasāṭ*. *Tawāzun* governs the epistemological relationship between revelation, reason, and algorithmic rationality. *ʿAdl* governs the institutional ethics of AI adoption, auditing, and access. *Shahādah* extends both beyond the institutional interior into the global arena where AI education norms are being shaped.

The more significant finding is about the tradition itself. The concept's classical semantic architecture already contains the normative resources Islamic educational institutions need for this moment. The WCAP framework was not constructed by importing secular AI ethics into an Islamic frame. It was derived from within the exegetical tradition. That derivation is this study's primary scholarly contribution, and it carries a methodological implication: *Tafsīr Tarbawī*, applied through *Tafsīr Mawḍūʿī*, is generative in domains it has not previously entered.

Implications for Practice and Policy

For curriculum design, integrating AI literacy alongside Qur'anic epistemology is a *Tawāzun* obligation rooted in *iqraʾ* (QS. Al-ʿAlaq: 1–5), requiring students to evaluate AI outputs against Islamic knowledge hierarchy rather than accept them as authoritative. For teacher education, the *muʿallim* role needs explicit reconceptualization: the teacher in an AI-mediated environment carries *adab*, *amanah*, and moral formation that no algorithm assumes. For policy, WCAP provides the pedagogical operationalization that institutional declarations like the Riyadh AI Charter require.

Scholarly Contribution, Limitations, and Future Research

This study offers three scholarly contributions: the first systematic reconstruction of *ummatan wasaṭan* as a normative pedagogical framework for AI in education; an advancement of *Tafsīr Tarbawī* methodology into a domain it has not previously addressed; and a positioning of Islamic educational thought as a normatively generative contributor to global AI ethics discourse rather than a tradition seeking accommodation within a secular framework.

Three limitations define the boundaries of what has been established. The WCAP framework has not been empirically tested; implementation and evaluation within specific Islamic educational institutions is the most urgent next step. The exegetical analysis is located within the Sunni *tafsīr* tradition; comparative engagement with *Shīʿī*, *Ibādī*, and Sufi pedagogical scholarship would extend and test its boundaries. And WCAP's resonances with Buddhist, Christian, Jewish, and secular humanist approaches to AI ethics remain an open invitation for future research.

Islamic education does not need to ask permission to shape the normative future of AI. The tradition already carries what is needed. The question is whether its institutions will exercise the *Shahādah* they have been given.

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Religious Right under Article 11 of the Malaysian Constitution: A Shafi'i Juristic Analysis of Its Limitations

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Abstract

Religious rights remain a topic of discussion in Malaysia. This is due to several factors, including the lack of clarity in legal provisions regarding certain related matters. While Article 11 guarantees freedom of religion, such rights are not absolute and are subject to certain restrictions. This article examines the scope and limitations of religious rights under Article 11 of the Malaysian Constitution through the lens of Shafi'i jurisprudence. Thus, the objective of this paper is to analyse classical Shafi'i legal principles that inform and justify the constitutional boundaries placed on religious freedom in Malaysia. This study adopts a qualitative methodology, employing textual analysis of constitutional provisions alongside classical Shafi'i juristic sources from various scholars. Through a comparative and analytical approach, the paper evaluates the consistency between Islamic legal principles and constitutional limitations on religious practices, particularly in matters of propagation and activities affecting societal harmony. The findings demonstrate that such limitations are coherent with both the Malaysian legal framework and Shafi'i jurisprudential reasoning. By integrating classical legal theory and opinion with contemporary constitutional interpretation, this study underscores the necessity to examine the boundaries of religious rights as articulated in the classical discussions of Shafi'i scholars in order to be integrated within the Malaysian legal framework.

Keywords: Article 11; Religious Rights; Shafi'i Jurisprudence; Malaysian Constitution; Limitations.

Introduction

Issues relating to religious rights continue to pose persistent challenges within Malaysian society. For some researchers, it encompasses judicial interpretations of the religion clauses, the scope of religious freedom within a faith, and the question of apostasy among Muslims (Wang, 2001). For some, it goes beyond the issues raised in the Malaysia Religious Freedom Landscape Report 2020, published by the Religious Freedom Institute. Some of these issues remain contentious among certain segments of society. For example, in matters pertaining to Muslims, as concluded by Masum and Ahmad (2013), the legal and doctrinal position—particularly regarding the issue of embracing a new religion—remains unsettled. In relation to the rights of non-Muslims, Lokman et al. (2022) demonstrate that

the issue of the use of the term “Allah” by Christians in Malaysia has yet to be conclusively resolved within society.

These issues undoubtedly require comprehensive and decisive resolution by the relevant authorities. It raises questions regarding the breadth and scope of these issues, which may potentially extend into other areas that have yet to surface and remain latent. This is further compounded by the fact that Malaysia's legal system incorporates Syariah courts grounded in Islamic jurisprudence (Yunus, 2023), specifically based on the Shafi'i school, which encompasses extensive scholarly discourse that extends beyond the issues currently circulating within the contemporary Malaysian societal landscape. Moreover, if this issue remains unresolved, it will raise constitutional equality before the law under Article 8 (Faruqi, 2025).

Two primary issues will be examined in this paper: (1) the Islamic perspective—specifically grounded in the Shafi'i school—on the permissibility of imposing certain limitations on religious rights; and (2) additional restrictions on religious rights as articulated within the Shafi'i juristic tradition. Thus, the scope of this study is limited to the analysis of classical and authoritative Shafi'i legal sources, supplemented where necessary by relevant contemporary scholarly discussions. It does not undertake a comparative examination of other Sunni legal schools, nor does it provide an extensive assessment of international human rights law or constitutional law, except where such references are necessary to contextualise the discussion. Accordingly, the findings should be understood within the specific doctrinal framework of the Shafi'i school rather than as representing the entirety of Islamic legal thought on religious rights and their limitations.

The Qur'an, as the main source of Islamic jurisprudence, explicitly acknowledges religious diversity as part of God's wisdom in creating humanity. Allah states: “Had your Lord willed, all those on earth would have believed entirely. Would you then compel people to become believers?” (al-Qur'an, 10: 99). In this regard the Qur'an also states: “O mankind! Indeed, We created you from a male and a female and made you into nations and tribes so that you may know one another” (al-Qur'an, 49:13). This verse highlights that differences among communities are intended to promote mutual understanding rather than conflict. It establishes a foundation for constructive engagement and cooperation among people of different religious backgrounds.

From the perspective of Islamic teachings, the principle of religious freedom finds support within the Qur'an and beside it the Sunnah, among others; “For you is your religion, and for me is mine” (al-Qur'an, 109: 6). One of the most frequently cited verses on this matter is the Qur'anic declaration: “There is no compulsion in religion. Truth has become clear from error” (al-Qur'an, 2: 256). This verse institutes the fundamental principle that belief must arise from genuine conviction rather than force or coercion (al-Muqaddim, t.t.).

However, Ibn Kathir (t.t.) discussed that “A large group of scholars held that this (ruling) applies to the People of the Book and those who entered their religion before it was altered and abrogated, provided that they pay the *jizyah*. Others said: rather, it has been abrogated by the verse of fighting, and that all nations must be invited to enter the true religion, Islam; if any of them refuses to enter it, does not submit to it, or does not pay the *jizyah*, then they are to be fought until they are killed.”

Nevertheless, classical and contemporary Muslim scholars have widely interpreted this verse as evidence that Islam prohibits forced conversion and upholds the freedom of individuals to choose their faith (Pizzi, 2024). The practical implementation of these principles can be observed in the conduct of the Prophet Muḥammad ﷺ, particularly in his governance of the multi-religious society of Madinah. One of the most significant historical examples is the Constitution of Madinah. This

political document established a framework for cooperation between Muslims, Jews, and other communities living in the city. The document recognized the rights of various religious groups and affirmed their collective responsibility in maintaining peace and security.

However, the Qur'an also introduces limitations designed to prevent harm and preserve social order. For instance, believers are instructed not to insult the religious beliefs of others (al-Qur'an, 6: 108), highlighting the importance of maintaining interreligious harmony. This reflects a key aspect of Article 11, where freedom is not absolute but subject to considerations such as public order and societal stability. Furthermore, the Qur'an consistently emphasises justice (*'adl*) as a governing principle, as seen in the command that God "enjoins justice" (al-Qur'an, 16: 90). In this context, limitations are justified where the exercise of individual freedom may lead to injustice or social discord. This framework recognises that unregulated freedom may lead to conflict in a plural society.

The discourse on religious freedom in Malaysia, particularly under Article 11 of the Federal Constitution, has attracted extensive scholarly attention due to its complex interaction between constitutional law, Islamic jurisprudence, and societal realities. Scholars generally agree that while Article 11 guarantees freedom of religion, such freedom is not absolute and is subject to various legal, social, and doctrinal limitations.

Literature Review

Early studies, such as those by Wang (2001), highlight that the scope of religious freedom in Malaysia is often shaped by judicial interpretation, particularly in matters involving apostasy and intra-religious disputes. This is further supported by Masum and Ahmad (2013), who argue that the legal position on apostasy remains unsettled, reflecting tensions between constitutional guarantees and Islamic legal doctrines. Similarly, Lokman et al. (2022) demonstrate that contemporary issues, such as the use of the term "Allah" by non-Muslims, continue to generate debate, indicating that religious freedom in Malaysia operates within a contested socio-legal framework.

From a constitutional perspective, scholars such as Shad Saleem Faruqi emphasise that Article 11 must be read holistically, particularly clauses (4) and (5), which allow restrictions on religious propagation and practices on grounds of public order, health, and morality. This interpretation is consistent with broader legal principles, as noted by Harding (2012), who argues that constitutional rights in Malaysia are inherently qualified rather than absolute. Comparative studies also reinforce this view; Hutchinson (1999) shows that similar limitations exist in European human rights law through the "margin of appreciation" doctrine, allowing states discretion in balancing individual rights and societal interests.

In conclusion, it is undisputed that the exercise of religious rights under Article 11 of the Constitution is subject to certain limitations. However, there remains a notable gap in the literature, as limited scholarly attention has been given to understanding these limitations through the lens of Shafi'i juristic analysis.

Methodology

This study employs a qualitative legal research methodology to examine the scope and limitations of religious rights under Article 11 of the Federal Constitution of Malaysia from the perspective of Shafi'i Jurisprudence. The research is library-based in nature and relies primarily on textual and doctrinal analysis of both constitutional and classical Islamic legal sources.

The study analyses primary legal materials, particularly Article 11 of the Malaysian Federal Constitution, including provisions related to freedom of religion, propagation, and permissible legal restrictions. In addition, classical Shafi'i juristic texts and scholarly opinions from authoritative Shafi'i scholars are examined to identify legal principles concerning religious freedom, societal harmony, and limitations on religious practices.

A comparative and analytical approach is adopted in order to evaluate the consistency between constitutional provisions and Shafi'i legal reasoning. Through this method, the study compares contemporary constitutional interpretations with classical Islamic jurisprudential discussions, especially regarding restrictions on religious propagation and activities affecting public order and interreligious harmony.

Secondary sources such as academic journal articles, books, legal commentaries, and previous studies are also referred to in order to strengthen the analysis and provide contemporary legal context. The collected data are analysed descriptively and critically to determine the extent to which constitutional limitations on religious rights align with Shafi'i jurisprudential principles within the Malaysian legal framework.

Results and Discussions

Limitations in Law: A Generally Accepted Principle

It is inherent in the nature of law to impose certain limitations or provide for special provisions. A comparative examination of legal frameworks in other countries, such as Indonesia, shows that the integration of Islamic law into constitutional systems often involves certain limitations or special provisions, requiring a careful balance between safeguarding religious freedom and enabling the state to regulate practices deemed deviant or inconsistent with established norms (Ilahi et al., 2024). A deeper examination of limitations or special provisions in Europe reveals that the European Court of Human Rights has frequently applied the margin of appreciation doctrine to mediate between individual conscience and the state's role in maintaining public order and secular cohesion (Hutchinson, 1999). Similarly, the law in Germany upholds restrictions on questioning or denying the Holocaust against the Jews during World War II, even within academic contexts (Shuaib, 2018).

In accordance with that, the Malaysian Constitution permits certain forms of affirmative provisions designed to address historical and social imbalances. For instance, Article 153 provides special provisions for the Malays and the natives of Sabah and Sarawak. These provisions are often interpreted as measures aimed at promoting socio-economic balance while maintaining the broader principle of legal equality. In this regard, equality within the Malaysian constitutional framework is not understood as absolute uniformity but rather as fairness and justice within a diverse social context. However, despite these specific protections, the legal framework explicitly mandates that such provisions must not infringe upon the fundamental liberties of other ethnic and religious groups to maintain their cultural identity. Although Constitutional laws give certain priorities to Malays, they do not neglect or oppress the other races. Every race is equally considered and has been given equal rights to practice their religion and uphold their culture (Ghani & Awang, 2017).

In the context of Article 11, at first glance, these restrictions imposed on non-Muslims were discriminatory regarding freedom of religion (Noor & Lee, 2023). However, it is vital to ensure that the constitutional protection of religious harmony remains contingent upon the maintenance of public order and morality (Ismail & Awang Mat, 2016). In relation to this issue, when the Constitution is examined in greater depth, in practice, Muslims are subject to a broader range of regulatory controls compared to non-Muslims. Faruqi (2005) observes that under Article 11(5), the religious conduct of

non-Muslims may be restricted only on the grounds of public order, public health, and morality. In contrast, Muslims are subjected to additional religious restraints due to the constitutional empowerment of the states to legislate on and punish offences against the precepts of Islam.

Other Restrictions According to the Law

Considering the Malaysian legal framework as a whole—including the Federal Constitution, statutory laws, and judicial decisions from both civil and Syariah courts—there are indeed several forms of limitations on the practice of religion beyond the two primary restrictions explicitly stated in Article 11 (4) and (5).

First, in *Lina Joy v Majlis Agama Islam Wilayah Persekutuan*, the court held that matters relating to the renunciation of Islam (apostasy) fall within the jurisdiction of the Syariah courts. This demonstrates that the freedom of religion for Muslims is subject to state-level Syariah laws and procedures, thereby constituting a practical limitation on that freedom. However, the issue remains socially sensitive and is often regarded as a taboo as well as a politically contentious matter (Masum & Ahmad, 2013). In this regard, Wang (2001) notes that in August 1998, the federal government stated that apostates would not face governmental punishment, provided that they did not defame Islam following their conversion.

Second, in *Meor Atiqulrahman bin Ishak v Fatimah Sihi* (2006), the court recognised that religious practices may be restricted if they conflict with institutional interests such as school discipline. The Federal Court's application of the "essential religious practices" test demonstrates that not all acts associated with a religion are afforded constitutional protection. In this case, the wearing of a turban by school students was determined not to constitute an essential practice in Islam, thereby allowing school authorities to impose uniform regulations in the interest of discipline and administrative order. This decision underscores the broader judicial approach in Malaysia, where the manifestation of religion may be lawfully restricted when it does not involve obligatory religious duties and where competing institutional interests are present. From an academic perspective, the case remains significant for highlighting the tension between individual religious expression and regulatory governance, as well as the judiciary's role in defining the scope of protected religious practices.

Third, Wang (2001) stated that the Government has imposed restrictions on certain Islamic sects, primarily the small number of Shi'a whose activities continue to be monitored. In September 1998, the Government stated that it was scrutinising the activities of 55 religious groups believed to be involved in "deviant" Islamic teachings. In May 1999, authorities said that the banned Al-Arqam group was attempting to reconstitute itself. In 1997 the Government proposed amending the Constitution to make Sunni Islam the country's official branch of Islam. This would make illegal the practice of other forms of Islam. However, the proposal was no longer being discussed actively by mid-1999.

Fourth, the *Indira Gandhi v Pengarah Jabatan Agama Islam Perak* case involved in 2018. The case arose after Indira Gandhi's husband converted to Islam and unilaterally converted their three children without her consent. The conversions were registered by the Perak Islamic Religious Department, prompting Gandhi to challenge their legality under Malaysia's Federal Constitution, which governs freedom of religion and family law under civil jurisdiction. The case of *Indira Gandhi v Pengarah Jabatan Agama Islam Perak* is one of the most important constitutional cases in Malaysia involving religious freedom under Article 11. However, the Federal Court cancelled the children's conversion to Islam, ruled that both parents' consent is required and confirmed that civil courts have authority in constitutional disputes. Therefore, the *Indira Gandhi* case shows that Article 11 (freedom

of religion) can be challenged in real situations; however, the Federal Court stepped in to restore and protect that freedom, and it shows a key precedent ensuring religious rights are not abused.

Generally, it can be concluded that limitations on religious practices in Malaysia operate for Muslims and non-Muslims. As Faruqi (2005) observes, under Article 11(5), the religious conduct of non-Muslims may only be restricted on the grounds of public order, public health, and morality. In contrast, Muslims are subject to additional religious restraints due to the state's constitutional authority to legislate and enforce offences against the precepts of Islam, as provided under Schedule 9, List II, Item 1 of the Federal Constitution. This expanded state jurisdiction over Muslims was affirmed by the Court of Appeal in *Kamariah bte Ali v Kerajaan Kelantan*, thereby highlighting the asymmetrical framework governing religious freedom in Malaysia.

Freedom of Religion: Article 11 in Light of Islamic Principles

Article 11 of the Federal Constitution of Malaysia guarantees the right to freedom of religion and represents one of the key constitutional provisions that regulate religious life within Malaysia's plural society. The Article 11: Freedom of Religion states that:

- (1) Every person has the right to profess and practise his religion and, subject to Clause (4), to propagate it.
- (2) No person shall be compelled to pay any tax the proceeds of which are specially allocated in whole or in part for the purposes of a religion other than his own.
- (3) Every religious group has the right—
 - (a) to manage its own religious affairs;
 - (b) to establish and maintain institutions for religious or charitable purposes; and
 - (c) to acquire and own property and hold and administer it in accordance with law.
- (4) State law and, in respect of the Federal Territories of Kuala Lumpur, Labuan and Putrajaya, federal law may control or restrict the propagation of any religious doctrine or belief among persons professing the religion of Islam.
- (5) This Article does not authorize any act contrary to any general law relating to public order, public health or morality.

This provision establishes an important legal foundation for protecting the religious rights of individuals and communities in Malaysia. The principle of freedom of religion ensures that individuals are able to hold, practice, and express their religious beliefs without coercion or undue interference. In Malaysia, where society consists of multiple religious communities—including Muslims, Buddhists, Christians, Hindus, and others—this constitutional protection plays a vital role in maintaining social harmony and interreligious coexistence. Article 11 therefore contributes significantly to the broader framework of justice and equality within the Malaysian constitutional system.

Limitation of the Article

It is very clear that this article also imposes several limitations on the freedoms granted. On its plain reading, it delineates two specific limitations:

I. Restrict the propagation of religious doctrines among Muslims

The right to freedom of religion under Article 11 is not entirely absolute. Clause (4) of the article allows state laws to control or restrict the propagation of religious doctrines among Muslims. It states: (4) State law and, in respect of the Federal Territories of Kuala Lumpur, Labuan and Putrajaya, federal law may control or restrict the propagation of any religious doctrine or belief among persons professing the religion of Islam.

This provision reflects Malaysia's constitutional recognition of Islam as the religion of the Federation while simultaneously preserving the rights of non-Muslims to practice their own religions freely. In relation to this, the limitation is in accordance with Article 3 of the Constitution of Malaysia, which states that "Islam is the religion of the Federation; but other religions may be practised in peace and harmony in any part of the Federation". This constitutional arrangement reflects Malaysia's unique approach to managing religious diversity by recognising the special status of Islam while simultaneously safeguarding the rights of followers of other religions.

The Federal Constitution's provision designating Islam as the religion of the Federation establishes a historical precedent predating colonial influence, in which Islam held a prominent position among the majority population for centuries (Noor & Lee, 2023, p. 16). Nevertheless, Malaysia is not a theocratic state. It gave some advantage to Islam, though Tunku Abdul Rahman declared that this country is not an Islamic State as it is generally understood. However, he also declared that Islam is the official religion of the State. Thus, as mentioned also by Tunku: "...it is not a Muslim state... but it is not absolutely a secular state because if it were so, there would be officially no religion." Wang (2001). At the same time, it is not hostile to religious inclination. (Mahmud & Safiuddin, 2025) Instead, Article 3 of the Federal Constitution declares Islam as the official religion while simultaneously guaranteeing the right to practice other religions in peace and harmony (Zulkefli et al., 2018, p. 4010).

This provision may appear to confer an advantage upon Muslims. However, in practice, Muslims are subject to a broader range of regulatory controls compared to non-Muslims. Faruqi (2005) observes that under Article 11(5), the religious conduct of non-Muslims may be restricted only on the grounds of public order, public health, and morality. In contrast, Muslims are subjected to additional religious restraints due to the constitutional empowerment of the states to legislate on and punish offences against the precepts of Islam, as provided under Schedule 9, List II, Item 1 of the Federal Constitution. This state authority to regulate and penalise Muslims for Islamic offences was affirmed by the Court of Appeal in *Kamariah bte Ali v Kerajaan Negeri Kelantan* [2002] 3 MLJ 657.

Shafi'i juristic analysis

Islam does not permit a person who has embraced Islam to renounce the religion. Though Islam propagates the freedom of belief, there are limitations on this freedom. These limitations typically manifest in restrictions on proselytization to Muslims and prohibitions against activities deemed to undermine public order or morality, as delineated within Article 11 of the Malaysian Federal Constitution (Khalek & Mokhtar, 2022, p. 94). This balance ensures the preservation of Islamic identity while accommodating the religious practices of other communities, a framework consistent with the understanding that Islam has a significant role in the state system and Malaysian law (Ilahi et al., 2024, p. 42).

Apostasy is apparently prohibited in Islam. According to the view of Imam al-Shafi'i, the punishment for a person who apostatises is capital punishment (al-Mawardi, t.t.). This is based on the

following Hadis: “Whoever apostatises from Islam to any form of disbelief—whether he was born into Islam or embraced Islam and then apostatised—shall be put to death” (al-Bukhari, t.t.).

Therefore, the limitation in this article is consistent with the principle of *sadd al-dhara'i'* (blocking the means to harm), which is accepted among Shafi'i scholars. The principle of *sadd al-dhara'i'* (blocking the means to harm) provides a foundational basis for restricting actions that may lead to unlawful outcomes. Al-Shafi'i (1990), in *Al-Umm*, acknowledges the application of this principle in specific cases, asserting that means leading to the unlawful assume the ruling of their ends, although its application may be limited where stronger textual evidence exists.

Further elaboration is provided by Ibn Rifa'ah, as cited in al-Shawkani (1999) in *Irshad al-Fuhul ila Tahqiq al-Haq min 'Ilm al-Usul*, who classifies *dhari'ah* into three categories: (i) means that certainly lead to the unlawful are prohibited; (ii) means that predominantly lead to the unlawful are restricted as a precautionary measure; and (iii) means with uncertain consequences are subject to juristic discretion. Accordingly, this demonstrates that the doctrine of *sadd al-dhara'i'* is recognised within the Shafi'i school as a legitimate juristic mechanism, particularly in preventing harm and safeguarding the objectives of the Shari'ah.

Furthermore, it is also consistent with the principle that Islam is exalted and nothing is higher than it. The principle *al-Islām ya'lū wa lā yu'lā 'alayh* (Islam is exalted, and nothing is higher than it) serves as a foundational basis for certain juristic rulings aimed at preserving the dignity and supremacy of Islam in society. Al-Nawawi (n.d.), in *Al-Majmu' Sharh al-Muhadhdhab*, affirms that non-Muslims are prohibited from constructing buildings that exceed those of Muslims, grounding this ruling in a Prophetic hadith that emphasises the elevated status of Islam.

This position is further elaborated by Shams al-Din al-Khatib al-Shirbini (n.d.) in *Mughni al-Muhtaj*, who explains that such a restriction is imposed to maintain a clear distinction between Muslims and non-Muslims, safeguard privacy, and prevent potential harm. He emphasises that this ruling is tied to the rights of the religion itself (*haqq al-din*), which takes precedence over individual preferences or mutual consent.

Accordingly, this principle demonstrates that the preservation of Islam's symbolic and social primacy constitutes a legitimate juristic consideration, justifying regulatory measures enacted to uphold its elevated status within the broader legal framework. In response to critics, it is important to recognise that Islam upholds the principle of obedience to the law of the land, provided that such laws do not compel actions that contravene its core religious injunctions.

II. *Restriction on act contrary to general laws*

The right to freedom of religion under Article 11 is not entirely absolute. Clause (5) of the article does not authorise any act contrary to any general law relating to public order, public health, or morality. (Federal Constitution of Malaysia, art. 11)

The clause establishes an important limitation by subjecting the exercise of religious freedom to the broader legal framework of the state. In practice, this means that while individuals are free to profess and practise their religion, such practices must not disrupt societal peace, endanger public health, or violate accepted moral standards. Therefore, Article 11 paragraph (1) should not be interpreted literally without regard to the other provisions of the Malaysian Constitution (Ardiansah & Ismail, 2023). The provisions of Article 11(5) emphasize that any religion, belief, sect and intention that can threaten public safety, health and morals may not be practiced in Malaysia and may be considered as an error and a cause for legal action (Ardiansah & Ismail, 2023). Faruqi (2005) stressed

that under Article 11(5), the religious conduct of non-Muslims can be regulated only on the grounds of public order, public health and morality. It also includes Muslims and non-Muslims equally in this regard. Thus, NECF Malaysia (n.d.) stressed that no one is entitled to claim that in the exercise of his religious freedom he can commit acts which are contrary to any general law relating to the three public interests.

Shafi'i juristic analysis

In general, Islam is based on promoting public benefit (*maslahah*) and preventing harm (*mafsadah*). The Quran states in chapter 7:56: "Do not cause corruption on the earth..." Besides that, the Qur'an also imposes limits to regulate speech (avoid slander, insult), behaviour (modesty, ethics) and interaction (justice toward others): "And do not insult those they invoke besides Allah..." (al-Qur'an, 6: 108)

Thus, the authority of the ruler to enact laws in accordance with public interest (*maslahah*) is firmly grounded in the established principles of Islamic jurisprudence. This is encapsulated in the well-known legal maxim, *tasarruf al-imam 'ala al-ra'yyah manuf bi al-maslahah* (the ruler's actions concerning his subjects are contingent upon public welfare), as articulated by Jalal al-Din al-Suyuti in *al-Ashbah wa al-Naza'ir* (d. 1505). This maxim affirms that the legitimacy of governmental authority is intrinsically linked to its ability to secure benefit and prevent harm within society.

Classical jurists further reinforce this principle. Taj al-Din al-Subki in *al-Ashbah wa al-Naza'ir* (d. 1370) emphasises that any party entrusted with authority over others must act strictly in the best interests of those over whom it exercises authority. He asserts that preventing harm (*mafsadah*) is a fundamental obligation, and in situations where benefit and harm are equally balanced, priority must be given to avoiding harm. This underscores the ruler's discretionary power, bounded by the objective of safeguarding societal welfare.

Similarly, al-Salam (1991), in *Qawa'id al-Ahkam fi Masalih al-Anam*, explicitly affirms that rulers possess the authority to formulate policies and enact laws that achieve the greatest public good. He maintains that all administrative actions must aim to maximise benefit and minimise harm, and any exercise of authority that leads to corruption or undermines welfare is invalid. This establishes a clear normative framework in which legislative authority is not only permitted but required, provided it aligns with *maslahah*.

In addition, al-Zarkashi (1985) in *Al-Manthur fi al-Qawa'id* highlights the practical application of this principle by illustrating that rulers are granted discretionary powers in matters such as the treatment of prisoners of war. However, such discretion must always be exercised based on the most beneficial outcome for the community. Where the determination of benefit is uncertain, the ruler is justified in adopting precautionary measures until a clearer *maslahah* emerges.

In conclusion, the juristic tradition unequivocally supports the position that rulers and governing authorities possess the right—and indeed the obligation—to enact laws and policies grounded in *maslahah*. This authority is not absolute but is conditioned upon the realisation of public welfare, ensuring that governance remains aligned with the higher objectives of the Shari'ah.

Other Limitations for Non-Muslims According to Shafi'i Juristic Opinion

In the Shafi'i school of thought, the *fuqaha'* have delineated specific prohibitions for non-Muslims living under Muslim rule. Among others, Imām al-Shafi'i (1990) in *al-Umm* holds that non-Muslims are not permitted to construct churches or establish places of worship within Muslim cities. Similarly,

Imam al-Juwayni (2007) in *Nihayatul Matlab fi Dirayatil Mazhab* maintains that in territories founded and planned by Muslims, non-Muslims are prohibited from building new religious structures. This position is further reinforced by Imām al-Ghazali (1417H) in *Al-Wasit fil Mazhab*, who affirms that in lands established or governed by Muslims, the construction of new churches is strictly forbidden. Likewise, Imam al-Nawawi (n.d.) in *al-Majmu' Syarah al-Muhadhdhab* emphasises that non-Muslims are not allowed to erect churches or other places of worship within Muslim territories.

They are also not permitted to ring ritual bells. Imam al-Shafi'i (1990) in *al-Umm* maintains that *dhimmi*s are not permitted to ring ritual bells loudly within Muslim cities. This position is further affirmed by Imam al-Shirazi (n.d.) in *al-Muhazzab fi Fiqh al-Imam al-Syafie* and, similarly, by Imam al-Nawawi (n.d.) in *al-Majmu' Syarah al-Muhadhdhab*, thereby reinforcing these restrictions within Muslim territories.

In the Shafi'i school of thought, the public display of the cross by non-Muslims in Muslim territories is explicitly prohibited. Imam al-Shafi'i (1990) in *al-Umm* maintains that non-Muslims are not permitted to exhibit the cross openly in Muslim cities. This position is supported by Imam al-Shirazi (n.d.), in *al-Muhazzab fi Fiqh al-Imam al-Syafie*, who affirms that the display of the cross is forbidden. Similarly, Imam al-Nawawi (n.d.) in *al-Majmu' Syarah al-Muhadhdhab* reinforces this restriction, emphasising that non-Muslims are barred from displaying the cross within lands governed by Muslims.

Within the Shafi'i juristic framework, the public recitation of the *Taurat* and *Injil* by non-Muslims in Muslim territories is regarded as impermissible. Although Imam al-Shafi'i (1990) primarily addresses broader restrictions on public religious expression, this position is explicitly articulated by later Shafi'i scholars. Imam al-Shirazi (n.d.) affirms that non-Muslims are prohibited from reciting the *Taurat* and *Injil* aloud in public. This view is further reinforced by Imam al-Nawawi (n.d.), who maintains that such public recitations are not permitted within Muslim lands.

Besides that, within the Shafi'i juristic tradition, the organisation of public religious gatherings by non-Muslims in Muslim territories is subject to restriction. Imam al-Shafi'i (1990) explicitly maintains that non-Muslims are not permitted to hold religious assemblies openly in Muslim cities. Although Imam al-Shirazi (n.d.) and Imam al-Nawawi (n.d.) primarily elaborate on other forms of public religious expression, their positions are consistent with the broader Shafi'i framework that limits the public manifestation of non-Muslim religious practices, including the organisation of religious gatherings. They are also not permitted to display alcohol and pork to the general public.

It may be concluded that within the Shafi'i juristic tradition, additional restrictions are imposed on non-Muslims to manifest their religious symbols and activities beyond those articulated in Article 11. These restrictions include limitations on the construction of churches, the ringing of ritual bells, the public display of the cross, the public recitation of sacred scriptures, the organisation of public religious gatherings, and the open display of alcohol and pork to the general public.

However, there are circumstances in which the manifestation of non-muslim religious symbols and activities is permissible. Within the Shafi'i juristic tradition, the manifestation of non-Muslim religious symbols (*shi'ar*) is permitted under specific circumstances. First, in territories exclusively owned and inhabited by non-Muslims, Imam al-Shafi'i (1990) and Imam al-Nawawi (n.d.) allow them to practice their religion openly, including constructing places of worship, celebrating religious festivals, and displaying their religious symbols.

Second, in lands acquired through peaceful agreements (*sulh*), Imam al-Shirazi (n.d.), Imam al-Juwayni (2007), and Imam al-Ghazali (1417H) maintain that if the treaty explicitly permits the retention of churches and religious practices, such provisions must be upheld.

Third, in territories where ownership remains with the non-Muslim population, Imam al-Juwayni (2007) and Imam al-Ghazali (1417H) affirm that non-Muslims may retain and even construct places of worship, as well as openly manifest their religious symbols, due to their continued proprietary rights over the land.

Fourth, with regard to private or communal spaces, Imam al-Ghazālī (1417H) emphasises that non-Muslims are not prohibited from practising their religious rituals—such as ringing bells or engaging in other practices—within their own domains, provided these do not interfere with the Muslim public sphere.

Finally, concerning pre-existing places of worship, Imam al-Shirazi (n.d.), Imam al-Nawawi (n.d.), and Imam al-Juwayni (2007) acknowledge that such structures may be maintained, particularly when their preservation is stipulated in treaties or recognised within juristic disagreement (*ikhtilaf*).

In conclusion, the permissibility of manifesting non-Muslim religious symbols in the Shafi'i school is contingent upon factors such as territorial ownership, the mode of territorial acquisition, and the conditions of political agreements, with broader allowances granted in contexts where non-Muslims exercise autonomy over their own domains.

Conclusion

In conclusion, this study demonstrates that the concept of religious freedom in Malaysia, particularly under Article 11 of the Federal Constitution, operates within a structured framework of limitations that are both constitutionally grounded and consistent with Islamic jurisprudence, especially within the Shafi'i school. A key finding of this paper is that these limitations are not arbitrary restrictions but are rooted in established juristic principles such as *sadd al-dhara'i'* and *maslahah*, which aim to prevent harm and preserve social order, as well as in the doctrine of the primacy of Islam within the legal and social hierarchy. At the same time, the Shafi'i juristic tradition provides a more nuanced framework than is often assumed and also allows for conditional accommodation of non-Muslim religious practices based on factors such as territory, agreements, and private versus public space—an insight that contributes to a more balanced understanding of contemporary discourse. Furthermore, the analysis reveals an asymmetrical application of religious rights, where Muslims are subject to additional legal and doctrinal constraints compared to non-Muslims, reflecting the dual legal system and the constitutional position of Islam. In light of these findings, it is suggested that Malaysian society needs a greater understanding of the Malaysian Constitution, which is seen as granting appropriate rights to both Muslims and non-Muslims. Further research may also be conducted to examine, in greater depth, the various aspects of limitations imposed on both Muslims and non-Muslims in Malaysia.

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Revisiting Boycott Movements: Impacts On Consumer Behaviour and Participation Drivers (USAS Students)

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Abstract

This study investigates student participation in boycott movements, focusing on how involvement in boycott activism influences students' purchasing behaviour and brand loyalty, as well as the strategies they employ to raise awareness and encourage participation among others. The objectives are the following: (1) identify consumer awareness strategies among students in the boycott, (2) analyze the impact of boycott movements on students' purchase behaviour and brand loyalty and (3) identify social, cultural and psychological factors influencing student participation in boycott actions. This study examines the relationship between students' participation in boycott movements, their purchasing behaviour, brand loyalty, and the awareness strategies they employ to influence others. Boycott movements encourage consumers to seek substitute products and reinforce collective values of social responsibility. From an Islamic perspective, boycott participation may also reflect the principles of justice *عدل* ('*adl*'), social responsibility, ethical consumption and the obligation to avoid supporting practices perceived as harmful or unjust. Moreover, this study evaluates the relationship between boycott movements and consumer behaviour using primary data (in-depth interviews) and secondary data. It ultimately seeks to understand how boycotts shape consumer behaviour and to identify consumers' participation drivers. Findings reveal three key outcomes: (1) identification of consumer awareness strategies, (2) shifts in purchase behaviour, driving consumers to search for alternative products, thus declining rates in brand loyalty and (3) recognition of social, cultural and psychological factors that drive participation. Overall, the study contributes to understanding how boycott movements influence student consumer behaviour and participation drivers.

Keywords: Boycotts; Consumer Behaviour; Marketing; Brand Loyalty; Student Activism

Introduction

In recent years, international conflicts and humanitarian crises have attracted significant public attention, leading consumers in many countries to participate in boycott movements against brands perceived to be associated with or supportive of the parties involved in these conflicts. Such movements have increasingly influenced consumer attitudes and purchasing decisions. Bound by humanitarian principles, particularly the values of humanity and impartiality, consumers tend to initiate boycott movements as a moral response to perceived injustices. A boycott creates a lot of negative publicity against the brand or the organization being boycotted, which leads to negative publicity and ultimately targeting to affect the targeted profits (Buheji & Ahmed, 2023). As a result, the boycott posed significant economic challenges to prominent brands, as it altered consumer behaviour and preferences. In Islam, consumer decisions are not solely economic choices but are also guided by ethical and moral responsibilities. Muslims are encouraged to support justice, avoid oppression *ظلم* (*zulm*), and ensure that their consumption practices align with Islamic values. Therefore, participation in boycott movements may be viewed as a form of ethical consumer activism

that reflects Islamic teachings on social responsibility and accountability. Additionally, customers have lost trust in the brands, resulting in a significant decline in brand loyalty. Beyond the general population, students also actively participate in boycott movements, further eroding brand image, as they typically follow market trends and rapidly adapt to technologies, spreading the word to others as they are adept at leveraging social media.

To situate this study within the broader literature, boycott movements are a form of consumer activism in which individuals intentionally avoid purchasing products or services to express dissatisfaction towards companies' ethical, political or social actions. These movements have become increasingly prominent due to globalization and digital communication, enabling the rapid dissemination of boycott campaigns across societies. Scholars argue that consumer boycotts represent a powerful marketplace response to corporate misconduct, driven by both instrumental motives (to influence firms) and expressive motives (to express personal values). This highlights that boycott participation is not purely economic but also deeply psychological and social.

The study of how individuals select, acquire, use and dispose of things, experiences, ideas and services to suit their needs, as well as the repercussions these actions have on the consumer and society, is known as consumer behaviour. Consumer behaviour, in the words of Anderson & Golden (1984), entails the psychological procedures that consumers go through when they identify their wants, seek for solutions to those needs, decide what to buy, evaluate information, develop plans and carry out those plans (Roy & Datta, 2022). In the context of young consumers, their consumer behaviour becomes even more dynamic, as their purchasing decisions are often shaped not only by personal needs but also by collective values, peer influence and digital engagement.

Despite extensive research on consumer boycott movements, students remain under-explored as a distinct consumer group whose activism and purchasing power also significantly shape market trends. This study fulfills the gap in research by examining and analyzing students' strategies to raise awareness and the related factors that influence students' participation. As technologies rapidly change, the world is now considered "*borderless*", where messages can be spread broadly and widely across nations. This borderless communication strengthens the role of students, who not only consume but also influence market trends through activism and digital engagement. Therefore, understanding students' participation in the boycott movement is necessary to recognize how their strategies, values and technological adaptation reshape consumer behaviour and change brand perception in the global marketplace.

Literature Review

Boycott

A boycott is a form of campaign that provides awareness to the general public regarding issues and rights fought by certain parties (Yunus et al., 2020). Boycott can be defined as the planned refusal or abstinence from doing business with a particular person or business or brand or country or group, in order to obtain concessions or express displeasure (Buheji & Ahmed, 2023). It goes beyond simple expressions of dissatisfaction, representing concrete consumer activism that can influence a company's reputation, market performance and socio-political discussions (Rahim et al., 2025)

The purpose of carrying out a boycott is to influence the practices of companies that are deemed not to behave socially and responsibly (Azrul et al., 2023). Buheji and Ahmed (2023) remarked that a boycott creates a lot of negative publicity against the brand or the organization being boycotted, which leads to negative publicity and ultimately targeting to affect the targeted profits. People practice boycotts for a variety of reasons some might be moral, ethical, social, political,

environmental, religious or some or all of them. Boycotts arising from economic reasons aim to reduce the sales of businesses, reduce their profits and damage their image in the market. Such actions always create threats and crises for businesses (Keser & Söğütü, 2023).

Islamic Perspective on Boycott and Ethical Consumption

Islam emphasizes the principles of *Maqasid al-Shariah* seek to protect religion, life, intellect, wealth and human dignity. According to recent studies, Muslim consumer ethics extend beyond economic considerations and reflect moral and humanitarian responsibilities that guide consumption choices in contemporary society. Therefore, Muslim consumers may participate in boycott movements when they perceive that certain products, companies or brands are associated with injustice, exploitation or harm to society. In this context, boycott actions may be understood as an expression of moral responsibility and collective concern for social justice. According to Mansyur et al. (2025), the boycott of Israeli-linked products is viewed as a manifestation of Islamic religious, moral and social values that lead consumers to shift towards alternative products and make purchasing decisions that are more ethically driven.

Consumer Awareness Strategies in Boycott

Nowadays, the population often uses social media as part of their daily routine to assist in information search, follow updated news and even for entertainment. As a result, recent boycotts are really powerful as social media demonstrates how words can rapidly and globally be spread throughout the entire population with borderless access across nations. In contrast, previous research shows that traditional boycott movements have long relied on structured, often hierarchical organizations and mainstream media coverage pressure firms or governments (Rahim et al., 2025). However, the rise of social media has transformed the landscape of activism. Social media platforms now serve as fertile ground for decentralized and spontaneous activism.

Social media helps people, including students, raise consumer awareness of boycotts. Adi et al. (2025) use social network analysis to examine the “#boycott” movement on X (formerly Twitter), demonstrating how digital boycotts can mobilize large-scale, decentralized participation, bypassing traditional leadership and physical mobilization (Rahim et al., 2025). These social media platforms significantly give power to the users. Rahim et al. (2025) remarked that, unlike traditional media, social platforms enable two-way interaction, allowing users not only to receive information but also to actively shape and share messages. This participatory nature increases the perceived legitimacy of boycott movements, as people see others endorsing, sharing and supporting campaigns.

Despite the various and widespread use of technologies and social platforms, the voice of boycott is also shared by offline word-of-mouth, fortifying boycott action. Word-of-mouth can be defined as a form of communication among consumers based on their personal experiences and impressions of a product or service (Gildin, 2022). Offline word-of-mouth complements digital activism by reinforcing messages received online, thus sustaining boycott participation across both virtual and physical networks. Students often encounter boycott campaigns from peers, family members and activists and subsequently share the information within their social circles. From an Islamic perspective, these awareness strategies serve as mechanisms for spreading knowledge and promoting collective responsibility. The dissemination of information through social media, family networks and community groups reflects the Islamic principle of encouraging good and preventing wrongdoing, الأمر بالمعروف والنهي عن المنكر (*al-amr bil ma'ruf wa al-nahy 'an al-munkar*).

Changes in Consumer Buying Behaviour

Consumer buying behaviour is a culmination of the user's preferences, views, goals, and decisions on the consumers response in the market when buying a product (Roy & Datta, 2022). Changes in buying behaviour among students occurred after some prominent brands, where these products have been familiar or frequently purchased, were suspected of being irresponsible, indirectly supporting inhuman action. Among Muslim consumers, purchasing behaviour may reflect a desire to align consumption practices with Islamic values of justice, responsibility, and support for ethical business conduct. For instance, several instant beverage products that had been previously consumed by students were replaced with other alternative brands, as alternative products are more ethical and socially responsible. Likewise, fast-food chains were significantly affected, resulting in a decline in the brand sales, economy, performance and brand loyalty.

Boycott's Participation Drivers

Consumer behaviour, as mentioned, is complex and may vary as it is influenced by multiple factors, including social, cultural and psychological factors that drive individuals to make purchase decisions. Marketers have a difficult challenge because of the diversity of human behaviour (Roy & Datta, 2022). Shaw (2024) investigates the broader view of the factors influencing consumer behaviour, which include the following:

1. **Social:** Key social factors that impact consumer behaviour include reference groups, family, social roles and status and social media influence. Family and community influence reflect the collective nature of Islamic society, where decisions are often guided by shared values, mutual advice (*Nasihah*) and concern for the welfare of the wider ummah.
2. **Cultural:** Key cultural factors that impact consumer behaviour include cultural values, subcultures, social class and cultural norms and taboos.
3. **Psychological:** Key psychological factors that affect consumer behaviour include perception, motivation, learning, consumer beliefs, moral concerns, attitudes and personality. Feelings of empathy, guilt and moral concern reported by respondents can be linked to the Islamic concept of *Taqwa* (God-consciousness), which encourages individuals to consider the ethical consequences of their actions and consumption choices.

Based on the studies, students' boycott participation could be related to these factors. From a social factors' view, students participate in boycott movements when families, friends and social media trigger the internal feeling behaviour that drives the students to implement the action. From a cultural perspective, students may be influenced by cultural values, subcultures, social class, cultural norms and taboos. For example, when cultural values emphasize justice and solidarity, students may feel encouraged to join in the boycott movement. Lastly, from a psychological perspective, factors such as perception, motivation, learning, beliefs and attitudes and personality play a vital role in shaping student behaviour. For instance, when students recognize some company's actions are unethical, their motivation and attitudes drive them to take action as a way to express their disagreement. In addition, boycott intention among Muslim consumers is influenced by subjective norms, perceived effectiveness, moral concerns and consumer beliefs regarding their ability to contribute to social change (Amalia et al., 2025).

In conclusion, students' participation in the boycott is not driven by a single factor, but it's motivated by social, cultural and psychological factors. Understanding these drivers helps marketers

and researchers to create and design strategies that align with ethical standards and societal expectations.

Top Reasons for Consumer Boycotts across Markets Globally

Recent findings indicate that health-related concerns are the most influential driver of boycott behaviour across global markets. Consumers are particularly likely to avoid or stop purchasing from companies whose products are perceived to pose health risks such as those containing toxic or potentially harmful substances. In most markets surveyed, more than half of consumers expressed a willingness to boycott brands associated with such health hazards, with higher tendencies observed in countries such as Britain, Australia, Canada and Denmark.

In addition to health concerns, unethical business practices also represent a significant trigger for boycott participation. Issues such as child labor, unfair labor practices and exploitation have been consistently identified as key factors influencing consumers' decisions to withdraw support from a brand. Furthermore, companies that maintain business relationships with countries involved in controversial activities such as military aggression, human rights violations, or unfair trade practices are also more likely to face consumer boycotts. Overall, these findings suggest that consumers' boycott decisions are strongly driven by concerns related to health, ethics and socio-political issues, reflecting an increasing level of awareness and responsibility in marketplace behaviour.

Which, if any, of the following reasons would lead you to boycott a company? Please select all that apply. (*Showing top 5 reasons for each market*)

Table 1: Top 5 triggers for consumer boycotts across markets

Market	#1	#2	#3	#4	#5
UAE	Products pose health risk	Engages in unethical practices	Does business with countries I disapprove	Is environmentally polluting	Suddenly raises prices
Indonesia	Products pose health risk	Does business with countries I disapprove	Engages in unethical practices	Is environmentally polluting	Acts against social causes I support
Hong Kong	Products pose health risk	Engages in unethical practices	Does business with countries I disapprove	Is environmentally polluting	Suddenly raises prices
Australia	Products pose health risk	Engages in unethical practices	Suddenly raises prices	Does business with countries I disapprove	Is environmentally polluting
Sweden	Products pose health risk	Engages in unethical practices	Does business with countries I disapprove	Is environmentally polluting	Acts against social causes I support
Britain	Products pose health risk	Engages in unethical practices	Does business with countries I disapprove	Suddenly raises prices	Is environmentally polluting

Note: **Red text** = >50% | **Yellow highlight** = significantly higher % than other markets polled

YouGov surveys in February 2024

[Sources: <https://yougov.com/articles/49332-unraveling-brand-boycotts-what-are-top-triggers-for-consumer-boycotts-across-global-markets>]

Theoretical Foundation of Boycott Movements

Table 2 below summarizes numerous empirical studies on consumer boycotts based on a few theories; however, it is more heavily informed by the Theory of Planned Behaviour (TPB).

Table 2: The Empirical Studies on Consumers Boycott

Authors	Theory	Key Findings
Hamzah and Mustafa (2019)	Theory of Planned Behaviour	The attitude towards the boycott, subjective norm and perceived behavioural control are significant factors in the intention to participate in the boycott.
Delistavrou et al. (2020)	Theory of Planned Behaviour	Subjective norms substantially affect boycott intentions, while perceived behavioural control and attitudes have lower effects.
Delistavrou (2021).	Theory of Planned Behaviour	Subjective norms are the strongest predictors of boycott intentions against unethical products, followed by attitudes towards boycotting and perceived behavioural control.
Kim et al. (2022a)	Theory of Planned Behaviour	The attitudes towards boycotts, subjective norms on boycotts, and perceived behavioural control of boycotts significantly and positively associated with boycott intention.
Kim et al. (2022b)	Theory of Planned Behaviour	The negative indirect effect of animosity towards economic sanctions on purchase amount through boycott attitude and intention is significant.
Alyahya et al. (2023)	Psychological Contract Violation Theory	The firm's reactive eco-innovation significantly and positively related to customer boycotts.
Kim et al. (2024)	Cognitive Dissonance Theory, Theory of Planned Behaviour	The negative direct effect of consumer boycotts on the brand strength of global products is significant.

(Sources: Nordin, F. S. S., Khalid, N. R. & Hassan, R. (2024))

The rise of digital platforms has amplified boycott movements by enabling the rapid dissemination of information and facilitating consumer mobilization on a global scale. To explain student participation in boycott movements, this study integrates the Stimulus–Organism–Response (S-O-R) Model and the Theory of Planned Behaviour (TPB). These theories complement each other by providing both psychological and behavioural perspectives. The S-O-R Model explains how external stimuli, namely information exposure, perceived severity and social influence, trigger internal psychological processes such as emotional response, moral judgment and perceived consumer effectiveness, which subsequently influence boycott behaviour. Meanwhile, TPB explains how attitudes towards the boycott, subjective norms, and perceived behavioural control shape an individual's intention to participate in boycott actions. Figure 2 illustrates the conceptual framework that combines these theoretical perspectives to provide a comprehensive understanding of boycott participation among students.

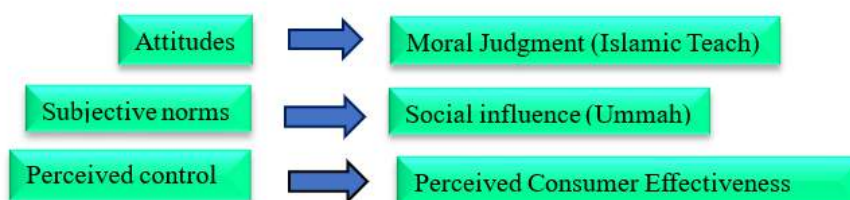


Figure 1: Conceptual Framework

Perceived severity reflects the extent to which consumers interpret an issue as serious, consequential and worthy of attention. When a situation is viewed as attitudes involving ethical misconduct, human rights violations or religious sensitivities, individuals are generally more inclined to support or engage in boycott actions (Rahman & Suryomukti., 2024). A heightened sense of

severity tends to intensify both emotional responses such as anger or concern and moral evaluations, thereby increasing the likelihood that consumers will translate their perceptions into actual boycott participation. Moral judgment can be understood as a central component of consumers' attitudes towards boycott behaviour, as it reflects their evaluation of whether a company's actions are ethically acceptable or not. When consumers perceive a firm's conduct as wrong or unjust, they tend to develop negative attitudes that motivate them to support or engage in boycott activities.

Emotional response represents a crucial factor in shaping consumers' reactions towards boycott-related issues, as it captures the feelings that arise when individuals are exposed to information about a company's actions. Emotions such as anger, disappointment, sympathy or moral outrage can strongly influence how consumers interpret and respond to such situations. When negative emotions are intensified, they often strengthen consumers' motivation to act, translating their feelings into supportive attitudes and actual boycott behaviour. Social influence plays a significant role in shaping consumer decisions. Subjective norms, as explained in the Theory of Planned Behaviour, suggest that individuals are influenced by the expectations of others.

Within this context, Perceived Consumer Effectiveness (PCE) functions similarly to perceived behavioural control in the Theory of Planned Behaviour, as it strengthens consumers' confidence in their ability to take action, thereby reinforcing their intention to participate in boycotts. PCE plays a vital role in shaping consumers' willingness to participate in boycott activities, as it reflects their belief that individual actions can lead to meaningful change.

Boycott Globally

Recent survey evidence highlights the growing prevalence of boycott behaviour among consumers globally. A large-scale study conducted by YouGov across 17 international markets found that more than seven in ten consumers reported a willingness to boycott a brand if the company or its leadership engaged in action they found objectionable. This finding reflects the increasing role of consumer activism in shaping marketplace behaviour and positive relationship with boycott movement.

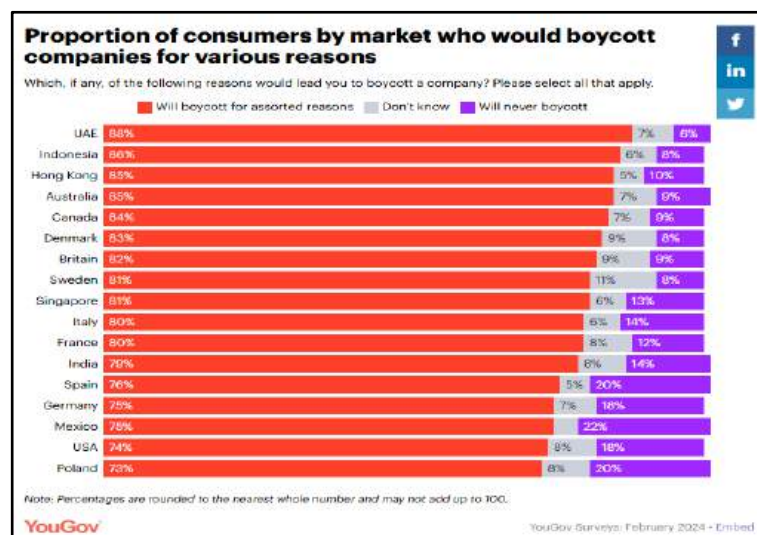


Figure 2: Proportion of consumers by market who would boycott companies for various reasons.

(Sources: <https://yougov.com/articles/49332-unraveling-brand-boycotts-what-are-top-triggers-for-consumer-boycotts-across-global-markets>)

The findings indicate that boycott participation is widespread across global markets, with the highest willingness reported in the United Arab Emirates (88%) and Indonesia (86%). In contrast,

lower participation rates were recorded in Poland (73%) and the United States (74%). The results suggest that consumers across countries generally support boycott actions, although the level of participation varies according to cultural, social and attitudinal differences.

Problem Statement

In recent years, boycott movements have increased due to reports of genocide, injustice and unethical practices by certain companies and brands. These movements have influenced consumer behaviour and changed purchasing preferences, including among students in Malaysia. This study aims to examine consumer awareness strategies among students and how these strategies influence their participation in boycott movements. The study focuses on the role of social media, non-government organizations (NGOs), word-of-mouth communication and peer and family influence in encouraging boycott actions.

In addition, this research investigates the impact of boycott movements on students' purchasing behaviour and brand loyalty. The shift from well-known brands to alternative products reflects changes in purchasing decisions, while declining trust towards certain brands indicates erosion of brand image. The study also explores the social, psychological and cultural factors that influence students' involvement in boycott behaviour.

Research Questions

The key research questions for the study are:

1. How does the boycott impact consumer behaviour among students in Malaysia?
2. What consumer awareness strategies are employed by students to implement boycott action?
3. What social, cultural and psychological factors drive students' boycott participation?
4. How do boycott movements affect brand loyalty and result in a decline in brand sales?

Purpose of the Study

The purpose of this study is to develop an understanding of consumer behaviour within the context of the boycott movement. Deep knowledge of consumer behaviour helps businesses build stronger marketing strategies and avoid controversial issues that trigger public dissatisfaction, which could cause companies and brands to fall into negative public perception, leading to boycotts. Specifically, this study focuses on identifying consumer awareness strategies among Universiti Sultan Azlan Shah (USAS) students, the impact on their purchase behaviour and brand loyalty and the drivers, from a social, cultural and psychological perspective, that lead them to participate in boycott movements. By addressing these aspects, the study contributes to both academic literature on consumer activism and practical solutions to businesses in sustaining consumer trust.

Research Methodology

This research was implemented in three stages: (1) an exploratory phase involving qualitative data from participants, (2) a systematic review of relevant literature guided by inclusion and exclusion criteria applied at both title/abstract and full-text levels and (3) a thematic analysis regarding qualitative findings.

The study began with early investigations to understand the impact on consumer behaviour in the context of the boycott. A qualitative data collection approach was adopted, obtained through in-depth interviews with 16 students at Universiti Sultan Azlan Shah (USAS). These participants were chosen due to their active involvement in the boycott and their engagement with digital platforms in

their daily lives. Researchers conducted a thematic analysis of qualitative data within the studies. Ahmed et al. (2025) remarked that the method emphasizes researcher reflexivity and the importance of theoretical transparency to ensure rigor and credibility in qualitative research. The qualitative data were analyzed using thematic analysis following the approach proposed by Braun and Clarke (2006, 2022). This method involves familiarization with the data, generation of initial codes, identification and review of themes, definition and naming of themes and the production of the final report.

Secondary data and information were collected from various scholars, researchers, reports, e-books and available articles related to consumer behaviour and the boycott context. A limitation of the study is that it focuses on Universiti Sultan Azlan Shah (USAS) students. However, this target population was considered ideal for the research due to their status as a young consumer group. As higher education learners, they demonstrate great awareness and participation in boycott movements.

Findings

The findings revealed various answers with a total of 16 students as respondents at Universiti Sultan Azlan Shah (USAS), who actively participated in boycott movements.

Table 3: Summary of the respondents

Students	Gender	Age	Race	Religion
A	Female	24	Malay	Islam
B	Male	21	Malay	Islam
C	Male	22	Malay	Islam
D	Male	22	Malay	Islam
E	Female	22	Malay	Islam
F	Female	21	Bajau	Islam
G	Female	22	Malay	Islam
H	Female	22	Malay	Islam
I	Female	22	Malay	Islam
J	Female	21	Malay	Islam
K	Male	22	Indian	Hindu
L	Male	21	Indian	Hindu
M	Female	24	Malay	Islam
N	Male	25	Malay	Islam
O	Male	24	Malay	Islam
P	Female	22	Malay	Islam

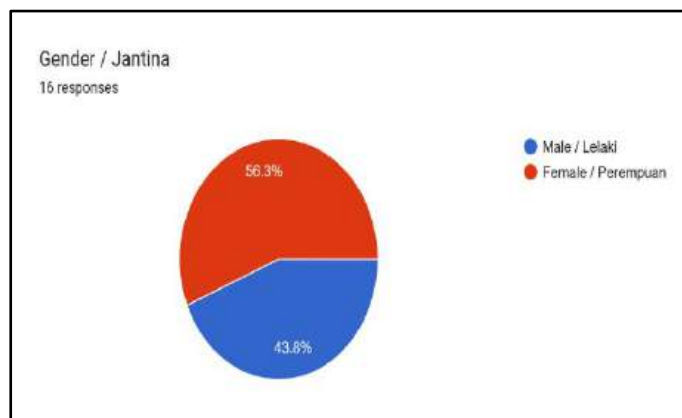


Figure 3: Gender of the respondents

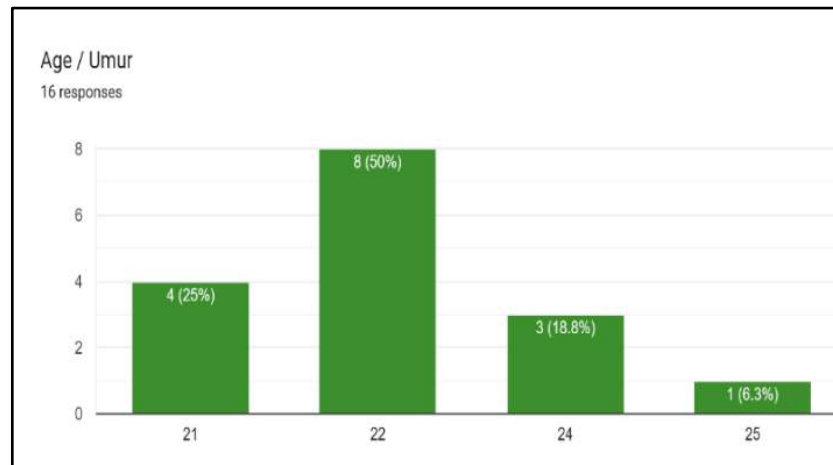


Figure 4: Age of respondents

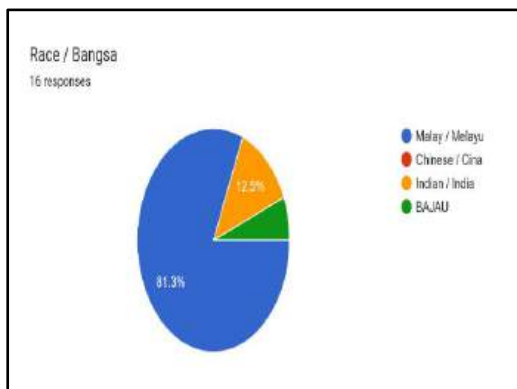


Figure 5: Race of the respondents

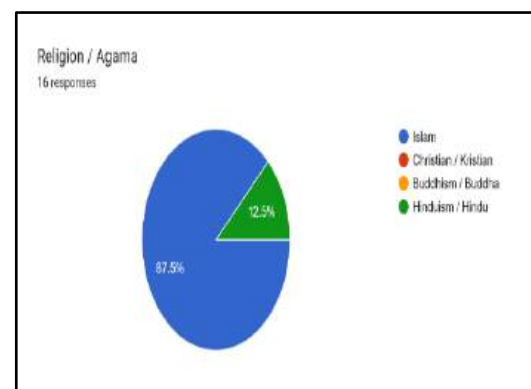


Figure 6: Religion of the respondents

Awareness of Boycott Movements

All respondents stated that they first learned about boycott movements through social media, peers, families, and the news. Social media was highlighted as the most immediate, impactful source and accessible, helping the respondents to receive information about the boycott rapidly. The findings suggest that awareness strategies function not only as communication tools but also as mechanisms for promoting ethical consciousness. From an Islamic perspective, these efforts reflect collective responsibility in raising awareness about issues perceived as unjust or harmful.

Factors and Global Issues Influencing Participation

1. Social factors

Q2: To what extent do family, peers or your community influence your decision to join a boycott?

Based on the interview, social factors play a crucial role in their participation in boycott movements. Respondents such as A, D and I provide the following insights:

A: “Family, peers, and community somewhat influence my decision to join a boycott because their views can shape my perception of an issue. When many people around support a campaign, I am more motivated to take an interest and participate”.

D: *“Families often serve as the initial place for the formation of values and principles. If family members emphasize the importance of solidarity, religiosity, humanitarianism, or support for a particular issue, a person is more likely to participate in a boycott.”*

I: *“Family, peers, and community influenced my decision to join the boycott to some extent, especially through sharing information, views, and awareness of current issues.”*

While some respondents shared the same experience, a few respondents shared that family, peers and community influence relatively minimally, tending to follow their own preferences to evaluate the situation independently, rather than listen to others.

2. Cultural factors

Q3: Do cultural values or social norms play a role in your decision to support boycott movements?

According to the interview, the influence of cultural factors helps strengthen boycott participation. Respondent C, K and L shared the following opinions:

C: *“Yes, cultural and societal values are also factors that strengthen my decision.”*

K: *“Yes, they play a major role. My cultural values and social norms form the foundation of my ethics. When a boycott aligns with those principles such as standing up against injustice or supporting community well-being, participating feels like a natural extension of my identity and responsibilities to society.”*

L: *“Yes, if given high awareness, it will influence the way I think.”*

Results indicate 14 respondents agree that the role of cultural values and social norms helps in decision-making to support boycott movements, while 2 respondents disagree.

3. Psychological Factors

Q4: What psychological factors (motivation, beliefs and attitudes) drive you to participate in boycotts?

Results indicated that all respondents indicated that psychological factors became one of the reasons for the implementation of the boycott action. Respondents such as J, M and P provided the following insights:

J: *“My beliefs and attitudes about humanity motivate me to participate in boycotts.”*

M: *“I believe that if I boycott the product, the brand will not be able to do business with unethical practices.”*

P: *“The empathy and guilt factor. It feels so sad to see other people's hardships. So, it feels uncomfortable to still support a brand that is linked to a sensitive issue.”*

Social, cultural and psychological drivers indicate that boycott participation is influenced by both external social pressures and internal moral values. These findings are consistent with Islamic teachings that encourage justice, compassion and accountability in individual and collective actions.

4. Global Issues

In addition, respondents reported global issues that motivate participation in a boycott. The most frequently mentioned were ethical concerns, followed by political issues, environmental issues and health-related issues. Some respondents reported more than one issue, indicating that motivations are multidimensional.

Changes in Consumer Behaviour and Brand Loyalty

According to the interviews, all respondents reported changes in their purchasing behaviour. Many respondents switched to local alternatives, including cocoa-based drinks, instant noodles, fast food and cosmetic products. They expressed discomfort in supporting brands associated with unethical practices, leading to reduced brand loyalty. The respondents also believed that individual participation could influence large companies and brands, which strengthened their motivation to boycott. However, some respondents stated that the impact of boycott movements becomes more significant when carried out collectively. The shift towards alternative products demonstrates the emergence of ethical consumption practices. This behaviour aligns with Islamic consumer ethics, which emphasize responsible purchasing decisions and discourage support for activities perceived as unjust.

Summary

Malaysians are also included in boycott movements. As a result, most students at Universiti Sultan Azlan Shah (USAS) show their active participation, thus highlighting their consumer behaviour. The findings reveal that boycott movements significantly influence the consumer behaviour of USAS students through three key outcomes: consumer awareness strategies, shifts in purchasing behaviour and social-cultural-psychological participation drivers. Social media emerged as the primary platform for spreading boycott information, supported by family, peers, communities and activists, which strengthened awareness and participation. The study also found that students shifted from prominent brands to local or alternative products due to concerns over unethical practices, resulting in reduced brand loyalty and changing purchasing patterns. Furthermore, social influence, cultural values and psychological factors such as empathy, beliefs and moral responsibility were found to be major drivers of boycott participation. From an Islamic Thought and Civilization perspective, these findings reflect the principles of justice (*'adl*), social responsibility (*Amanah*) and ethical consumption, demonstrating that students' boycott participation extends beyond economic considerations and is motivated by broader moral and humanitarian concerns. Although limited to a specific student population, this study offers preliminary insights into how ethical considerations may shape purchasing decisions and collective social action among Muslim consumers (Muslim students) involved in boycott movements.

Further Research

Future research could expand this study by conducting comparative analyses across different universities and cultural contexts, employing quantitative methods to validate qualitative findings and exploring the long-term impacts of boycott participation on consumer behaviour. Additionally, examining corporate responses and the role of digital activism would provide deeper insights into how boycott movements reshape market dynamics and consumer brand relationships.

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The Dark Side of Digitalisation: Cyber Risks and Influence on Tax Evasion in Malaysia

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Abstract

The rapid digitalisation of taxation systems has fundamentally transformed Malaysia's economic and fiscal landscape, particularly under the Self-Assessment System (SAS). The expansion of e-commerce platforms, digital payment systems, cloud computing, and electronic tax administration platforms such as e-Filing and MyInvois has enhanced efficiency, transparency, and administrative convenience for taxpayers and tax authorities. However, despite these advantages, digitalisation has simultaneously introduced significant cybersecurity vulnerabilities that may be exploited by cybercriminals and non-compliant taxpayers. Cyber threats including phishing, identity theft, ransomware, data manipulation, and unauthorized system access increasingly threaten the integrity and reliability of digital tax administration systems. These cyber risks weaken transparency, reduce audit reliability, and alter taxpayers' perceptions regarding accountability and enforcement risk. This conceptual paper examines how cyber risks influence taxpayers' behavioural intentions towards tax evasion within Malaysia's digital economy. The paper integrates the Theory of Planned Behaviour (TPB) and the Unified Theory of Acceptance and Use of Technology (UTAUT) to explain the behavioural and technological dimensions of tax non-compliance. The study further discusses the implications of cybersecurity vulnerabilities on digital governance, institutional trust, and the expansion of the shadow economy. The conceptual analysis suggests that strengthening digital resilience, improving cybersecurity awareness, enhancing taxpayer digital literacy, and implementing robust cyber governance frameworks are essential in preserving the integrity and sustainability of Malaysia's digital tax ecosystem.

Keywords: Digitalisation; Cyber Risks; Tax Evasion; Self-Assessment System; Malaysia.

Introduction

Digitalisation has completely revolutionized business operations, economic activities and tax administration systems across the globe. In Malaysia, the implementation of the Self-Assessment System (SAS) has accelerated the transition towards digital tax administration by placing responsibility on taxpayers to calculate, report, and submit their own tax liabilities. The Inland Revenue Board of Malaysia (IRBM) has introduced several digital initiatives

such as e-Filing, online payment systems, and the MyInvois e-Invoicing platform, to modernise tax administration, improve compliance monitoring, and enhance revenue collection efficiency (Inland Revenue Board of Malaysia, 2024; Darmayasa et al., 2025). Digital tax administration has reduced compliance costs, improved operational efficiency, and strengthened transparency within the tax reporting systems.

The rapid growth of e-commerce, online business activities, and digital financial transactions has significantly expanded Malaysia's digital economy. Online platforms such as Shopee, Lazada, TikTok Shop, and cloud-based financial systems increasingly dominate commercial activities among Malaysian entrepreneurs and businesses (Nik Soh et al., 2025). The digital economy has provided opportunities for businesses, particularly SMEs and MSMEs, to expand market access and improve operational efficiency (Mulyani et al., 2023). Governments worldwide have also adopted digital tax reforms to modernise tax governance and improve compliance monitoring within digital environments (Souguir et al., 2025).

Despite these benefits, digitalisation has simultaneously introduced substantial cybersecurity risks affecting taxpayers, businesses, and tax authorities. Cybercriminals increasingly exploit vulnerabilities within digital infrastructures through phishing attacks, ransomware, data breaches, identity theft, and malicious system intrusions (Sanni, 2025a). The increasing interconnectivity of cloud systems, e-wallets, online payment systems, and digital tax platforms has significantly expanded the attack surface for cyber threats. According to the IMF Working Paper on cyber events and digital fraud in the financial sector, cyber attacks targeting financial institutions and digital infrastructures have nearly doubled following the COVID-19 pandemic, with banks and financial organisations being among the most frequent targets.

As Malaysia continues to strengthen digital governance through initiatives such as MyDIGITAL and the Act 2024, cybersecurity has become a strategic pillar of national fiscal resilience and economic stability. PIKOM's 2026 Cyber Resilience Report emphasised that Malaysia's cybersecurity landscape has shifted beyond conventional IT security concerns towards broader issues involving national economic stability, AI-powered cyber attacks, and digital governance accountability. Consequently, understanding how cyber risks influence taxpayers' behavioural intentions and compliance behaviour is increasingly important in preserving the integrity of Malaysia's digital tax ecosystem.

Research Objectives

The objectives of this conceptual paper are as follows:

RO1: To examine the influence of cyber risks, including phishing attacks, identity theft, ransomware-as-a-service (RaaS), unauthorised access, data manipulation, and AI-powered cyber exploitation, on tax evasion behaviour within Malaysia's digital economy.

RO2: To analyse the mediating roles of risk perception and accountability in explaining the relationship between cyber risks and tax evasion behaviour.

RO3: To develop an integrated Theory of Planned Behaviour (TPB)– Unified Theory of Acceptance and Use of Technology (UTAUT) conceptual framework that explains how behavioural and technological factors interact with cyber risks to influence tax evasion behaviour within Malaysia's Self-Assessment System (SAS).

Problem Statement

Although digital tax administration systems provide substantial advantages in terms of efficiency, accessibility, and transparency, the transition towards a highly digitalised tax ecosystem has introduced significant cybersecurity vulnerabilities. Cyber threats such as phishing, identity theft, ransomware, unauthorized system access, and data manipulation increasingly threaten the integrity and reliability of digital tax systems (Salleh et al., 2025). These cyber risks reduce transparency, weaken audit reliability, and compromise taxpayers' confidence in digital tax administration systems.

The rapid expansion of e-commerce and online business transactions creates additional challenges for tax authorities attempting to monitor taxable activities within highly digitalised environments. According to Mulyani et al. (2023), cybercriminals exploit loopholes within e-commerce systems to manipulate records, evade taxes, and conduct fraudulent financial activities. Online business transactions are often difficult to monitor through conventional enforcement approaches due to limited physical documentation and cross-border digital interactions.

Furthermore, cyber-enabled fraud schemes such as tax identity theft and ransomware attacks increasingly undermine accountability mechanisms within Malaysia's Self-Assessment System. Sanni (2025b) explained that cybercriminals frequently exploit weak authentication protocols and human error to gain unauthorized access to taxpayer information and payroll systems. These cyber incidents may allow malicious parties to alter tax filings, manipulate financial records, or conduct fraudulent refund claims using stolen digital identities.

The increasing prevalence of cyber attacks also influences taxpayers' behavioural intentions toward compliance. When taxpayers perceive digital systems as insecure or vulnerable to cyber intrusion, their confidence in digital tax administration may weaken. This may reduce perceived behavioural control and increase taxpayers' perception that tax evasion within digital environments can be conducted with relatively low risk of detection. Consequently, cyber risks not only create operational and financial disruptions but also contribute to the expansion of the shadow economy and tax non-compliance behaviour.

In Malaysia, concerns regarding the shadow economy remain significant due to increasing digital business activities and undeclared online income. According to Halim (2025), the shadow economy continues to weaken fiscal sustainability and reduce government revenue collection. The growing complexity of digital transactions and limited cybersecurity awareness among taxpayers further complicate tax enforcement efforts within digital ecosystems. Therefore, there is a need to examine how cyber risks influence tax evasion behaviour and taxpayers' perceptions regarding accountability, transparency, and enforcement within Malaysia's digital economy.

Methodology

This study adopts a conceptual paper approach to examine the relationship between cyber risks and tax evasion behaviour within Malaysia's digital economy. The search focused primarily on literature published between 1999 and 2026 to ensure the inclusion of recent developments in digital taxation, cybersecurity, and digital governance.

Keywords used during the search process included 'cyber risks', 'cybersecurity', 'digital taxation', 'tax evasion', 'tax compliance', 'digital governance', 'self-assessment system', 'Theory of Planned Behaviour (TPB)', and 'Unified Theory of Acceptance and Use of Technology (UTAUT)'.

The selection of sources was guided by three inclusion criteria. First, the study had to illustrate the relevance to cybersecurity, digital taxation, taxpayer behaviour, or digital governance. Second, only peer-reviewed journal articles, conference proceedings, government publications, policy reports, and recognised industry reports were considered. Third, the selected literature was required to provide theoretical, conceptual, or empirical insights relevant to understanding the interaction between cyber risks and taxpayer behaviour within digital environments. This conceptual paper adopts a thematic synthesis approach to analyse and integrate existing literature on cyber risks, tax payer behaviour and digital taxation. Key themes related to phishing attacks, identity theft, ransomware, data manipulation, accountability, risk perception, technology acceptance, and tax compliance behaviour were identified and categorised. Relationships among these themes were subsequently examined to develop an integrated conceptual framework explaining how cyber risks may influence tax evasion behaviour within Malaysia's digital economy.

The selection of the Theory of Planned Behaviour (TPB) and the Unified Theory of Acceptance and Use of Technology (UTAUT) was based on their complementary explanatory strengths. TPB provides a robust behavioural perspective by explaining how attitudes, subjective norms, and perceived behavioural control influence behavioural intentions. Meanwhile, UTAUT explains how performance expectancy, effort expectancy, social influence, and facilitating conditions influence individuals' acceptance and use of digital technologies. Compared with alternative behavioural theories, the integration of TPB and UTAUT offers a more comprehensive framework for examining both taxpayer behavioural intentions and technology adoption factors within increasingly digitalised tax environments. Consequently, the combined application of TPB and UTAUT provides a suitable theoretical foundation for understanding how cyber risks, behavioural perceptions, and digital technology acceptance collectively influence tax evasion behaviour under Malaysia's Self-Assessment System (SAS).

Literature Review

This conceptual paper integrates the Theory of Planned Behaviour (TPB) and the Unified Theory of Acceptance and Use of Technology (UTAUT) to elaborate taxpayers' behavioural intentions within digital tax systems. As discussed by Ajzen (1991), TPB behaviour is explained through three primary dimensions: attitude, subjective norms, and perceived behavioural control. Accordingly, taxpayers are more likely to comply voluntarily when they possess positive attitudes toward compliance, perceive social pressure to comply, and believe that compliance behaviour is manageable and controllable.

UTAUT was developed by Venkatesh et al. (2003) through the integration of eight prominent technology acceptance models into a single comprehensive framework. The theory explains behavioural intention to adopt and use information systems by proposing four core determinants, performance expectancy, effort expectancy, social influence and facilitating conditions, while gender, age, experience and voluntariness of use function as moderating variable influencing these relationships.

In electronic tax systems, cybersecurity vulnerabilities can profoundly influence taxpayers' behavioural attitudes. When taxpayers perceive e-filing frameworks as susceptible to phishing attacks, ransomware, data breaches, or identity theft, their level of confidence in system reliability draws decreases. Consequently, taxpayers' perceived behavioural control over the safety of their financial and personal information may decline, thereby influencing compliance intentions and attitudes toward digital tax systems.

UTAUT complements TPB by focusing on technology acceptance behaviour. UTAUT explains how performance expectancy, effort expectancy, social influence, and facilitating conditions influence users' willingness to adopt digital systems (Venkatesh et al., 2003). In the Malaysian tax environment, taxpayers' acceptance of e-Filing systems, MyInvois, and online payment platforms may depend heavily on perceived usefulness, system security, and ease of use.

Performance expectancy refers to the degree to which taxpayers believe that digital systems improve efficiency and convenience in fulfilling tax obligations. Darmayasa et al. (2025) argued that digital tax administration systems improve tax compliance by enhancing equality, certainty, efficiency, and simplicity within tax administration processes. However, perceived security remains equally important. When taxpayers fear cyber attacks or data breaches, the perceived usefulness of digital tax systems may diminish significantly.

Subjective norms and social influence also play important roles within digital tax environments. Nik Soh et al. (2025) found that tax morale and subjective norms significantly influence compliance behaviour among online business entrepreneurs in Malaysia. This indicates that taxpayers are influenced not only by technical tax knowledge but also by ethical considerations, institutional trust, and social expectations. In situations where tax evasion becomes normalized within digital business communities, social pressure to comply voluntarily may weaken considerably.

The integration of TPB and UTAUT therefore provides a comprehensive explanation of how behavioural, technological, and cybersecurity factors interact to influence tax compliance behaviour within digital environments. The combined framework highlights that cybersecurity vulnerabilities may indirectly influence taxpayers' behavioural intentions by altering perceived security, accountability, institutional trust, and perceived risk of enforcement.

Theoretical Framework

The proposed theoretical framework for this conceptual paper explains the relationship between cyber risks and tax evasion behaviour within Malaysia's digital economy. The framework positions cyber risks as the independent variables influencing taxpayers' behavioural intentions and compliance decisions. Phishing attacks, identity theft, ransomware-as-a-service (RaaS), unauthorized access, data manipulation, and AI-powered cyber exploitation activities are relatively among the discussed cyber risks.

Risk perception and accountability function as mediating variables within the framework. As cyber risks increase and digital systems become more vulnerable to exploitation, taxpayers may perceive that the probability of detection and enforcement within digital environments is relatively low. This reduced perception of enforcement risk weakens accountability mechanisms embedded within Malaysia's Self-Assessment System.

Meanwhile, the dependent variables within the framework are tax evasion and non-compliant behaviour. Tax evasion is an act relating to intentional concealment of taxable income, false reporting of transactions, manipulation of financial records, or unlawful reduction of tax liabilities. The framework suggests that cyber vulnerabilities may create facilitating conditions for opportunistic behaviour by weakening transparency and audit reliability within digital tax systems.

It is believed that several contextual factors contribute further as an influence of the framework. For an instance, the implementation of the Act 2024, expansion of e-Invoicing systems such as MyInvois, and the technological readiness of Malaysian Micro, Small, and Medium-sized Enterprises (MSMEs). Darmayasa et al. (2025) acknowledged that digital tax reformation requires

strong technological readiness and taxpayer acceptance in order to function effectively. Correspondingly, PIKOM's Cyber Resilience Report (2026) too emphasised the importance of cybersecurity governance, AI-driven threat detection, and Zero-Trust security architectures in strengthening digital resilience.

Consequently, the framework demonstrates how cyber risks, behavioural perceptions, technological acceptance, and institutional factors collectively influence taxpayers' intentions toward compliance and tax evasion within Malaysia's increasingly digitalised economic environment.

Conceptual Framework

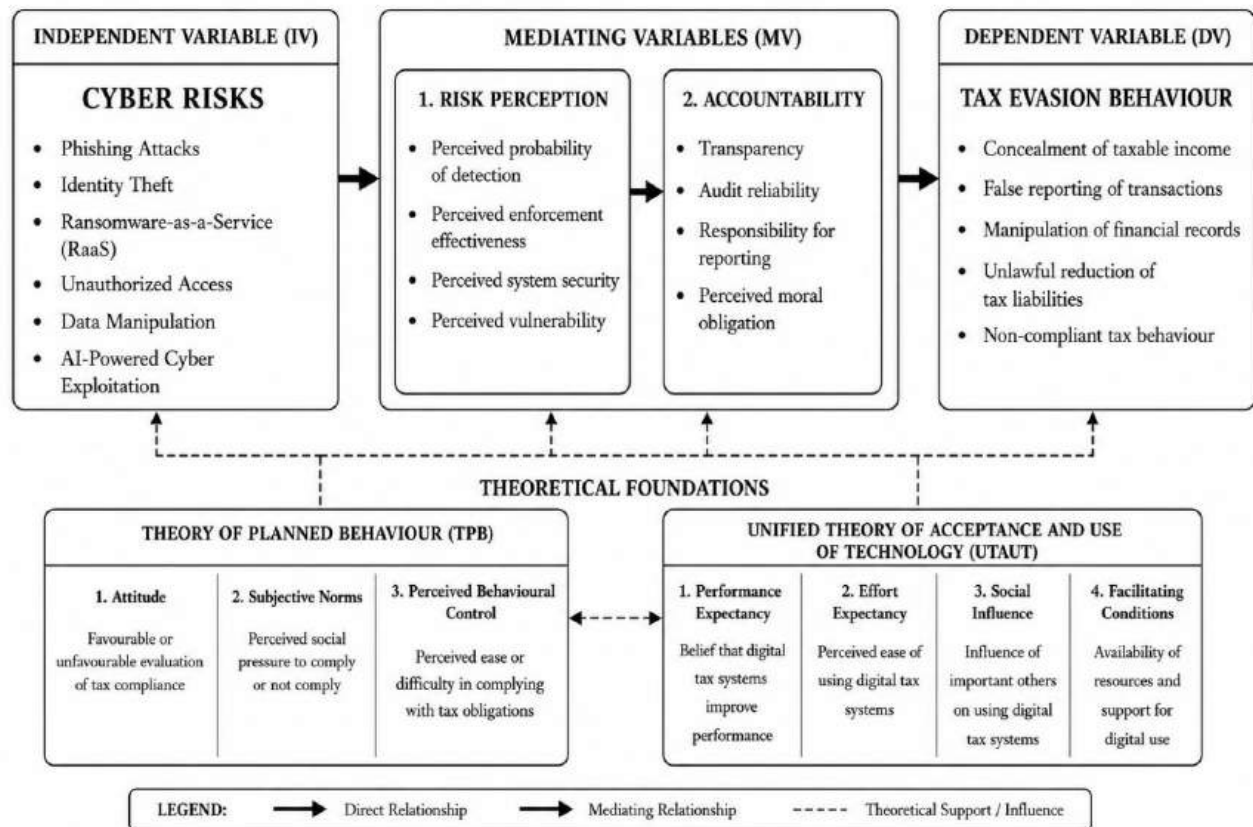


Figure 1: Cyber Risks and Tax Evasion Behaviour

Analysis of Cyber Risks and Tax Evasion

The transition towards digital-first tax administration systems has significantly expanded cybersecurity exposure within Malaysia's digital economy. As businesses and taxpayers increasingly depend on interconnected digital infrastructures, cybercriminals continue exploiting technological vulnerabilities through increasingly sophisticated attack methods. Cybersecurity, has undeniably transformed from a technical information technology (IT) issue into a critical strategic concern involving national economic stability and fiscal governance.

Ultimately, phishing remains as one of the most typical cyber threats affecting digital tax administration systems. Arshad et al. (2021) highlighted that phishing attacks involve the use of deceitful communication tactics to obtain classified taxpayer information such as usernames, passwords, bank details, and authentication credentials. These attackers frequently mimic official

communications from government agencies, banks, and tax authorities to manipulate victims into disclosing confidential information. In modern times, AI-powered phishing and spear-phishing attacks have substantially enhanced the sophistication of cyber fraud by enabling highly personalised and convincing fraudulent communications.

The development of QR-code phishing or “quishing” further illustrates how cybercriminals exploit taxpayer trust in digital platforms. Taxpayers may unintentionally access harmful websites through fake QR codes embedded within emails, online advertisements or tax notifications. These actions directly contribute to tax-related fraud by allowing cybercriminals to alter tax records, manipulate digital identities, or even conduct fraudulent refund claims.

Correspondingly, tax identity theft depicts another critical issue affecting digital tax administration systems. According to Sanni (2025b), cybercriminals progressively target payroll tax systems, compensation database, and cloud-hosted financial platforms to gain illicit entry to taxpayer information. Once such sensitive information becomes vulnerable, attackers may create synthetic identities, conduct fraudulent filings, or manipulate tax obligations using stolen taxpayer credentials. These cyber incidents diminish taxpayers’ faith in digital systems and obstruct regulation enforcement efforts for tax authorities.

Ransomware-as-a-Service (RaaS) has also emerged as a major contributor to cyber-enabled tax evasion risks. Ransomware attacks involve encrypting financial records and demanding payment through cryptocurrencies such as Bitcoin or Monero. Businesses affected by ransomware may forfeit access to accounting records, tax documents, and audit trails essential for compliance verification. In certain circumstances, ransomware events may unlock potential for taxpayers to uphold undisclosed income or incomplete records under the pretext of cyber-related data loss.

Data manipulation represents another substantial issue within the digital tax environments. As tax administration dependently relies on electronic records and cloud-based systems, digital file alteration becomes simpler for cybercriminals possessing sufficient technical capabilities. Cybercriminals may capitalize on weaknesses within application servers, virtual platform, or online tax portals to amend taxable data, falsify transactions, or manipulate financial records. Souguir et al. (2025) stated that digital transformation simultaneously foster transparency and spawns additional regulatory dilemmas involving cybersecurity, data integrity, and institutional accountability.

The growing adoption of artificial intelligence, machine learning, automated vulnerability scanning tools, and Shadow AI technologies has further heightened threats within digital economies. As highlighted by PIKOM’s Cyber Resilience Report (2026), AI-powered attacks, deep fake impersonations, and automated cyber exploitation activities are believed to be increasingly disrupting essential governmental IT infrastructures. These tools empower attackers to detect system flows rapidly and execute mass cyber attacks focusing on disrupting monetary systems and government infrastructures.

Cyber threats heavily influence taxpayers’ perspective on accountability and enforcement within digital tax environments. The possibility of taxpayers viewing digital systems as susceptible to data manipulation or cyber exploitation, they may assume the likelihood of being caught by tax authorities is relatively low. Hence, this perception may erode enforcement oversight mechanisms and encourage taxpayers’ engagement in opportunistic non-compliance behaviour or tax evasion.

The relationship between cyber risks and the shadow economy is also increasingly important. According to Przekota et al. (2025), digitalisation and technological transformation influence the size of the shadow economy by altering transparency, payment structures, and tax administration

capabilities. Although digital tax systems improve monitoring and compliance efficiency, inadequate cybersecurity protections may create opportunities for concealed transactions and undeclared economic activities.

The heightened risk for small businesses and MSMEs driven by lack of remain due to lack of cybersecurity awareness, insufficient capital to invest in adequate resources, and poor internal data protection policies. According to a study carried out by Salleh et al. (2025), most Small and Medium-sized Enterprises (SMEs) perceive digital security threats as a critical concern to the integration of adopting digital tax systems and e-commerce platforms. The absence of sufficient public resources and digital security awareness can hinder taxpayers' ability to operate securely within the increasingly modern, tech-driven environments.

Ultimately, the darker side of digitalization demonstrates that technological progress alone is insufficient to ensure greater adherence to tax compliance. Although transitioning to electronic frameworks enhances administrative productivity, the accompanying cybersecurity threats can compromise accountability, transparency and public confidence. Subsequently, addressing tax evasion within digital economies requires comprehensive cybersecurity governance strategies that integrate technological resilience, behavioural awareness, and strong institutional safeguards.

Recommendations

This conceptual paper proposes that cybersecurity should be treated as a strategic component of national fiscal governance rather than merely a technical issue. Policymakers and IRBM must recognise that cyber risks directly affect taxpayers' perceptions regarding accountability, transparency, and enforcement within digital tax environments.

A key policy priority is improving the cybersecurity governance of Malaysia's tax system. Enforcing the Act 2024 is a vital measure for building digital resilience and infrastructure accountability. Nevertheless, laws alone are insufficient, tax agencies should also consistently integrate advance security measures such as Zero-Trust security architectures, blockchain and AI-driven anomaly detection.

It is indeed essential to boost taxpayers' digital proficiency and cybersecurity awareness. Numerous individual taxpayers, particularly SMEs and online merchants, lack adequate comprehension of phishing scams, malware threats, and identity theft. Ongoing cybersecurity training and public awareness campaigns remain vital for strengthening behavioural defense within the digital spaces. In addition, tax systems and digital platforms should be designed with stronger authentication controls, encryption mechanisms, and real-time fraud monitoring systems. From a practical perspective, the Government agencies have to improve collaboration between cybersecurity agencies, digital platform providers, financial institutions and IRBM to bolster cyber-threat intelligence sharing and incident response capabilities. Enhancing cyber resilience requires continuous investment in secure digital infrastructure, robust cybersecurity policies, advanced threat detection technologies, and inter agency collaboration.

Meanwhile, institutional trust represents another critical factor influencing voluntary compliance. Taxpayers are more likely to comply voluntarily when they perceive digital systems as secure, transparent, and reliable. Therefore, tax authorities must prioritise transparency, responsiveness, and accountability in managing cybersecurity incidents affecting taxpayers and digital tax platforms. Ultimately, preserving the sustainability of Malaysia's digital tax ecosystem requires a multi-layered approach integrating cybersecurity resilience, behavioural awareness, digital

governance, and institutional trust. Without strong cybersecurity protections, digitalisation may unintentionally facilitate cyber-enabled tax evasion and weaken national fiscal sustainability.

Conclusion

Digitalisation has fundamentally transformed Malaysia's economic and fiscal landscape by improving efficiency, accessibility, and administrative convenience within tax administration systems. Initiatives such as e-Filing, online payment systems, and MyInvois demonstrate Malaysia's commitment towards modernising digital governance and strengthening tax administration efficiency.

However, despite these advantages, digitalisation has simultaneously introduced substantial cybersecurity vulnerabilities capable of undermining transparency, accountability, and taxpayers' confidence in digital tax systems. Cyber threats such as phishing, identity theft, ransomware, unauthorized access, and data manipulation increasingly create opportunities for tax evasion and non-compliant behaviour within digital environments.

This conceptual paper offers several conceptual insights into the relationship between cybersecurity and tax evasion. Firstly, it proposes that cyber risks extend beyond technical threats by influencing taxpayers' behavioural intentions through changes in perceived security, accountability, and the perceived likelihood of enforcement. Secondly, the integration of the TPB and UTAUT provides a comprehensive perspective for explaining how behavioural and technological factors interact to shape tax compliance behaviour in Malaysia's digital economy. Furthermore, the proposed conceptual framework suggests that cyber risks influence taxpayers' behavioural intentions by altering perceived security, accountability, and perceived probability of enforcement. The integration of TPB and UTAUT explains how behavioural and technological factors collectively influence compliance behaviour within digital tax environments.

This conceptual paper further highlights that cybersecurity should no longer be treated solely as a technical concern. Instead, cybersecurity represents a critical pillar of national fiscal resilience, digital governance, and institutional trust. Strengthening Malaysia's digital tax ecosystem therefore requires comprehensive cybersecurity governance frameworks, enhanced taxpayer awareness, improved digital literacy, and stronger institutional collaboration.

Ultimately, the sustainability and integrity of Malaysia's digital tax administration system depend on the collective ability of policymakers, tax authorities, businesses, and taxpayers to strengthen cybersecurity resilience and preserve trust within increasingly digitalised economic environments.

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The Role of Entrepreneurship Education in Empowering Youth as Agents of Social Change: A Conceptual Framework for Higher Education

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Abstract

Entrepreneurship education has increasingly been recognized as a crucial educational intervention for fostering innovation, creativity, and socio-economic empowerment among youth. While prior studies have extensively examined its influence on entrepreneurial intention, venture creation, and economic outcomes, its broader role in shaping youth as proactive agents of social change remains underexplored. This conceptual paper synthesizes recent literature published between 2021 and 2025 drawing from databases such as Scopus, Web of Science, and Google Scholar using a qualitative literature review approach focused on peer-reviewed articles related to entrepreneurship education, social entrepreneurship, and youth empowerment. The study proposes an integrative conceptual framework positioning entrepreneurship education as a mechanism for developing youth capabilities not only to engage in business ventures but also to address societal challenges through innovative and sustainable solutions. Drawing on empowerment theory and social entrepreneurship education, the framework emphasizes experiential learning, social innovation modules and community engagement. This paper offers insights for curriculum design, educational policy, and institutional practice aimed at cultivating socially responsible, empowered, and proactive young leaders capable of driving meaningful community and societal change. The proposed conceptual framework also provides a foundation for future empirical research to validate and expand its applicability across diverse educational and cultural contexts.

Keywords: Education; Social Entrepreneurship; Youth Empowerment; Sustainable Development

Introduction

Strengthening the entrepreneurial spirit has a crucial role in preparing students to face the challenges of an increasingly competitive world of work (Fatkhul, M. 2025). In the era of globalization and technological advancement, entrepreneurial ability has become a very valuable skill. An entrepreneur is not only able to create jobs for himself, but can also make a positive contribution to the economic growth of a country. Expanding employment opportunities is a very important step to address the problem. By empowering all levels of society through productive, creative, and innovative business activities, both in the formal and informal fields, the entrepreneurial spirit needs to be grown. This aims to create its own jobs and support the growth of the family economy, which will ultimately also strengthen the country's economy (Hidayati, R. A., & Farikhah, F. 2023).

However, in the field of formal education, often the aspect of strengthening the entrepreneurial spirit has not been the priority focus. Learning systems that place more emphasis on theoretical understanding and academic preparation often do not provide enough opportunities for learners to hone practical entrepreneurial skills (Irawati, S. A., & Wantara, P. (2023). This can lead to a lack of

opportunities for students to learn first-hand about the aspects of business, financial management, and communication skills that are important in the world of entrepreneurship.

An entrepreneur needs to have the confidence to start, run, and complete the various tasks or jobs at hand. Confidence includes beliefs, hopes, and individual traits. Confident individuals tend to be able to solve problems in a systematic, effective, and efficient way and can make plans (Lasmiatun, K. M. T. et al, 2023). This self-confident passion can be seen from a person's attitude in completing and facing challenges without having to rely on the help of those around them. In the world of education, one of the factors that affect success in business or entrepreneurship is to encourage students' confidence to convince them that they can start a business and contribute positively to their view of entrepreneurship.

To nurture an entrepreneurial spirit among students, it is important to develop an entrepreneurial mindset that helps them stay motivated, think positively, and remain focused on their goals. According to Dewi et al. (2020), mindset reflects an individual's beliefs and attitudes that influence their efforts and actions. One of the key characteristics of entrepreneurship is the ability to recognise problems and develop practical solutions. In the university's environment, this can be encouraged through project-based activities that expose students to real-life challenges. By engaging in such experiences, students gain a better understanding of how entrepreneurs think, make decisions, and solve problems creatively.

In this process, lecturers play an important role as facilitators who guide students throughout the problem-solving journey. The focus is not only on finding the correct answer, but also on encouraging students to view problems from different perspectives and develop creative and innovative solutions. At the same time, learning from failure is equally important in strengthening students' entrepreneurial character, as it teaches resilience, adaptability, and perseverance.

Students can also be equipped with entrepreneurial knowledge and practical skills through subjects that are integrated into the university's curriculum. These subjects may include areas such as business management, business planning, and risk management. Through this exposure, students gain first-hand insight into the business world, helping them better understand the responsibilities, challenges, and processes involved in managing and operating a business.

The Resource-Based View (RBV) theory highlights that skill development are crucial elements in supporting youth development in the context of social entrepreneurship. This theory emphasises the importance of valuable resources and capabilities in achieving entrepreneurial success. In this context, educational programmes are essential as they equip youth-driven social entrepreneurs with the knowledge, skills, and networks needed to establish and sustain successful social enterprises. By leveraging local resources and expertise, youth-led social enterprises can promote sustainable growth while remaining aligned with the principles of RBV theory (Eunora, 2024).

Furthermore, entrepreneurial education and training programmes help participants strengthen their ability to build networks and identify new opportunities. Empirical evidence shows that digital literacy is an important component in fostering youth competence through entrepreneurial education (Chandra & Hendayana, 2024). Such educational initiatives also nurture creativity, resilience, and problem-solving capabilities, enabling young people to better navigate current global economic challenges (Park, 2024). At the same time, entrepreneurial training has been shown to improve business performance, reflected in increased sales, a growing customer base, and greater operational efficiency (Baliga et al., 2024).

Literature Review

Entrepreneurship Education

Entrepreneurship education has increasingly gained attention within higher education institutions because of its contribution to developing entrepreneurial knowledge, innovative thinking, and problem-solving abilities among students. It generally refers to the process of equipping individuals with the knowledge, skills, attitudes, and competencies required to recognise opportunities, create value, and manage entrepreneurial activities effectively (Ndou et al., 2022). Over time, the scope of entrepreneurship education has expanded beyond conventional business creation. Current approaches place greater emphasis on social entrepreneurship, sustainability, and innovation-driven learning that encourages students to contribute meaningfully to society.

In the context of higher education, entrepreneurship education plays an essential role in preparing graduates to face economic uncertainties and the changing demands of the labour market. Many universities have integrated entrepreneurship-related courses and activities into their academic programs to cultivate entrepreneurial mindsets, leadership abilities, and innovative behaviour among students (Ratten & Jones, 2021). Previous studies also suggest that entrepreneurship education can influence students' intentions towards social entrepreneurship. For instance, Chang et al. (2022) found that entrepreneurship education strengthens students' attitudes, motivation, and perceived behavioural control towards social innovation activities. This indicates that entrepreneurship education is not limited to profit-oriented objectives, but also encourages students to address social issues through entrepreneurial initiatives and innovative solutions.

Apart from that, entrepreneurship education contributes significantly to the development of entrepreneurial competencies such as creativity, communication skills, adaptability, opportunity recognition, and critical thinking. These competencies are increasingly important in enabling students to become proactive individuals who are capable of generating both social and economic value (Cheeranawanith et al., 2026). Several recent studies highlighted that experiential learning methods, including project-based learning, mentoring programs, business simulations, and innovation labs, are effective in strengthening students' practical entrepreneurial skills and readiness for real-world challenges (Li et al., 2025). Such learning approaches also help improve students' self-confidence and entrepreneurial self-efficacy, which are widely recognised as important factors influencing entrepreneurial behaviour and long-term engagement in entrepreneurial activities.

Furthermore, innovation and creativity are likewise central elements in entrepreneurship education. Universities today are placing stronger emphasis on innovation-oriented pedagogical approaches that encourage students to develop creative and practical solutions to real-world problems. Hasan et al. (2023) argued that entrepreneurship education enhances innovation capabilities by promoting critical thinking, collaboration, and the development of sustainable solutions for economic and social issues. In practice, entrepreneurship education supports the integration of sustainability values and digital technologies into learning processes, allowing students to adapt more effectively to evolving entrepreneurial ecosystems and sustainable development agendas (Ashari et al., 2022). Therefore, entrepreneurship education can be viewed as a transformative educational approach that not only develops entrepreneurial competencies, but also nurtures socially responsible, innovative, and adaptable graduates.

Youth Empowerment

Youth empowerment refers to the process of equipping young people with the knowledge, skills, confidence, and opportunities needed to participate actively in decision-making and contribute

positively to society. The concept emphasizes the development of independence, leadership capacity, self-confidence, and social responsibility that enable youth to play a meaningful role in social and economic transformation (Hasan et al., 2023). Within higher education settings, youth empowerment is increasingly linked to entrepreneurship education, as entrepreneurial learning helps students develop competencies that support both personal development and community involvement.

One of the important dimensions of youth empowerment is leadership development and self-efficacy. Leadership skills allow young individuals to lead teams, make informed decisions, and initiate positive changes within their communities. In this regard, entrepreneurship education contributes significantly to leadership formation by encouraging students to become more creative, resilient, proactive, and solution-oriented (Ratten, 2023). At the same time, self-efficacy reflects an individual's confidence in their ability to accomplish specific tasks successfully. Students who possess high entrepreneurial self-efficacy tend to be more willing to participate in entrepreneurial and social innovation activities because they believe they are capable of overcoming challenges and achieving desired outcomes.

Skills development also forms a central component of youth empowerment. Universities and higher education institutions provide various platforms for students to strengthen their technical, interpersonal, and entrepreneurial skills through experiential learning activities such as internships, mentoring programs, innovation projects, and community engagement initiatives. Li et al. (2025) highlighted that entrepreneurship education enhances students' adaptability, agility, and entrepreneurial readiness, particularly among Generation Z students who are expected to function in highly dynamic and uncertain environments. The acquisition of these competencies not only improves students' employability but also enables them to become more proactive contributors to economic and social development.

Another issue relates to social participation represents another important aspect of youth empowerment. Empowered youth are generally more likely to engage actively in community, social, and economic activities that contribute to societal well-being. Entrepreneurship education encourages participation in collaborative learning, social entrepreneurship activities, and community-based projects that strengthen students' civic awareness and social engagement (García-González & Ramírez-Montoya, 2021). Through such experiences, students become more aware of social issues and develop a stronger sense of responsibility toward promoting sustainable community development. Therefore, youth empowerment can be regarded as an important process in preparing future leaders and socially responsible entrepreneurs who are capable of contributing to positive social transformation.

Social Change

Social change refers to the transformation of social structures, cultural values, behaviours, and societal systems over time. These transformations may occur through various factors such as economic development, technological advancement, educational improvement, policy reforms, and innovation, all of which contribute to enhancing societal well-being and quality of life. In recent years, discussions on social change have become closely connected with sustainable development, social innovation, and inclusive economic growth. Within this context, entrepreneurship education is increasingly recognised as an important mechanism for promoting social change because it equips individuals with the ability to develop innovative solutions to social and economic challenges (Huq & Gilbert, 2022).

Youth are often viewed as important agents of social change due to their creativity, adaptability, technological exposure, and willingness to challenge existing societal issues. Higher

education institutions therefore play a vital role in preparing young people to become socially responsible leaders and innovators. Zulkifle and Aziz (2023) noted that social entrepreneurship among university students has become increasingly significant because of its potential to address issues such as poverty, unemployment, social inequality, and environmental sustainability. In this regard, entrepreneurship education contributes to strengthening youth involvement in social change initiatives by enhancing entrepreneurial intentions, leadership capabilities, and community participation.

Another important aspect closely related to social change is social innovation. Social innovation generally refers to the development of new ideas, services, products, or approaches that address societal needs more effectively than conventional solutions. Entrepreneurship education supports the development of social innovation by encouraging students to apply entrepreneurial thinking, creativity, and problem-solving skills to community-related issues and social welfare improvement (Gomes et al., 2025). Universities that incorporate social entrepreneurship and sustainability-oriented learning into their curricula are more likely to produce graduates who value social impact alongside economic achievement.

Sustainability has also become a major focus in contemporary discussions of social change. The concept of sustainable development emphasizes the importance of balancing economic growth, social inclusion, and environmental protection to ensure long-term societal well-being. Recent studies suggest that entrepreneurship education contributes to the achievement of sustainable development goals by encouraging students to engage in responsible entrepreneurial activities and socially impactful initiatives (Ashari et al., 2022). Through entrepreneurial learning experiences, students are encouraged to develop sustainable business models, support inclusive economic growth, and participate actively in addressing complex global and community challenges. Therefore, entrepreneurship education can be considered an important educational approach for empowering youth to become active contributors to sustainable social transformation.

Methodology

This study aims to examine the role of entrepreneurship education in empowering youth as agents of social change. To achieve this objective, a library research approach was adopted, meaning that no field data collection was carried out. Instead, the study relies on a comprehensive review of existing literature from various credible sources that are relevant to the topic.

The literature search was conducted using multiple online databases and journal platforms, including Google Scholar, Scopus, Web of Science, ResearchGate, and Elsevier. To ensure consistency and relevance, a combination of Boolean search strings was used during the search process. The main search string applied was: "entrepreneurship education" AND "youth empowerment" AND "social change", along with variations such as "entrepreneurial skills development" AND "youth social enterprise" and "entrepreneurship education" AND "social entrepreneurship" AND "higher education". These keywords were selected to capture studies that directly address the intersection between entrepreneurship education, youth development, and social transformation. Not all retrieved articles and publications were included; only those directly relevant to entrepreneurship education and youth development were selected for analysis. After the relevant literature was collected, a systematic analysis was conducted to synthesise the findings.

After the screening and eligibility assessment stages, a total of 68 articles were found to meet the final criteria and were included in the synthesis. These selected studies were systematically analysed to identify key themes related to entrepreneurial competency development, access to

business networks, and the role of institutional and policy support in shaping youth-led social enterprises.

These selected studies were then systematically analysed to identify key themes related to entrepreneurial capacity building, access to professional networks, and the role of institutional and policy support in shaping youth-led social enterprises. The emergence of these themes provides a theoretical linkage for interpreting how various resources influence youth entrepreneurial performance, thereby justifying the use of an appropriate analytical lens.

Underpinning Theory: Resource-Based View (RBV)

The Resource-Based View (RBV) is a strategic management framework that examines how organizations utilize their internal resources to attain and sustain competitive advantage (Amaya et al., 2022). Within the field of social entrepreneurship, the RBV perspective is particularly relevant for assessing whether youth education and training programmes provide essential resources such as skills, networks, and capital that contribute to positive organizational performance. This framework suggests that distinctive and valuable resources available to individuals or organizations can serve as a foundation for differentiation and long-term success (Ferreira et al., 2021).

In this context, RBV offers a useful lens for understanding the role of entrepreneurship education in shaping youth capabilities and outcomes. Specifically, educational programmes can foster a distinctive set of skills and ways of thinking among young people, equipping them with the ability to establish social enterprises that respond innovatively to regional issues such as poverty and environmental degradation. Moreover, the framework draws attention to the critical function of networks and social connections in expanding opportunity access, which is especially relevant in social entrepreneurial contexts, where collaborative and transactional partnerships play a crucial role in entrepreneurial activities (Eng et al., 2020).

Framework Development

Dependent Variable: The Performance of Youth Social Enterprises

The performance of youth-led social enterprises is assessed using key indicators, which include social impact, financial performance, sustainability, and organisational longevity (Segments, 2024). Together, these measures provide a holistic framework for evaluating the effectiveness and success of social enterprises in fulfilling their dual mission. Social impact describes the degree to which an organisation contributes to societal improvement, including areas such as poverty reduction, expanded access to education, and environmental conservation (Arejiogbe et al., 2023). Monitoring the scale and reach of these outcomes allows enterprises to evidence their contribution to social change. Financial performance, on the other hand, evaluates the economic viability of the enterprise, including its capacity to generate income, control expenditures, and maintain financial sustainability while pursuing social objectives.

In addition, sustainability refers to the long-term operational sustainability, encompassing system resilience, optimal resource use, and adaptive capacity to external challenges (Shah & Sapre, 2022; Carvalho & Bicho, 2023). Organisational longevity further reflects the ability of the enterprise to survive and remain relevant over time. Together, these indicators provide a structured way to evaluate youth-led social enterprises and the effectiveness of education and training programmes that support them. A metrics framework enables the systematic tracking of the number, growth, and impact of social enterprises, as well as their broader social transformations (Arena et al., 2014). Such evaluation helps assess youths' capacity to implement social enterprise initiatives effectively and

informs improvements in training programmes, particularly in addressing gaps such as entrepreneurial skills, access to resources, and sustainability strategies. Ultimately, stakeholders can use these indicators to strengthen educational interventions and guide youth entrepreneurs towards more sustainable success and greater societal impact (Shah & Sapre, 2022; Carvalho & Bicho, 2023).

Independent Variables

1. Entrepreneurial Skills Development

Entrepreneurial skills development refers to the process of equipping young people with education and training that enables them to acquire essential competencies (Bardales-Cárdenas et al., 2024). These foundational skills are crucial in empowering individuals to establish and manage social enterprises effectively. Creativity enables youth to generate innovative solutions for existing community challenges, while leadership competencies facilitate their guidance, coordinate, and mobilise teams towards common goals (Alex, 2024; Kizi, 2023). Project planning skills assist entrepreneurs in organising resources, setting achievable objectives, and executing their ideas in a structured manner. In particular, practical project management training enables young people to translate original ideas into practical plans, while engagement with real-world issues helps to enhance their decision-making abilities.

In addition, decision-making skills are vital for navigating complex situations, assessing potential outcomes, and identifying viable market opportunities. Collectively, these competencies serve as the core pillars of successful social entrepreneurship, equipping young people with the ability to address societal issues in a strategic and sustainable manner (Di Giusto Valle et al., 2024; Park, 2024; Kumar, 2024; Seth & Pareek, 2023).

2. Access to Entrepreneurial Networks

Entrepreneurial networks play a vital role in supporting the development and long-term sustainability of youth-led social enterprises by facilitating access to young entrepreneurs with experienced guides, colleagues, potential funding partners, and other key stakeholders in youth-friendly sectors (Löfsten et al., 2022). These networks act as important bridges that connect youth to essential resources, including information, guidance, and various forms of support.

In this regard, integrating networking components into training and educational programmes can enhance their effectiveness (Sardi et al., 2024). These programmes enable youth to build and maintain professional relationships by embedding social capital, equipping them with both technical and relational resources. Through such networks, entrepreneurs can collaborate by sharing knowledge, pooling resources, and driving innovation (Zou & Storz, 2023). In addition, these networks provide access to referrals and endorsements that enhance the credibility and visibility of social enterprises.

Moderator: Government Support and Policies

Government support in the form of policies and incentives plays a crucial role in lowering entry barriers and promoting sustainable enterprise development that encourages youth social entrepreneurship (Stoica, 2024). Financial assistance such as grants, tax incentives, and seed funding from government-backed incubators is essential in enabling young entrepreneurs to initiate and scale their ventures. These resources allow youth to focus on developing solutions to societal challenges without significant financial constraints (Fahey, 2016). Targeted funding also enhances access to

entrepreneurial training, infrastructure, and technology, thereby improving the effectiveness of educational programmes.

Furthermore, supportive policies that streamline business registration processes and facilitate access to mentoring and cooperative opportunities with established enterprises enhance the sustainability of social venture led by youth in competitive markets (Halid et al., 2023; Nguyen et al., 2023). However, the effectiveness of these initiatives may be limited by bureaucratic inefficiencies and inconsistent policy implementation (Hanum et al., 2023).). Figure 1 illustrates the proposed conceptual framework as described above.

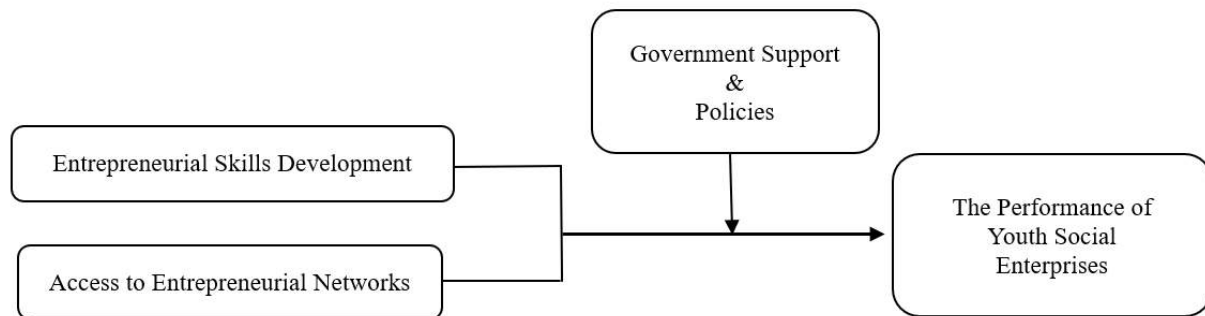


Figure 1: Proposed Conceptual Framework

Result and Discussion

The findings of this conceptual study suggest that entrepreneurship education plays a significant role in empowering youth to become active agents of social change within higher education institutions. Within the broader context of the role of entrepreneurship education in empowering youth as agents of social change, the findings highlight how higher education institutions function as critical platforms for equipping youth with both cognitive and practical capabilities to drive social transformation. The proposed conceptual framework highlights that entrepreneurship education contributes not only to entrepreneurial intention and business creation, but also to the development of leadership qualities, social responsibility, innovation, and community engagement among university students. In recent years, entrepreneurship education has gradually shifted from a purely business-oriented approach towards a more holistic educational framework that emphasizes the production of socially responsible graduates capable of addressing social and economic challenges through innovative solutions (Hameed & Irfan, 2021; Ratten & Jones, 2021).

Building on this perspective, the analysis further indicates that entrepreneurship education strengthens various entrepreneurial competencies among youth, including creativity, opportunity recognition, critical thinking, decision-making, and problem-solving skills. These competencies are important in enabling students to identify societal issues and develop sustainable solutions that contribute to community well-being. Ndou et al. (2022) reported that entrepreneurship education enhances students' entrepreneurial mindset and improves their capacity to respond effectively to social and economic uncertainties. Likewise, Hasan et al. (2023) emphasized that entrepreneurship education encourages innovative thinking and supports students in becoming proactive contributors to social and community development.

Furthermore, the findings demonstrate that entrepreneurship education contributes to youth empowerment by increasing students' confidence, self-efficacy, and willingness to participate in social innovation activities. Students who are exposed to entrepreneurial learning environments are

generally more prepared to take initiative, collaborate with others, and engage in community-based projects that create positive social impact. This reflects the growing importance of experiential learning approaches, such as innovation projects, mentoring, and social entrepreneurship programs, in developing students' practical and leadership capabilities.

The study also highlights the importance of integrating sustainability and social innovation elements into entrepreneurship education curricula. Universities that emphasize sustainability-oriented entrepreneurial learning are more likely to produce graduates who prioritize social impact alongside economic achievement. As global societies continue to face challenges related to unemployment, inequality, and environmental sustainability, entrepreneurship education can serve as an important platform for preparing youth to contribute meaningfully to sustainable social transformation. Therefore, the findings of this study support the view that entrepreneurship education is not only relevant for economic development, but also essential for nurturing socially responsible, innovative, and adaptable future leaders.

Within the higher education context, universities function as important platforms for nurturing socially conscious and innovative entrepreneurs. The proposed conceptual framework suggests that institutions which integrate experiential learning approaches into entrepreneurship education are generally more effective in developing students' social awareness and civic engagement. Learning activities such as social entrepreneurship projects, innovation competitions, business incubators, and community-based programs provide students with exposure to real societal challenges and encourage them to develop practical and impactful solutions (Ratten, 2023). Through these experiences, students gain a deeper understanding of sustainability, ethical responsibility, and inclusive economic development.

Many students who participate in entrepreneurship related activities gradually become more confident in expressing ideas, leading group projects, and responding to unfamiliar situations. These experiences indirectly strengthen resilience, leadership ability, and self-efficacy among youth. Youth empowerment involves equipping young individuals with the confidence, skills, and opportunities needed to influence positive social change. In this context, entrepreneurship education supports the empowerment process by promoting independent thinking, self-confidence, creativity, and active involvement in community problem-solving activities. García-González and Ramírez-Montoya (2021) found that entrepreneurial learning environments positively influence students' confidence and social innovation capabilities, particularly among those who participate in collaborative and project-based learning activities. This suggests that entrepreneurship education today can extend beyond business development and contribute to the formation of socially engaged and responsible graduates.

Another important finding highlighted by the conceptual framework is the mediating role of social innovation in the relationship between entrepreneurship education and social change. The study suggests that entrepreneurship education alone may not automatically produce socially responsible graduates unless entrepreneurial knowledge is integrated with ethical values, sustainability awareness, and meaningful social engagement. Recent literature has emphasized the growing importance of social entrepreneurship education in preparing students to balance economic goals with broader social impact (Huq & Gilbert, 2022). Therefore, higher education institutions should incorporate sustainability and social innovation elements into entrepreneurship curricula to ensure that entrepreneurial activities contribute effectively to community development and long-term societal transformation.

At the same time, the findings indicate that mentorship, institutional support, and entrepreneurial ecosystems are important factors in improving the effectiveness of entrepreneurship

education programs. Universities that provide entrepreneurial mentoring, networking opportunities, innovation hubs, and industry collaboration are more likely to develop students with stronger entrepreneurial and social leadership capabilities (OECD, 2022). Such support systems encourage students to transform entrepreneurial ideas into practical initiatives that can address community issues and support sustainable development efforts.

Despite the positive contributions of entrepreneurship education, several challenges remain in implementing effective entrepreneurship programs within higher education institutions. Among the major challenges identified are limited practical exposure, insufficient collaboration between universities and industries, the lack of qualified entrepreneurship educators, and the continued reliance on traditional teaching methods that emphasize theoretical learning over practical experience. Nabi et al. (2021) noted that many entrepreneurship education programs still face difficulties in assessing long-term social impact and translating entrepreneurial competencies into meaningful social outcomes. Consequently, universities need to adopt more student-centred and experiential teaching approaches that emphasize innovation, collaboration, critical thinking, and community engagement to enhance the overall effectiveness of entrepreneurship education.

From a theoretical perspective, this conceptual framework contributes to the growing body of literature by integrating entrepreneurship education, youth empowerment, and social change within the higher education environment. The framework broadens the understanding of entrepreneurship education by highlighting its role in promoting social transformation in addition to economic development. This is aligned with contemporary educational trends that emphasize sustainable entrepreneurship, social innovation, and responsible leadership among university graduates (Ratten & Usmanij, 2021).

According to Novita, D., & Nuriadin, I. (2023), activities entrepreneurship can be done early through programs implemented in universities because entrepreneurship is not only prioritizing income in the form of materials, but more concerned with work ethic. Business or entrepreneurship carnival is able to shape a person into an individual who have quality skills high entrepreneurship because it is not only learn theories about entrepreneurship, but practice directly, so that students can learn from concrete things about entrepreneurship.

Practically, the findings imply that policymakers, educators, and higher education administrators should strengthen entrepreneurship education policies that prioritize social innovation and community engagement. Universities should establish supportive entrepreneurial ecosystems through incubation centres, mentoring programs, interdisciplinary collaboration, and partnerships with industries and community organizations. These initiatives can enhance students' entrepreneurial competencies while simultaneously encouraging them to become active contributors to societal well-being and sustainable development.

Conclusion

In conclusion, this study highlights the important role of entrepreneurship education in empowering youth to become active agents of social change within higher education institutions. The proposed conceptual framework demonstrates that entrepreneurship education is not limited to the development of business-related and economic competencies alone, but also contributes to the cultivation of leadership, innovation, critical thinking, social responsibility, and community engagement among students. Through entrepreneurial learning experiences, young people are provided with the knowledge, skills, and confidence needed to identify societal challenges and develop sustainable solutions that contribute to positive social transformation.

The discussion also emphasizes the important role of higher education institutions in nurturing socially responsible and innovative graduates through the integration of experiential learning approaches, social entrepreneurship activities, and community-based programs into entrepreneurship education. These educational experiences encourage students to become more proactive, adaptable, and socially aware individuals who are capable of creating meaningful contributions within their communities. This situation becomes more visible when the study highlights the importance of institutional support, mentorship, industry collaboration, and entrepreneurial ecosystems in enhancing the overall effectiveness of entrepreneurship education programs.

This situation was proven when the findings suggest that entrepreneurship education has the potential to strengthen youth empowerment by improving students' self-efficacy, leadership capabilities, resilience, and willingness to participate in social innovation initiatives. However, the study also recognizes several challenges faced by higher education institutions, including limited practical exposure, inadequate industry collaboration, and the continued emphasis on theory-based teaching approaches. Addressing these challenges is essential to ensure that entrepreneurship education remains relevant and responsive to current societal and economic needs.

Overall, the discussion in this study shows that entrepreneurship education has a wider role than simply preparing students for business activities. In many cases, entrepreneurial learning also encourages students to become more socially aware, independent, and willing to participate in solving issues within their communities. As higher education institutions continue adapting to economic and social changes, entrepreneurship education may become increasingly important in shaping graduates who are not only career-oriented, but also capable of contributing positively to society. In this regard, universities should continue strengthening entrepreneurship education through more experiential, collaborative, and sustainability-oriented approaches to ensure that graduates are adequately prepared to contribute positively to society and long-term social transformation.

This study also provides a theoretical contribution by broadening the understanding of entrepreneurship education beyond a purely economic perspective towards a wider social development perspective. The integration of youth empowerment, social innovation, and social change within the proposed conceptual framework offers useful insights for future research as well as educational practices in higher education institutions. From a practical perspective, the findings suggest that policymakers, educators, and university administrators should place greater emphasis on strengthening entrepreneurship education policies and programs that incorporate sustainability, ethical responsibility, and social innovation elements.

In practice, the study highlights the importance of creating supportive educational environments that encourage creativity, leadership development, community engagement, and critical thinking among students. Entrepreneurship education should not only focus on business creation and profit generation, but also on preparing students to become individuals who are capable of addressing complex social and economic challenges through innovative and sustainable solutions. Such an approach is essential in ensuring that entrepreneurial activities contribute meaningfully to community well-being and inclusive development.

Ultimately, entrepreneurship education has strong potential to become a transformative tool in preparing future generations to respond effectively to contemporary societal issues and sustainable development challenges. By empowering youth with entrepreneurial competencies, social awareness, and innovative thinking, higher education institutions can cultivate a generation of socially responsible leaders and innovators who are capable of driving long-term social and economic progress.

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Ummatic Diplomacy and *Da'wah bi al-ḥāl*: Reconceptualizing Malaysia's Reformist Legacy into a Civilizational Framework for Post-Conflict Humanitarian Engagement

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Abstract

The landscape of international relations has witnessed a profound paradigm shift with the rising demand for theological legitimacy in global humanitarian action. Driven by the “Ummatic Diplomacy Framework,” this research proposes a normative alternative to secular humanitarian models that often lack resonance in Muslim-majority post-conflict societies. Drawing on a conceptual-analytical approach, it foregrounds *da'wah bi al-ḥāl* (embodied action) as a moral mechanism through which humanitarian service functions as ethical testimony (*hujjah*), generating trust capital and relational legitimacy where formal diplomacy faces scepticism. By integrating *Maqāṣid al-Sharī'ah* with *Maqāṣid al-Da'wah*, the framework reconceptualises humanitarianism as a restorative civilisational ethic that preserves life and rebuilds moral order (*ta'mīr al-arḍ*). Tracing the evolution of the Malaysian *da'wah* movement and its hybrid “Track 2” engagement in Afghanistan, the study demonstrates how faith-driven actors project service-oriented soft power. The framework advances a re-humanised approach to international relations, proving that faith-based humanitarian praxis can serve as a durable foundation for diplomatic legitimacy.

Keywords: Ummatic Diplomacy; *Da'wah bi al-ḥāl*; Humanitarian Engagement; Malaysia

Introduction

The return of the Taliban to political power in Afghanistan in August 2021 precipitated a severe humanitarian and economic crisis. The rapid withdrawal of Western military forces was immediately followed by the freezing of billions of dollars in Afghan central bank assets and the suspension of non-humanitarian international aid. These developments disrupted the country's domestic banking system, resulting in liquidity shortages and wider economic instability. Consequently, conventional multilateral aid delivery channels and international non-governmental organisations encountered serious operational and regulatory limitations. Due to compliance restrictions and the absence of formal diplomatic recognition for the Taliban administration, many external actors struggled to maintain humanitarian access and basic public services for vulnerable communities. While mainstream International Relations (IR) and development studies literature has increasingly recognised the role of non-state actors and faith-based humanitarian networks, less attention has been given to the social and intellectual processes through which humanitarian intermediaries are formed.

Existing scholarship pays greater attention to cross-border mobilisation, international lobbying, and institutional structures (Keck & Sikkink, 1998), while giving comparatively limited attention to the human dimension of humanitarian work and the domestic environments that shape humanitarian actors before their involvement in conflict settings. Similarly, studies on humanitarian organisations often focus on operational structures and international advocacy but offer less discussion of how organisational culture, educational experiences, and socialisation processes prepare humanitarian actors to operate in politically sensitive environments (Hopgood, 2006; Fechter & Hindman, 2011).

This gap in the literature raises an important research question: why have Malaysian humanitarian and civil society networks remained consistently active across different conflict-affected regions over several decades? Malaysian organisations and activists have been involved in humanitarian engagement in Bosnia, Syria, Palestine, Mindanao, and post-2021 Afghanistan (Nair, 1997; Abdul Hamid, 2016). The continuity of these humanitarian activities suggests that their involvement is not purely reactive or temporary. Rather, it points to the importance of examining the domestic educational, intellectual, and organisational environment that shaped Malaysian humanitarian activism and transnational engagement.

This article argues that Malaysia's humanitarian engagement in post-2021 Afghanistan reflects a longer reformist tradition rooted in the intellectual legacy of Angkatan Belia Islam Malaysia (ABIM) and its emphasis on *iṣlāḥ* (reformism), social responsibility, and civic engagement. The roots of this engagement can be traced to Malaysia's reformist Islamic tradition that developed through movements such as ABIM and was influenced by thinkers including Siddiq Fadzil and Anwar Ibrahim. Rather than limiting religious engagement to rhetorical or inward-looking approaches, these reformist ideas encouraged organised social action, public service, and civic responsibility. This worldview was further strengthened through *tarbiyah*, a long-term process of intellectual, spiritual, and leadership development within Islamic movements. Over time, this educational and organisational culture contributed to the development of activists and humanitarian workers who later became involved in both local and international humanitarian activities (Abaza, 2002; Weiss, 2020). By analysing this synthesis of faith-driven ethics and state survival through the established lenses of principled pragmatism and pragmatic idealism in middle-power diplomacy (Nair, 1997), this study contributes to the field of International Relations by (1) introducing the normative concept of Ummatic Diplomacy as an alternative to Western-centric paradigms, (2) demonstrating its operationalisation through the Malaysian tripartite coalition (ABIM, GPM, and MERCY Malaysia) in post-2021 Afghanistan, and (3) providing an Islamic civilizational framework for humanitarian engagement in post-conflict zones.

To examine this process further, the study uses post-2021 Afghanistan as a case study to explore how Malaysian humanitarian organisations operated in a conflict-affected environment. The discussion focuses on the concept of *da'wah bi al-ḥāl*, which refers to the practice of expressing ethical and religious values through practical action, ethical conduct, and public service. In Afghanistan, this approach could be observed through the humanitarian activities carried out by ABIM, Global Peace Mission (GPM) Malaysia, and MERCY Malaysia, with facilitation support from the Ministry of Foreign Affairs Malaysia (Wisma Putra). This article argues that Malaysia's contribution in post-conflict settings extends beyond material assistance alone, particularly through the development of humanitarian networks shaped by long-term reformist and civic traditions.

Literature Review

To understand the operational resilience of Malaysian humanitarian organisations in foreign conflict zones, their institutional development within the domestic sphere must first be examined. The

foundations of Malaysia's Islamic humanitarian sector are closely connected to the socio-religious movements that emerged during the second half of the twentieth century, particularly during the broader Islamic resurgence (*kebangkitan Islam*) of the 1970s and 1980s. Scholars such as William R. Roff, John L. Esposito, and Chandra Muzaffar have examined the relationship between Islamic revivalism, social transformation, and political consciousness within Muslim societies. Roff (1967), through a structural-historical approach, analysed how domestic educational institutions and reformist elites contributed to the emergence of Malay political consciousness and collective identity. Esposito (1983), meanwhile, approached Islamic resurgence as a socio-political response to the limitations of secular modernisation projects rather than merely a security phenomenon.

In the Malaysian context, Muzaffar (1987) emphasised the relationship between Islamic revivalism, socio-political inequality, ethnic relations, and the growing visibility of Islamic identity within domestic politics. Within this broader socio-religious environment, Angkatan Belia Islam Malaysia (ABIM), established in 1971, emerged as one of the most influential Islamic youth movements in Malaysia. Founded under the guidance of Prof. Razali Nawawi, ABIM promoted a reformist understanding of Islam that combined spiritual development, intellectual engagement, and civic responsibility. From its early stages, the movement emphasised *tarbiyah*, from its early stages, the movement emphasised *tarbiyah* as a systematic mechanism for nurturing religious commitment, intellectual development, and organisational leadership among its members. Rather than functioning solely as a student-based Islamic movement, ABIM gradually developed into a wider reformist platform that connected religious values with organised social action and community engagement.

This reformist tradition expanded through successive generations of leadership, reflecting different forms of institutional specialisation within ABIM's historical development. Prof. Razali Nawawi laid the early organisational and educational foundations of the movement, particularly regarding institutional structure and Islamic intellectual orientation. Anwar Ibrahim later expanded ABIM's public visibility and international engagement by linking the movement to broader Islamic youth and student networks globally. Ustaz Siddiq Fadzil contributed significantly to the intellectual and ethical dimensions of reformist activism through his emphasis on *Masyarakat Madani*, which highlighted the relationship between Islamic ethics, social justice, and civil society development. Prof. Muhammad Nur Manutty further strengthened the movement's academic and international engagement, especially through higher education and intellectual networks connected to the Muslim world. This gradual leadership transition reflects an ideological maturation within the Malaysian Islamist landscape, marking a shift from reactive political opposition toward institutionalised civilizational engagement (Liow, 2009). The development of this reformist ecosystem demonstrates that Malaysian Islamic activism evolved through a gradual process of institutional consolidation rather than spontaneous mobilisation. Over time, *tarbiyah* within ABIM functioned not only as spiritual guidance but also as a mechanism for leadership formation, organisational discipline, and civic consciousness. This educational culture contributed to the emergence of activists who viewed humanitarian engagement and global social crises as part of a broader collective moral responsibility (*farḍ kifāyah*), requiring structured and professional responses rather than temporary emotional reactions.

An important transition within this ecosystem is evident in the leadership of Ahmad Azam Ab Rahman, particularly during the expansion of Malaysian humanitarian engagement in Bosnia, Kosovo, Palestine, and Afghanistan. During this phase, ABIM increasingly shifted towards organised international humanitarian work, eventually contributing to the institutional formation of Global Peace Mission (GPM) Malaysia in 2001. Rather than emerging independently, GPM represented the humanitarian extension of ABIM's broader reformist philosophy, particularly its emphasis on *da'wah bi al-hāl* and international social responsibility. This structural evolution underscores a broader trend in which Malaysian socio-religious movements repurposed their domestic networks to build

transnational humanitarian pipelines, effectively reorienting local activism towards global ummatic welfare (Osman, 2019).

At the same time, the emergence of MERCY Malaysia in 1999, founded by Tan Sri Dr. Jemilah Mahmood, reflected the growing professionalisation of humanitarian engagement within Malaysian civil society. Although MERCY Malaysia did not emerge directly from Islamic youth activism in the same manner as ABIM or GPM, its development reflected the wider maturation of Malaysian humanitarian culture, particularly in the fields of medical relief, emergency response, and technical humanitarian assistance. The interaction between ABIM, GPM, and MERCY Malaysia later created opportunities for cooperation between faith-based activism, professional humanitarian work, and diplomatic facilitation through Wisma Putra. This collaboration formed a distinctive humanitarian model that combined civil society activism, professional expertise, and informal humanitarian diplomacy. Existing scholarship on faith-based organisations (FBOs) recognises that religiously motivated organisations are often able to translate ethical or spiritual commitments into structured humanitarian practice (Kraess, 2005; Salek, 2016). In the Malaysian context, the continuity of reformist networks helped provide organisational memory, ethical orientation, and trained humanitarian actors capable of operating in politically sensitive international environments without depending entirely on short-term external structures.

The contemporary Malaysian *da'wah* movement emerged within the wider Islamic resurgence of the 1970s and 1980s. During this period, Muslim intellectuals, youth movements, and student organisations increasingly emphasised the need to connect Islamic teachings with modern education, social realities, and civic responsibilities. These reformist thinkers promoted a broader understanding of Islam that emphasised ethical leadership, education, social justice, and civic participation. Their ideas encouraged Muslims to view humanitarian and social problems not merely as political issues, but also as collective moral responsibilities that required organised social engagement and institutional action. Within ABIM, these ideas were institutionalised through *tarbiyah* programs that combined spiritual training, intellectual discussion, leadership development, and community engagement. This process created an educational environment that shaped activists who were familiar with both Islamic ethical discourse and practical organisational work. Over time, this reformist ecosystem contributed to the formation of humanitarian actors who later became involved in regional and international humanitarian activities. The broader intellectual environment surrounding Malaysian Islamic activism was also influenced by global reformist thought and higher educational institutions. Abaza (2002) highlighted the relationship between global Islamic intellectual trends, student activism, and Islamic educational discourse within Malaysia, particularly through institutions such as the International Islamic University Malaysia (IIUM). Similarly, Weiss (2020) examined how Malaysian civil society organisations functioned as arenas for political mobilisation, social reform, and activist development.

Together, these studies help explain how domestic educational and organisational structures contributed to the formation of Malaysian transnational humanitarian engagement. In classical Islamic scholarship, *da'wah* is often associated with *lisan al-maqāl*, or verbal communication. However, contemporary Islamic thought increasingly emphasises *da'wah bi al-hāl*, which refers to the expression of Islamic values through practical action, ethical conduct, and public service. Scholars such as Abdul Karim Zaidan and Muhammad Abu al-Fath al-Bayanuni argue that practical humanitarian engagement becomes especially important in environments shaped by conflict, distrust, and political instability. Nizar, M. (2018) explains that in sensitive environments where verbal discourse may encounter scepticism or political resistance, practical humanitarian service can function as an important mechanism for building trust (*thiqah*). Through visible public benefits such as healthcare, education, welfare assistance, and emergency relief, humanitarian organisations communicate ethical commitment directly to local communities. Similarly, Zaidan (1985)

emphasised that Islamic social responsibility extends beyond ritual obligations and includes broader responsibilities related to social welfare, justice, and public well-being. In the Malaysian context, *da'wah bi al-hāl* can be observed through the humanitarian activities carried out by organisations such as ABIM, GPM Malaysia, and MERCY Malaysia.

Rather than emphasising ideological rhetoric, these organisations often prioritise community welfare, humanitarian access, and practical assistance. This approach enables humanitarian engagement to operate through cooperation and trust-building rather than political confrontation. Within mainstream International Relations (IR), humanitarian diplomacy is commonly understood through formal state institutions, multilateral negotiations, and official diplomatic recognition. However, the Malaysian case suggests the importance of examining alternative forms of transnational engagement rooted in civil society and faith-based solidarity.

In this study, “Ummatic Diplomacy” refers to a form of track-two humanitarian engagement based on shared ethical and religious values within the broader Muslim world. Unlike formal diplomacy, this form of engagement operates through humanitarian cooperation, social networks, and community-level trust rather than official political recognition alone. As noted by Nair (1997), Malaysia's international outlook has historically maintained a close relationship with domestic Islamic activism and civil society engagement. This relationship helps explain how Malaysian humanitarian organisations were able to operate across conflict-affected environments through both institutional cooperation and shared ethical frameworks. In politically sensitive environments where formal diplomatic channels face limitations, faith-based humanitarian organisations may possess greater flexibility in building communication and cooperation at the community level. Shared religious and cultural understanding can help reduce distrust and facilitate humanitarian access in ways that differ from conventional diplomatic approaches.

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Methodology

This study adopts the Integration of *Naqli* (revealed) and *Aqli* (rational) Knowledge (*al-Takāmul al-Ma'rifi*) as its primary epistemological foundation. Unlike conventional International Relations (IR) approaches that often separate religious ethics from empirical diplomatic practice, this framework integrates Islamic ethical principles with contemporary qualitative social science methods (Safi, 1996). Central to this approach is *al-Manhaj al-Istiqrā'i* (the inductive method), which emphasises the systematic examination of specific observations, experiences, and empirical realities to identify broader social patterns, institutional behaviours, and higher meanings (Kamali, 1989; Al-Raysuni, 2005). Through this integrated framework, the study examines how concepts such as *da'wah bi al-hāl*, social responsibility, and ummatic solidarity are translated from reformist Islamic thought into practical humanitarian engagement.

The research is situated within an interpretivist qualitative paradigm, which views social reality

as socially constructed, context-dependent, and shaped by human experiences, values, and institutional culture (Creswell & Creswell, 2018). This approach is appropriate because the study does not merely assess humanitarian outputs or material aid distribution. Instead, it seeks to understand the underlying motivations, ethical orientations, organisational culture, and reformist ideas that shape Malaysian humanitarian engagement in Afghanistan after 2021. In this context, empirical inquiry is understood not only as an analytical process, but also as part of a broader concern for *maṣlahah* (human welfare) and social responsibility. To explore these dimensions, the study employs a qualitative single-embedded case study design based on the framework developed by Yin (2018). Post-2021 Afghanistan is selected as the primary case study because it represents a highly constrained humanitarian environment following the Taliban's return to power and the withdrawal of Western multilateral actors. This setting provides an important empirical context for examining how Malaysian humanitarian organisations continued operating under conditions of political uncertainty, diplomatic limitations, and restricted international access. The case is treated as a bounded and embedded case study consisting of three interconnected levels of analysis.

At the individual level, the study examines the leadership, strategic decisions, and humanitarian agency of Ahmad Azam Ab Rahman in shaping Malaysian track-two humanitarian diplomacy and transnational advocacy efforts. At the institutional level, the research focuses on the organisational cooperation and humanitarian networks involving Angkatan Belia Islam Malaysia (ABIM), Global Peace Mission (GPM) Malaysia, and MERCY Malaysia. At the contextual level, the study analyses the broader geopolitical and humanitarian environment of post-2021 Afghanistan, particularly the operational challenges faced by non-state humanitarian actors within politically sensitive and diplomatically restricted conditions.

To strengthen research credibility and validity, the study applies methodological triangulation as outlined by Patton (2015). Multiple complementary data sources were utilised to ensure balanced interpretation and cross-verification of findings in line with the principles of *adab al-baḥth* (ethics of inquiry), particularly in relation to accuracy, integrity, and responsible interpretation (Al-Alwani, 2005). Primary data was collected through in-depth interviews (Harvey, 2011) with Ahmad Azam Ab Rahman and a senior humanitarian associate directly involved in Afghan humanitarian operations. These interviews focused on organisational motivations, field experiences, operational challenges, humanitarian negotiations, and ethical considerations in conflict environments.

In addition, the study conducts a systematic document analysis of institutional reports, humanitarian mission summaries, policy statements, and official organisational publications produced by ABIM, GPM Malaysia, and MERCY Malaysia between 2021 and 2025. These materials are supplemented by secondary sources, including academic literature, classical Islamic texts, reports from international organisations such as the Organisation of Islamic Cooperation (OIC), United Nations Development Programme (UNDP), and International Crisis Group (ICG), as well as verified media coverage related to Afghanistan's humanitarian crisis.

The collected data were analysed through a complementary process consisting of document analysis, content analysis, and thematic analysis. Document analysis, following Bowen (2009), was used to examine institutional records, humanitarian reports, and organisational materials to identify patterns of humanitarian engagement, operational continuity, and cooperation between humanitarian actors. This process also functioned to establish verifiable empirical evidence (*hujjah al-wāqī'*) regarding the relationship between humanitarian discourse and actual field practice. Content analysis was subsequently applied to examine recurring narratives, ethical language, and communicative discourse (*khiṭāb*) utilised by Malaysian humanitarian organisations. Particular attention was given to the operational use of concepts related to solidarity, welfare, *infāq*, *ukhuwwah*, *amānah*, and public service. This allowed the study to observe how Islamic ethical concepts were translated into practical

humanitarian narratives and organisational behaviour rather than remaining solely at the level of ideological discourse.

Finally, the study applies thematic analysis based on the framework developed by Braun and Clarke (2006). Through this iterative analytical process, recurring themes related to reformist activism, humanitarian ethics, *da'wah bi al-hāl*, and informal humanitarian diplomacy were systematically coded, categorised, and interpreted. This final stage reflects the broader *istiqrā'ī* (the inductive method) process by connecting empirical humanitarian practices in Afghanistan with the wider domestic reformist ecosystem discussed in the literature review, particularly in relation to concepts such as social responsibility, *ta'līf al-qulūb* (reconciling hearts), and the preservation of life (*hifz al-nafs*) (Auda, 2008).

Throughout the research process, the study maintains a high degree of reflexivity and ethical responsibility. Given that the subject matter involves faith-based humanitarian engagement and politically sensitive reformist movements, the researcher remains aware of the need to balance empathetic insider understanding with sufficient analytical distance. This reflexive approach helps ensure that *da'wah bi al-hāl* is examined as an observable social and diplomatic practice grounded in empirical evidence rather than treated merely as a symbolic or normative theological claim.

Key Results and Insights

Documentary analysis of historical records, organisational archives, and reformist literature suggests that the capacity of Malaysian civil society organisations to sustain long-term humanitarian engagement abroad is closely associated with a structured domestic process of human capital formation. Rather than emerging as ad hoc responses to international crises, the findings indicate that contemporary Malaysian humanitarian actors are products of a longer intellectual and organisational tradition rooted within the Islamic reformist movement. Analysis of foundational texts associated with leaders such as Siddiq Fadzil and Anwar Ibrahim reveals an enduring emphasis on social responsibility, civic engagement, and the translation of religious commitment into constructive societal action. Over time, these ideas contributed to the formation of an institutional culture that linked Islamic revivalism with broader responsibilities toward both local and global communities.

Documentary evidence further indicates that this intellectual tradition was operationalised through structured educational and leadership-development programmes (*tarbiyah*) within organisations such as ABIM. Analysis of training materials, organisational publications, and institutional records suggests that these programmes sought to cultivate individuals capable of addressing contemporary social challenges through organised collective action. Rather than limiting religious commitment to personal ritual observance, participants were encouraged to view community service, social justice, and humanitarian engagement as ethical obligations. The findings suggest that this domestic ecosystem gradually produced a cohort of activists characterised by organisational discipline, adaptability, and a commitment to public service.

Interview data indicate that when Malaysian humanitarian actors entered Afghanistan following the political transition of 2021, they encountered a highly complex operating environment characterised by political uncertainty, institutional fragility, and widespread scepticism towards external intervention. According to respondents, conventional approaches that relied heavily on formal political engagement or ideological discourse often faced practical limitations within the Afghan context. Instead, humanitarian actors increasingly relied on the principle of *da'wah bi al-hāl*, whereby ethical commitments were communicated through visible service delivery rather than rhetorical advocacy.

Within this framework, humanitarian assistance functioned not merely as a charitable activity but also as a mechanism for relationship-building. Interview respondents described how educational initiatives, food-security programmes, and healthcare interventions enabled Malaysian organisations to establish trust with local communities while avoiding many of the sensitivities associated with overt political engagement. The findings suggest that practical service delivery served as a culturally acceptable means of demonstrating commitment, sincerity, and solidarity, thereby facilitating sustained engagement in environments where formal diplomatic channels faced significant constraints.

The relationship between domestic training and external humanitarian engagement may be conceptualised as a sequential process. Documentary and interview evidence suggest that structured *tarbiyah* programmes contributed to the formation of humanitarian actors whose operational conduct was shaped by the ethic of *da'wah bi al-ḥāl*. Through educational, welfare, and healthcare interventions aligned with the objectives of *Maqāṣid al-Sharī'ah*, these actors generated trust (*thiqah*) among local stakeholders. This trust subsequently enhanced their ability to maintain operational access and develop constructive relationships across social and political boundaries. The findings, therefore, suggest that humanitarian engagement may generate forms of moral and relational capital that contribute to broader patterns of informal diplomatic engagement (Reimann, 2016). Based on the empirical findings, Figure 1 synthesises the core components of the Ummatic Diplomacy framework by illustrating the interrelationship between *tarbiyah*, *da'wah bi al-ḥāl*, *Maqāṣid al-Sharī'ah*, *thiqah* (trust), moral capital, and informal humanitarian diplomacy.

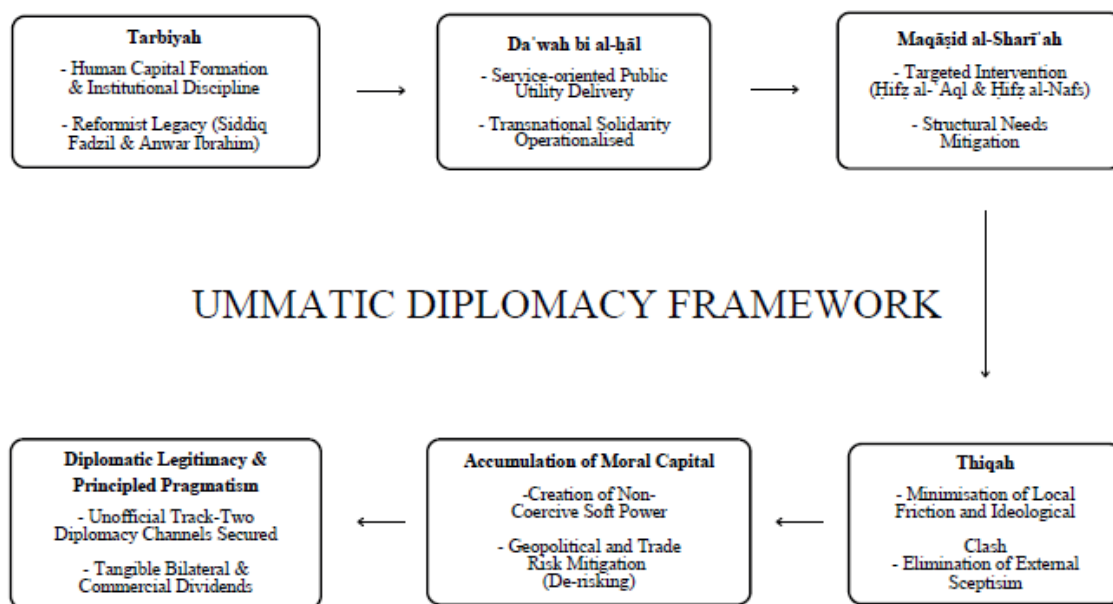


Figure 1: Conceptual Framework of Ummatic Diplomacy

Interview data further indicate that the effectiveness of these initiatives depended upon a coordinated division of labour among Malaysian civil society organisations. Documentary analysis of organisational reports and operational records shows that ABIM, Global Peace Mission Malaysia (GPM), and MERCY Malaysia each contributed distinct institutional strengths while pursuing complementary humanitarian objectives.

ABIM primarily focused on educational initiatives, including the rehabilitation of learning facilities, support for local educational networks, and activities intended to maintain educational continuity in difficult circumstances. These efforts correspond closely with the *Maqāṣid* objective of *Hifẓ al-ʿAql* (preservation of intellect). GPM Malaysia concentrated on food-security programmes, winter-relief operations, and community resilience initiatives designed to support vulnerable populations. Such activities align with the objectives of preserving both life (*Hifẓ al-Nafs*) and material well-being (*Hifẓ al-Māl*) (Global Peace Mission Malaysia, 2022). Meanwhile, MERCY Malaysia deployed medical teams and technical assessment missions to address urgent healthcare needs in affected provinces. Documentary evidence indicates that these interventions included medical support, health assessments, and psychosocial assistance, (MERCY Malaysia, 2025) reflecting the objective of *Hifẓ al-Nafs* (preservation of life).

The findings also suggest that the effectiveness of this humanitarian model cannot be attributed solely to organisational structures. Interview data highlight the importance of individuals capable of operating across multiple cultural, institutional, and political environments. In this regard, the career trajectory of Ahmad Azam Ab Rahman serves as an illustrative embedded case within the broader study. Documentary evidence and interview data indicate that his experience reflects the way the Malaysian reformist ecosystem has produced actors capable of engaging simultaneously with international humanitarian networks, governmental institutions, and local community structures. Rather than representing an exceptional individual case, his trajectory illustrates the broader capacity of the domestic reformist ecosystem to cultivate humanitarian intermediaries able to operate across diverse social and political settings. (Fechter & Hindman, 2011).

Interview findings further suggest that sustained humanitarian engagement generated positive perceptions of Malaysia among Afghan stakeholders. According to Ahmad Azam Ab Rahman, long-term interactions with local communities, humanitarian partners, and relevant stakeholders contributed to the development of goodwill and trust towards Malaysian humanitarian actors. These relationships extended beyond immediate relief activities and facilitated broader channels of communication and cooperation between Malaysian organisations and local communities. The findings indicate that such trust-building processes enhanced the ability of humanitarian actors to sustain engagement in politically sensitive environments where formal diplomatic mechanisms remained constrained. In this sense, humanitarian engagement functioned not only as a means of delivering assistance but also as a mechanism for fostering relational capital that supported continued access, cooperation, and informal humanitarian diplomacy (Nair, 1997; Sulaiman & Noor, 2020).

Importantly, the findings also reveal significant limitations to non-state humanitarian engagement in Afghanistan. Interview data indicate that Malaysian organisations faced persistent operational challenges arising from both international regulatory frameworks and local administrative conditions. Respondents described difficulties associated with international banking restrictions, compliance requirements linked to counter-terrorism financing measures, and delays in transferring funds into Afghanistan, all of which increased operational costs and complicated project implementation. At the same time, humanitarian actors were required to continuously adapt to changing provincial regulations, shifting access arrangements, and evolving administrative requirements that often-necessitated prolonged negotiations with local authorities. These conditions occasionally disrupted the continuity of educational and medical programmes and created uncertainty for long-term planning. Furthermore, documentary evidence suggests that sustaining funding for schools, healthcare initiatives, and community-development projects remained a persistent challenge. While humanitarian interventions were frequently effective in addressing immediate needs, the transition from short-term relief to sustainable institutional development continued to depend upon resources and capacities that exceeded those available to most civil-society organisations acting independently.

Overall, the findings suggest that the Malaysian experience in Afghanistan is best understood not simply as a case of humanitarian aid delivery but as the outcome of a long-term domestic process of human capital formation rooted in Islamic reformist traditions. The evidence indicates that *tarbiyah*-based training, operationalised through *da‘wah bi al-ḥāl* and guided by the ethical objectives of *Maqāṣid al-Sharī‘ah*, contributed to the emergence of humanitarian intermediaries capable of generating trust, maintaining community access, and facilitating informal channels of engagement in politically sensitive environments. While significant structural limitations remain, the case demonstrates how domestic civil-society ecosystems can contribute to forms of humanitarian diplomacy that operate beyond the formal mechanisms of statecraft.

Conclusion

This article has examined the humanitarian engagement of the Malaysian civil society tripartite coalition ABIM, GPM Malaysia, and MERCY Malaysia in post-2021 Afghanistan to understand better how humanitarian intermediaries are formed and sustained within a domestic reformist ecosystem. Drawing together the empirical findings and institutional analysis, the study suggests that the operational resilience of Malaysian non-state actors in highly restricted conflict environments is closely connected to long-term domestic processes of socialisation, leadership formation, and reformist activism. Rather than emerging as ad hoc humanitarian reactions, these interventions were rooted in a broader Islamic reformist tradition shaped by figures such as Siddiq Fadzil, Anwar Ibrahim, and successive generations of ABIM leadership.

The findings indicate that Malaysia’s reformist ecosystem served as a structured platform for cultivating humanitarian actors capable of navigating complex political, cultural, and diplomatic environments. Through the institutionalisation of *tarbiyah*, civic engagement, and social responsibility, organisations linked to this reformist tradition gradually developed a cohort of humanitarian intermediaries able to operate across both local and international settings. In Afghanistan, this translated into forms of humanitarian engagement centred on *da‘wah bi al-ḥāl*, where trust-building was pursued primarily through practical service delivery, community engagement, and long-term relationship building rather than ideological rhetoric or formal diplomatic leverage.

Despite these insights, this study faces several limitations. First, the research adopts a qualitative case-study approach centred on a specific tripartite coalition, which may limit the transferability of its findings to other humanitarian organisations operating under different institutional, political, or cultural conditions. Second, while the study identifies important linkages between humanitarian engagement, trust formation, and broader diplomatic interactions, it does not establish direct causal relationships between humanitarian initiatives and formal state-level political or economic outcomes. Such relationships remain complex, contingent, and influenced by a range of external geopolitical factors beyond the scope of this research.

Accordingly, future research should examine similar humanitarian networks across different conflict and post-conflict settings to assess the wider applicability of the proposed analytical framework. Comparative studies involving faith-based and non-faith-based humanitarian organisations would be particularly valuable in evaluating whether similar patterns of intermediary formation emerge across different institutional traditions. In addition, longitudinal research is needed to examine how the moral capital, trust networks, and organisational cultures generated by humanitarian intermediaries evolve, particularly during periods of leadership transition. Further investigation into the effects of digital communication technologies, international sanctions regimes, and transnational funding regulations would also contribute to a more comprehensive understanding of the opportunities and constraints facing contemporary non-state humanitarian actors.

The study contributes to wider discussions within International Relations and humanitarian studies by shifting analytical attention away from conventional measurements of aid effectiveness alone towards the deeper domestic processes that shape transnational humanitarian agency. The Malaysian case suggests that the effectiveness of faith-based humanitarian engagement cannot be understood solely through material aid outputs or institutional capacity, but must also be examined through the educational cultures, ethical frameworks, and organisational networks that produce humanitarian actors over time. More broadly, this research argues that Malaysia's contribution to contemporary humanitarian engagement lies not only in the provision of relief assistance but also in the development of a reformist civil society ecosystem capable of producing adaptable humanitarian intermediaries. In politically sensitive environments where formal diplomatic channels face severe limitations, such intermediaries play an important role in sustaining humanitarian access, maintaining community trust, and facilitating informal channels of engagement across social and political boundaries. Ultimately, the Malaysian experience demonstrates how domestic reformist institutions can generate humanitarian actors whose influence extends beyond relief provision and contributes to broader processes of trust-building, societal engagement, and informal humanitarian diplomacy.

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Analisis Fiqh terhadap *al-Icānah cala al-Maʿsiyah* dalam Kerangka Dasar *Hājah* dan *Darūrah* Bank Negara Malaysia: Antara Keperluan dan Larangan

A Fiqh Analysis on al-Icānah cala al-Maʿsiyah under Bank Negara Malaysia's Hajah and Darurah Policy: Between Necessity and Prohibition

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Abstrak

Larangan *al-iʿānah cala al-maʿsiyah* merupakan prinsip asas dalam fiqh Islam, namun aplikasinya dalam perbankan Islam kontemporari menjadi kompleks apabila berhadapan dengan kelonggaran berasaskan *hājah* dan *darūrah* dalam keadaan terdapat kesukaran yang membawa kepada kemudarat. Pengeluaran *Policy Document on Hajah and Darurah* oleh Bank Negara Malaysia (BNM) yang memperkenalkan kerangka pengecualian menimbulkan persoalan sama ada berisiko mengabsahkan bentuk bantuan kepada maksiat. Sehubungan dengan itu, kajian ini bertujuan untuk menganalisis parameter *hājah* dan *darūrah* dalam polisi BNM serta menilai kemungkinan percanggahan antara kelonggaran regulatori dan larangan fiqh klasik *al-iʿānah cala al-maʿsiyah*. Kajian ini menggunakan pendekatan kualitatif melalui analisis dokumen terhadap karya fiqh klasik dan kontemporari serta polisi BNM di samping analisis teoritikal dan komparatif penilaian terhadap *hājah* dan *darūrah* antara pandangan fuqaha dengan BNM. Hasil kajian mendapati bahawa *hājah*

dalam polisi dokumen BNM terbahagi kepada Jenis 1 dan Jenis 2 serta *ḍarūrah* dinilai berdasarkan tahap kritikal dan konteks industri. Walaupun *hājah* dan *ḍarūrah* menjadi asas kepada *rukhsah*, namun aplikasinya berisiko mengaburkan sempadan *al-iʿānah ʿala al-maʿṣiyah* jika tidak dikawal dengan parameter yang jelas. Justeru, garis pemisah antara keperluan sebenar, kemudahan regulatori dan risiko *al-iʿānah ʿala al-maʿṣiyah* perlu diperincikan. Kajian ini menyumbang kepada pengukuhan tadbir urus syariah melalui cadangan kerangka penilaian. Kajian lanjutan dalam bentuk empirikal wajar dijalankan pada masa hadapan.

Kata Kunci: *Al-iʿānah ʿala al-maʿṣiyah*; Membantu Maksiat; *Hājah*; *Ḍarūrah*; Perbankan Islam.

Pengenalan

Industri perbankan Islam dan takaful telah melalui perkembangan pesat dan pasaran yang semakin matang. Bagi memastikan kesinambungan perkembangan ini dalam persekitaran perniagaan yang mencabar, pengurusan risiko yang sistematik dan keperluan terhadap fleksibiliti dalam konteks moden adalah diperlukan. Dalam situasi kesukaran yang ekstrem, keperluan (*hājah*) dan darurat (*ḍarūrah*) menjadi mekanisme keringanan (*rukhsah*) yang membenarkan pengecualian daripada sesuatu hukum syarak secara bersyarat. Walau bagaimanapun, ketegangan atau percanggahan timbul apabila kelonggaran berdasarkan *hājah* dan *ḍarūrah* ini dikaitkan dengan larangan asas dalam fiqh Islam iaitu *al-iʿānah ʿala al-maʿṣiyah* yang bermaksud membantu perkara maksiat.

Fiqh klasik menetapkan larangan yang tegas terhadap sebarang bentuk bantuan dalam dosa dan permusuhan, merangkumi perantaraan yang membawa kepadanya. Sebagai contoh, larangan ini bukan sahaja melibatkan individu yang melakukan transaksi riba, malah turut dikenakan ke atas jurutulis dan saksi yang terlibat dalam urusan niaga berkenaan. Namun demikian, kerangka kawal selia kontemporari, khususnya melalui *Policy Document on Hajah and Darurah* yang dikeluarkan oleh BNM mengharuskan transaksi yang dilarang secara bersyarat berdasarkan kepada keperluan dan kemudaran.

Al-iʿānah ʿala al-Maʿṣiyah dalam Kewangan Islam

Larangan *al-iʿānah ʿala al-maʿṣiyah* atau membantu perkara kemungkaran dinyatakan dalam al-Quran, al-Hadis dan kaedah *sadd al-dharāʾiʿ* dalam Usul al-Fiqh. Al-Quran melarang secara tegas sebarang kerjasama dalam dosa dan permusuhan seperti dinyatakan dalam firman Allah SWT yang bermaksud:

“Dan hendaklah kamu bertolong-tolongan untuk membuat kebajikan dan bertaqwa, dan janganlah kamu bertolong-tolongan pada melakukan dosa (maksiat) dan pencerobohan.”
(Al-Quran, 5: 2)

Manakala terdapat hadis yang melarang keterlibatan dalam sebarang bentuk riba, termasuk pihak pencatat dan saksi seperti diriwayatkan oleh Ibn ʿUmār bahawasanya Nabi SAW bersabda yang bermaksud:

“Allah SWT melaknat arak, peminum arak, pemberi minum arak kepada orang lain, penjualnya, orang yang meminta dijualnya, pememerasnya, orang yang meminta diperaskan untuknya, pembawanya dan orang yang meminta dibawakan kepadanya.”

(Sunān Abī Dāwūd, V. 3, h. 3674)

Dalam hadis lain yang diriwayatkan oleh Anas bin Mālik r.a., beliau berkata:

“*Rasulullah SAW melaknat dalam isu arak ini sepuluh golongan pemerah (anggur untuk arak), orang yang minta diperahkan, peminumnya, pembawanya, orang yang meminta bawa kepadanya, orang yang menuangkan arak, penjualnya, orang yang makan hasil jualannya, orang yang membelinya dan orang yang meminta dibelikan untuknya.*”

(Sunān al-Tirmidhī, V. 3, h. 1341)

Hājah dan ḍarūrah dalam Maqāṣid Syariah

Perbincangan mengenai *hājah* dan *ḍarūrah* sebenarnya telah lama wujud dalam khazanah fiqh *turāth*. Kebanyakan perbincangan berkaitan keduanya tidak dibincangkan dalam satu bab atau disiplin yang khusus. Sebaliknya, konsep tersebut diuraikan secara berselerak dalam perbincangan ilmu usul fiqh, kaedah *fiqhiyyah* dan hukum-hakam *furū'* atau cabang yang berkaitan dengan *rukhsah* serta pengangkatan kesukaran (Mokhtar, 2016). Kemudiannya, perbincangan berkaitan ilmu *Maqāṣid Syarī'ah* yang secara langsung membahaskan berkaitan *hājah* dan *ḍarūrah* mula dibahaskan secara lebih terperinci dengan kemunculan beberapa tokoh ilmuan Islam, antara mereka adalah al-Juwaynī, al-Ghazālī, al-'Izz bin 'Abd al-Salām, al-Qarāfī dan Ibn al-Qayyim (Luqman, 2019). Kemudian, al-Syātībī memainkan peranan besar dalam memperkukuhkan teori *maqāṣid* syariah dengan merumuskan teori tersebut secara komprehensif, tersusun dan sistematik dalam karyanya *al-Muwāfaqāt* (Islam, 2022; Luqman, 2019). Seterusnya, perbincangan ilmu ini tidak menjadi fokus para ilmuan selepas al-Syātībī kecuali selepas kehadiran Ibn 'Āsyūr yang mempopularkan konsep ini dalam kalangan sarjana kontemporari (Shinkafi & Ali, 2017; Mokhtar, 2016).

Dalam kajian kontemporari, antara para ilmuan yang terkenal dengan usaha mereka dalam mengembangkan ilmu *maqāṣid* syariah adalah 'Allāl al-Fāṣī, Aḥmad al-Raysūnī, Jamāluddīn al-'Aṭīyyah, Mukhtār al-Khādāmī, Ismā'īl al-Ḥasanī dan Jasser 'Audah (Luqman, 2019). Selain itu, konsep *hājah* dan *ḍarūrah* terus diberi perhatian oleh ramai pengkaji kontemporari, khususnya dalam usaha menyesuaikan prinsip *maqāṣid* syariah dengan cabaran semasa. Kajian oleh Mostofa (2020), Siddique & Rashid (2020), Abdul Aziz, Ahmad dan Ali, (2018) dan Rohim (2022) menunjukkan bahawa kedua-dua konsep tersebut masih menjadi instrumen penting dalam menilai keharusan sesuatu polisi, produk atau amalan moden. Secara umumnya, para sarjana kontemporari bersepakat bahawa pemberian *rukhsah* hendaklah berpandukan *maqāṣid* syariah serta tidak melampaui kadar keperluan yang sebenar.

Kajian terdahulu menunjukkan bahawa konsep *hājah* dan *ḍarūrah* telah dibahaskan secara meluas dan cukup terperinci dalam literatur fiqh dan *maqāṣid* syariah, sama ada dalam karya klasik mahupun kajian kontemporari. Walau bagaimanapun, perbincangan tersebut pada kebiasaannya banyak tertumpu kepada definisi, syarat pengaplikasian, kedudukan kedua-dua konsep tersebut dalam penentuan hukum dan peranan kedua-dua konsep tersebut dalam memberikan *rukhsah* ketika berlakunya kesukaran atau keperluan tertentu (Mostofa, 2020; Siddique & Rashid, 2020).

Dalam konteks semasa, beberapa kajian turut mengaplikasikan konsep tersebut dalam bidang kewangan Islam dan polisi regulatori kontemporari dengan menekankan kepentingan menjaga *maqāṣid* syariah serta mengelakkan penyalahgunaan alasan darurat bagi mengharuskan perkara yang tidak memenuhi syarat syarak (Rohim, 2022; Abdul Aziz, Ahmad & Ali, 2018). Namun begitu, fokus kajian-kajian terdahulu lebih menjurus kepada penentuan tahap keperluan dan darurat serta justifikasi pemberian *rukhsah*, manakala kelonggaran yang diberikan atas dasar *hājah* atau *ḍarūrah* serta hubungannya dengan konsep *al-i'ānah* *‘ala al-ma'ṣiyah* iaitu membantu perkara maksiat masih kurang diberikan perhatian secara khusus.

Ketiadaan garis pemisah yang jelas ini menjadi lebih signifikan dalam konteks polisi regulatori kontemporari yang sering melibatkan pertimbangan antara keperluan industri, kepentingan awam dan pematuhan syariah. Sehubungan dengan itu, kajian ini bertujuan menganalisis parameter *hājah* dan *darūrah* dalam polisi BNM serta menilai kemungkinan percanggahan antara kelonggaran regulatori kontemporari dan larangan klasik *al-i'ānah 'ala al-ma'ṣiyah* dalam konteks kewangan Islam.

Metodologi Kajian

Kajian ini menggunakan reka bentuk kualitatif sepenuhnya kerana bersesuaian untuk menterjemah dan menganalisis data berbentuk teks serta dokumen secara mendalam. Metode ini menekankan pembinaan konsep, memahami makna dan pengalaman manusia berdasarkan gambaran menyeluruh dan kompleks (Lebar, 2022). Kajian ini memfokuskan kefahaman terhadap konsep *hājah* dan *darūrah* serta kaitannya dengan larangan *al-i'ānah 'ala al-ma'ṣiyah*, maka metodologi kualitatif membolehkan peneliti meneliti nuansa dan kerumitan isu-isu fiqh kontemporari dengan lebih terperinci. Oleh itu, pemilihan reka bentuk kualitatif diadaptasi untuk membina teori dan perspektif sedia ada, mencari makna dan hubung kait melalui pengumpulan, penafsiran dan analisis data teks dengan tidak melibatkan angka dan statistik (Saunders, Lewis & Thornhill, 2023; Chua, 2021).

Bagi pengumpulan data, kajian ini menggunakan kaedah analisis dokumen untuk memperoleh maklumat dan keterangan isu kajian melalui pembuktian literatur (Ibrahim, Alavi & Hassan, 2020). Data dikumpul melalui penelitian teliti terhadap sumber-sumber utama iaitu *Policy Document on Hajah and Darurah* yang dikeluarkan oleh BNM, di samping artikel jurnal, buku-buku fiqh klasik dan kontemporari berkaitan *maqāṣid shari'ah*, perbankan Islam dan takaful. Kaedah analisis dokumen ini dipilih kerana membolehkan kajian dijalankan terhadap teks-teks sedia ada tanpa bergantung sepenuhnya kepada kerja lapangan. Pendekatan ini juga telah digunakan secara meluas dalam kajian-kajian fiqh dan undang-undang Islam sedia ada.

Seterusnya, analisis data dijalankan secara teoritikal dan komparatif. Penelitian komparatif ini penting untuk mengenal pasti persamaan, potensi percanggahan dan perbezaan perkara yang kompleks untuk membolehkan perbandingan dibuat secara sistematik (Ragin, 2014). Dalam kajian ini melibatkan perbandingan antara *hājah* dengan *darūrah* serta antara kerangka regulatori BNM dengan prinsip-prinsip fiqh sedia ada yang telah kukuh. Hasilnya, sejauh mana kelonggaran dalam polisi BNM dijustifikasi dari perspektif Syariah dapat dinilai dan seterusnya garis pemisah antara *rukhsah* yang sah dengan bentuk bantuan kepada maksiat *al-i'ānah 'ala al-ma'ṣiyah* dapat dijelaskan secara tuntas.

Dapatan Kajian

Analisis terhadap *Policy Document on Hajah and Darurah*, BNM menunjukkan bahawa kerangka yang dibangunkan mengandungi parameter sistematik bagi mengawal aplikasi *hājah* dan *darūrah* dalam institusi kewangan Islam. Parameter tersebut menetapkan syarat yang perlu dipatuhi sebelum sesuatu kelonggaran dibenarkan serta memperkenalkan klasifikasi tahap keperluan yang berbeza mengikut sifat kesukaran dan implikasinya iaitu Hajah Jenis 1, Hajah Jenis 2 dan Darurah. Dapatan kajian dibahagikan kepada dua perkara utama iaitu: (i) analisis terhadap parameter *hājah* dan *darūrah* dalam polisi BNM, dan (ii) percanggahan antara kelonggaran regulatori kontemporari dengan prinsip larangan fiqh klasik *al-i'ānah 'ala al-ma'ṣiyah*.

Parameter aplikasi ḥājah dan ḍarūrah dalam polisi BNM

Sebelum sesuatu kesukaran layak dipertimbangkan, institusi kewangan Islam wajib memastikan keempat-empat prasyarat dipenuhi secara kumulatif iaitu ciri kepastian, penyimpangan prinsip syariah, ketiadaan alternatif patuh syariah dan kesan kemudaratannya (BNM, 2024).

Pertama, hendaklah mencapai tahap kepastian (*al-yaqīn*) atau kebarangkalian tinggi (*ghālib al-ẓann*) berlakunya kesukaran dan bukan sekadar andaian. Kedua, penghapusan kesukaran memerlukan usaha yang menyimpang daripada prinsip syariah sedia ada, sama ada secara sementara atau kekal. Ketiga, hendaklah tiada alternatif patuh syariah yang dapat mengelakkan kesukaran, atau alternatif yang ada tidak praktikal untuk dilaksanakan. Sekiranya didapati terdapat alternatif syariah yang mampu menyelesaikan kesukaran, maka hendaklah diaplikasikan dan situasi tersebut tidak diklasifikasikan dalam ḥājah dan ḍarūrah. Keempat, aplikasi ḥājah dan ḍarūrah hendaklah tidak menyebabkan kemudaratannya dan tidak boleh digunakan untuk menangani kesukaran yang berpunca daripada risiko keuntungan atau kelemahan tadbir urus institusi kewangan Islam. Justeru, perkara ini perlu dinilai berdasarkan kepada *fiqh al-muwāzanah*. Kelonggaran hanya diberikan jika tidak menyebabkan kemudaratannya yang sama besar atau lebih besar kepada pihak institusi kewangan Islam.

Policy Document on Hajah and Darurah menetapkan tiga klasifikasi utama dengan parameter berbeza berdasarkan pendekatan *fiqhiyyah* dan bukannya *uṣūliyyah*. Pihak BNM menyatakan bahawa aplikasi ḥājah dan ḍarūrah di peringkat institusi relevan di bawah perspektif *fiqhiyyah* manakala aplikasi di bawah perspektif *uṣūliyyah* dibenarkan secara kekal tanpa tertakluk kepada keperluan polisi dokumen. Pengelasan ḥājah dan ḍarūrah dalam polisi dokumen BNM iaitu Ḥājah Jenis 1, Ḥājah Jenis 2 serta Ḍarūrah diringkaskan dalam Jadual 1 seperti berikut:

Jadual 1: Kategori ḥājah dan ḍarūrah

Kategori	Keterangan	Contoh
Ḥājah Jenis 1	Menepati parameter di bawah: (i) kesukaran yang sukar untuk dielakkan (<i>‘umūm al-balwā</i>). (ii) menjadi amalan komersial lazim dalam industri kewangan Islam (<i>‘urf tijārī</i>).	(i) Penggunaan akaun nostro konvensional bagi perdagangan antarabangsa dan transaksi pertukaran asing. (ii) Penambahan dua hari (T+2) bagi transaksi pertukaran mata wang asing (<i>bay’ al-sarf</i>).
Ḥājah Jenis 2	Menepati parameter di bawah: (i) kesukaran yang terjadi bukan dalam klasifikasi <i>‘urf tijārī</i> . (ii) dialami oleh sebahagian pihak sahaja dan tidak mencapai tahap ḍarūrah. (iii) pengecualian diberikan dengan limitasi dan syarat spesifik. (iv) penetapan syariah atau pertimbangan yang diberikan adalah bersifat sementara dan berkadar, bergantung kepada tahap kesukaran.	(i) Perlindungan insurans konvensional untuk pembiayaan Islamik. (ii) Pengurusan risiko kecairan (HQLA) antara perbankan Islam dan perbankan konvensional. (iii) Mandat kerajaan kepada institusi perbankan Islam pembiayaan kepada bisnes tidak patuh syariah.
Ḍarūrah	Menepati parameter di bawah: (i) kesukaran yang terjadi bukan dalam klasifikasi <i>‘urf tijārī</i> . (ii) terdapat keperluan mendesak dan berkemungkinan memberi atau tidak memberi impak sistemik kepada industri. (iii) pengecualian diberikan dengan limitasi dan syarat spesifik. (iv) bersifat sementara dan berkadar serta	(i) Pinjaman konvensional badan antarabangsa kepada institusi kewangan Islam.

bergantung kepada tahap kesukaran bagi situasi ekstrem.

Sumber: Bank Negara Malaysia (2024)

Hājah Jenis 1 bermaksud situasi terdapat kesukaran yang sukar untuk dielakkan (*‘umūm al-balwā*) atau menjadi keperluan biasa yang diterima atau dinormalisasikan dalam industri kewangan Islam (*‘urf tijārī*). Contohnya penggunaan akaun nostro konvensional bagi perdagangan antarabangsa atau transaksi pertukaran asing dan amalan penambahan dua hari (T+2) untuk transaksi pertukaran mata wang asing (*bay’ al-sarf*).

Hājah Jenis 2 pula merujuk kepada kesukaran yang terjadi bukan dalam klasifikasi *‘urf tijārī*, dialami oleh sebahagian entiti atau pihak sahaja dan tidak mencapai tahap *ḍarūrah*. Oleh itu, pengecualian diberikan oleh *Shariah Advisory Council* (SAC) dengan limitasi dan syarat spesifik. Ketetapan syariah atau pertimbangan yang diberikan adalah bersifat sementara dan berkadar, bergantung kepada tahap kesukaran yang dialami oleh institusi kewangan Islam. Contohnya, perlindungan insurans berbanding takaful untuk pembiayaan Islamik dan pengurusan risiko kecairan antara perbankan Islam dan perbankan konvensional.

Lazimnya, bagi melindungi aset di sebalik sesuatu pembiayaan Islamik, pihak perbankan Islam akan mewajibkan pelanggannya untuk mengambil perlindungan takaful terhadap aset yang dibiayai sepanjang tempoh pembiayaan. Sebagai contoh, perlindungan kebakaran (*fire takaful*) perlu diambil oleh pelanggan yang membeli sebuah rumah melalui pembiayaan *musyārahah mutanāqishah* daripada sebuah perbankan Islam. Secara asasnya, pihak pelanggan hanya dibenarkan untuk menggunakan perlindungan takaful dan tidak dibenarkan menggunakan perlindungan insurans. Hal ini kerana perlindungan insurans terlibat dengan elemen riba, judi (*maysir*) dan ketidakpastian (*gharar*). Walau bagaimanapun, bagi pembiayaan Islamik yang melibatkan aset yang sangat berisiko tinggi seperti kilang dan bangunan lama, syarikat takaful adakalanya tidak mampu menawarkan perlindungan penuh atau mereka mengenakan caj sumbangan yang terlalu tinggi. Sehubungan dengan itu, pilihan yang ada di tangan pelanggan hanyalah perlindungan insurans bagi memenuhi syarat pembiayaan yang telah ditetapkan oleh pihak perbankan Islam.

Pengurusan risiko kecairan antara perbankan Islam dan perbankan konvensional terjadi apabila induk perbankan konvensional mengalami krisis kewangan atau dalam situasi tekanan dan memerlukan bantuan kewangan. Oleh itu, institusi perbankan Islam memberikan suntikan dana kepada perbankan konvensional. Selain itu, contoh yang termasuk dalam klasifikasi ini ialah mandat kerajaan kepada institusi perbankan Islam pemberian pembiayaan kepada bisnes tidak patuh syariah.

Ḍarūrah pula melibatkan kesukaran yang terjadi bukan dalam klasifikasi *‘urf tijārī*, terdapat keperluan mendesak dan berkemungkinan sama ada memberi impak atau tidak memberi impak sistemik kepada industri. Pengecualian diberikan oleh SAC dengan limitasi dan syarat spesifik, bersifat sementara dan berkadar serta bergantung kepada tahap kesukaran situasi ekstrem tersebut. Contohnya, pinjaman konvensional oleh badan antarabangsa kepada institusi kewangan Islam sebagai satu-satunya jalan penyelesaian bagi mengelak risiko sistemik kepada industri kewangan.

Polisi dokumen ini turut menekankan bahawa tiga klasifikasi ini tidak bersifat tetap dan boleh berubah, bergantung kepada sifat dan tahap kritikal kesukaran berdasarkan kaedah *fiqhiyyah*. SAC mengekalkan diskresi untuk menilai pematuhan institusi kewangan Islam terhadap polisi dokumen ini. Kesukaran yang memerlukan kepada aplikasi *hājah* dan *ḍarūrah* wajib dirujuk kepada SAC untuk ketetapan syariah terlebih dahulu (BNM, 2024).

Walaupun *Policy Document on Hajah and Darurah* meletakkan *ḥājah* dan *ḍarūrah* dalam satu kerangka pengecualian yang sama, fiqh klasik meletakkan kedua-dua konsep ini pada kedudukan yang tidak setaraf dari sudut tahap kesukaran, asas pengecualian dan kawalan penggunaannya (Mostofa, 2020; Siddique & Rashid, 2020).

Justeru, perbandingan secara kritikal antara kedua-dua konsep ini penting untuk menentukan sejauh mana pembezaan yang dibuat oleh BNM selari dengan disiplin fiqh klasik serta sejauh mana berisiko mengaburkan sempadan *al-iʿānah ʿala al-maʿṣiyah*. Jadual 2 di bawah merumuskan perbandingan tersebut berdasarkan lima dimensi utama iaitu tahap kesukaran, kedudukan dalam fiqh klasik, sifat pengecualian, mekanisme kawalan Shariah Advisory Council (SAC) dan tahap risiko percanggahan dengan larangan *al-iʿānah ʿala al-maʿṣiyah*.

Jadual 2: Perbandingan *ḥājah* dan *ḍarūrah* dalam polisi BNM dan fiqh klasik

Dimensi Perbandingan	<i>Ḥājah</i>	<i>Ḍarūrah</i>
Tahap kesukaran	Kesukaran sederhana (<i>ḥaraj</i>) yang tidak mengancam keberlangsungan (<i>survival</i>) institusi atau industri secara langsung; memadai pada tahap <i>ghālib al-ẓann</i> .	Kesukaran ekstrem dan mendesak yang membawa potensi kemudaratkan kritikal atau sistemik kepada industri (BNM, 2024).
Kedudukan dalam fiqh klasik	<i>Rukhṣah</i> terhad pada bab-bab muamalat tertentu iaitu diletakkan setaraf <i>ḍarūrah</i> secara <i>majāzī</i> menerusi kaedah <i>al-ḥājah tunazzalu manzilah al-ḍarūrah</i> , bukan <i>ḍarūrah</i> yang sebenar (Siddique & Rashid, 2020; Mostofa, 2020).	<i>Rukhṣah</i> asal yang disandarkan terus kepada nas <i>qaṭʿī</i> (al-Baqarah: 173) dan kaedah <i>al-ḍarūrah tubīḥ al-maḥzūrāt</i> dengan syarat <i>ʿadam al-badīl</i> yang ketat (Abdul Aziz, Ahmad & Ali, 2018; Rohim, 2022).
Sifat pengecualian	Jenis 1 bersifat hampir kekal kerana telah dinormalisasi sebagai <i>ʿurf tijārī</i> atau <i>ʿumūm al-balwā</i> . Manakala Jenis 2 bersifat sementara dan berkadar tetapi tertakluk syarat spesifik secara kes demi kes (BNM, 2024).	Bersifat sementara dan berkadar secara mutlak menurut kaedah <i>al-ḍarūrah tuqaddar bi qadarihā</i> dan boleh mencetus tindakan pemulihan atau resolusi institusi (BNM, 2024).
Mekanisme kawalan SAC	Jenis 1 tidak memerlukan rujukan kes demi kes kerana telah dinormalisasi. Manakala Jenis 2 wajib dirujuk kepada SAC dengan limitasi dan syarat khusus.	Wajib dirujuk kepada SAC sebelum diaplikasikan dengan pemantauan berterusan sehingga tahap kritikal kesukaran berkurang (BNM, 2024).
Risiko percanggahan dengan <i>al-iʿānah ʿala al-maʿṣiyah</i>	Risiko tertinggi terletak pada Jenis 2 kerana membenarkan instrumen atau transaksi yang jelas melibatkan unsur riba, <i>maysir</i> atau <i>gharar</i> tanpa mencapai tahap <i>ḍarūrah</i> sebenar (Agha & Shafii, 2021; Mostofa, 2024).	Risiko lebih rendah secara teori kerana <i>threshold</i> yang tinggi selaras dengan syarat <i>ḍarūrah</i> klasik; namun risiko tetap wujud sekiranya penilaian “impak sistemik” tidak dibuktikan secara objektif (Siddique & Rashid et al., 2019).

Perbandingan dalam Jadual 2 mendedahkan bahawa percanggahan paling signifikan antara kerangka BNM dan larangan klasik *al-iʿānah ʿala al-maʿṣiyah* tertumpu pada *Ḥājah* Jenis 2, bukan pada *Ḍarūrah*. Hal ini kerana *ḍarūrah* dalam polisi BNM kekal disandarkan kepada had (*threshold*) yang tinggi iaitu kesukaran ekstrem, impak sistemik dan ketiadaan alternatif yang selari dengan syarat *ḍarūrah* klasik secara relatifnya, sebagaimana dirumus dalam kaedah *al-ḍarūrah tuqaddar bi qadarihā*. Sebaliknya, *Ḥājah* Jenis 2 beroperasi pada tahap kesukaran yang lebih rendah daripada *Ḍarūrah*. Namun kesannya iaitu pengharusan instrumen yang jelas haram seperti perlindungan insurans konvensional dan suntikan dana kepada institusi konvensional yang berasaskan riba adalah serupa dengan kesan *Darurah*. Justeru, *Ḥājah* Jenis 2 secara fungsinya boleh dilihat berperanan sebagai *ḍarūrah* gantian tanpa memenuhi had *ḍarūrah* yang sebenar. Perkara ini merupakan

fenomena yang diperhatikan oleh Siddique & Rashid et al. (2020) apabila kebanyakan produk kewangan Islam yang diluluskan adalah berdasarkan *hājah* dan bukan *darūrah*.

Dimensi kedua yang perlu diberi perhatian kritikal ialah ketidakseimbangan mekanisme kawalan antara *Hājah* Jenis 1, *Hājah* Jenis 2 dan *Darūrah*. *Hājah* Jenis 1 tidak memerlukan rujukan kes demi kes kerana telah dinormalisasikan sebagai '*urf tijārī*', sedangkan *Hājah* Jenis 2 dan *Darūrah* memerlukan kelulusan SAC secara individu. Susunan kawalan ini secara logik adalah wajar kerana *Hājah* Jenis 1 tidak melibatkan unsur haram secara langsung.

Namun, risiko timbul apabila sesuatu amalan yang asalnya diklasifikasikan sebagai *Hājah* Jenis 2 iaitu yang memerlukan kelulusan kes demi kes beransur-ansur menjadi amalan biasa industri akibat kekerapan permohonan dan kelulusan yang berulang, sehingga secara *de facto* bergerak ke arah status '*urf tijārī*' tanpa melalui proses penilaian semula yang formal. Fenomena "normalisasi menerusi pengulangan" ini turut dibincangkan oleh Agha dan Shafii (2021) sebagai salah satu risiko utama dalam aplikasi *hājah* dalam sistem kewangan Islam dan secara langsung mengancam kesahihan sempadan antara *rukhsah* yang sah dengan *al-i'ānah 'ala al-ma'ṣiyah* yang dilarang.

Ketiga, walaupun parameter *darūrah* lebih ketat berbanding *hājah*, definisi impak sistemik kepada industri yang menjadi salah satu syarat *darūrah* dalam polisi BNM tidak dijelaskan secara kuantitatif atau objektif. Ketidaktekayaan ini berbeza dengan *darūrah* individu dalam fiqh klasik yang diukur berdasarkan ancaman nyata terhadap nyawa atau *maqāṣid al-khams* yang lebih mudah dibuktikan (Rohim, 2022; Abdul Aziz, Ahmad & Ali, 2018). Peralihan unit analisis daripada individu kepada institusi atau industri ini menyebabkan penilaian *darūrah* turut bergantung kepada budi bicara SAC dan justifikasi pihak industri itu sendiri, sekali gus membuka ruang kepada penyalahgunaan sekiranya kepentingan komersial disamakan sebagai kemudatan sistemik (Mostofa, 2024).

Berdasarkan perbandingan dan analisis kritikal di atas, *Hājah* Jenis 2 sebagai dimensi yang paling rapuh sandarannya dalam fiqh klasik sehingga berisiko untuk berlaku percanggahan dengan larangan *al-i'ānah 'ala al-ma'ṣiyah* akan dibincangkan, khususnya menerusi contoh-contoh konkrit yang dinyatakan dalam polisi BNM.

Percanggahan antara kelonggaran regulatori kontemporari dengan prinsip larangan fiqh klasik al-i'ānah 'ala al-ma'ṣiyah

Terdapat risiko percanggahan antara keharusan regulatori kontemporari dan larangan klasik *al-i'ānah 'ala al-ma'ṣiyah*, namun BNM mengawal risiko ini melalui parameter yang ketat, perbezaan klasifikasi *hājah* dan *darūrah* yang jelas dan keperluan tadbir urus terperinci. Walaupun rangka kerja ini dilihat kukuh di peringkat dasar, kebergantungan yang berlebihan kepada *hājah* berbanding *darūrah* yang sebenar boleh membuka ruang eksploitasi dan mengharuskan *al-i'ānah 'ala al-ma'ṣiyah* yang dilarang menurut kerangka normatif syarak.

Risiko percanggahan berkemungkinan terjadi apabila bantuan kewangan Islam kepada entiti kumpulan konvensional semasa krisis kewangan dibenarkan kerana *hājah* bagi mengelakkan risiko penularan kepada institusi perbankan Islam jika tekanan menjadi lebih serius (BNM, 2024). Situasi ini turut mengambil kira kebergantungan perbankan Islam pada perkhidmatan kongsi dan reputasi perbankan induk konvensional.

Amalan ini dilihat melibatkan bantuan kepada institusi yang terlibat dalam riba, sedangkan dilarang menurut kerangka normatif syarak. Kerjasama dalam riba, judi (*maysir*) dan ketidakpastian (*gharar*) menerusi perkongsian infrastruktur, pemasaran dan perkhidmatan termasuk dalam situasi *al-i'ānah 'ala al-ma'ṣiyah*. Ulama klasik bersepakat bahawa bantuan langsung misalnya menjual

senjata kepada musuh adalah haram. Majoriti ulama termasuk Abū Ḥanīfah melarang bantuan tidak langsung turut dilarang sekiranya penjual mengetahui niat pembeli untuk melakukan dosa seperti menjual anggur kepada pembuat arak (Al-Sarakhsī, t.th.).

Selain itu, penyerahan risiko takaful kepada syarikat insurans konvensional apabila ketiadaan kapasiti dan kepakaran takaful semula (*retakaful*) yang mencukupi. Situasi ini dibenarkan oleh BNM pada peringkat regulatori dan diklasifikasikan dalam kategori *hājah* Jenis 2 (BNM, 2024). Amalan ini merupakan *tahqiq al-manāt* iaitu penggunaan *hājah* yang kontroversi kerana *hājah* tidak pernah menjadi asas dalam fiqh klasik untuk membenarkan penggunaan instrumen haram secara terus.

Di samping itu, pembiayaan perbankan Islam kepada perniagaan tidak patuh syariah disebabkan oleh mandat kerajaan serta ketiadaan institusi kewangan lain yang dapat menyediakan pembiayaan termasuk dalam transaksi yang jelas haram namun dibenarkan menurut kerangka regulatori kontemporari (BNM, 2024). Situasi ini juga merupakan percanggahan paling ketara melibatkan kerjasama dalam maksiat kerana polisi ini mewujudkan kategori pembiayaan haram secara tersurat tetapi *hājah* membenarkan.

Oleh itu, percanggahan yang nyata wujud antara keharusan menurut kerangka regulatori kontemporari dan larangan menurut kerangka normatif syarak atau fiqh klasik, terutamanya di peringkat *hājah* Jenis 2. Contoh-contoh yang dinyatakan dalam polisi BNM secara literal melibatkan bantuan institusi kewangan Islam kepada institusi kewangan konvensional yang terlibat dalam riba dan penggunaan instrumen haram secara langsung (*mubāsyarah*) pada peringkat *hājah*. Hal ini merupakan percanggahan signifikan daripada prinsip fiqh klasik apabila *hājah* tidak menjadi asas untuk membenarkan perkara yang jelas diharamkan.

Sekiranya dasar yang dirangka kukuh sekalipun, namun apabila amalan di peringkat institusi berkemungkinan menyimpang memandangkan keutamaan keuntungan antara faktor utama penyalahgunaan *hājah* dan *darūrah* (Mostofa, 2024) serta *hājah* dieksploitasi dalam industri perbankan Islam. Kebanyakan produk yang diluluskan adalah berdasarkan *hājah* dan bukannya *darūrah* (Siddique & Rashid, 2020). *Hājah* berisiko menjadi alat untuk mengelak kepatuhan syariah jika tidak dikawal dengan parameter yang jelas dan wajar (Agha & Shafii, 2021). Oleh itu, parameter BNM berkaitan *hājah* Jenis 2 berkemungkinan masih belum cukup untuk menghalang eksploitasi *hājah* sepenuhnya, terutama jika tidak diawasi dengan ketat.

Parameter *darūrah* oleh BNM merupakan parameter yang paling ketat sehingga mencetuskan tindakan pemulihan atau resolusi, bersifat sementara dan berkadar serta hendaklah sentiasa dirujuk kepada SAC untuk ketetapan syariah. Hal ini selari dengan prinsip fiqh klasik bahawa *darūrah* membenarkan perkara haram hanya sekadar menurut keperluan dan dalam tempoh yang terhad seperti dinyatakan dalam al-Quran dan kaedah *fiqhiyyah*. Firman Allah SWT yang bermaksud:

“Sesungguhnya Allah hanya mengharamkan kepada kamu memakan bangkai, dan darah, dan daging babi, dan binatang-binatang yang disembelih tidak kerana Allah maka sesiapa terpaksa (memakannya kerana darurat) sedang ia tidak menginginiya dan tidak pula melampaui batas (pada kadar benda yang dimakan itu), maka tidaklah ia berdosa.”

(Al-Quran, 2: 173)

Selain daripada sumber al-Quran, keharusan perkara haram disebabkan oleh *darūrah* turut dinyatakan menerusi kaedah-kaedah *fiqhiyyah* seperti berikut:

الضرورة تبیح المحظورات

Maksudnya: “*ḍarūrah mengharuskan perkara yang diharamkan*” (Al-Suyūṭī, 1983; Al-Būrṇū, 1996).

الضرورة تقدر بقدرها

Maksudnya: “*ḍarūrah dikira menurut kadarnya*” (Al-Zuhaylī, 2006; Al-Būrṇū, 2003).

Didapati bahawa percanggahan yang nyata dilihat terletak pada *hājah* Jenis 2 dengan larangan fiqh klasik *al-iʿānah ʿala al-maṣṣiyah*. Penggunaan konsep *hājah* jenis ini membenarkan perkara yang haram dan belum lagi mencapai situasi *ḍarūrah* atau tekanan ekstrem. *Hājah* Jenis 2 dilihat tiada sandaran yang jelas berdasarkan kerangka normatif serta dibenarkan oleh SAC atas pertimbangan syarat tertentu. Oleh itu, keharusan transaksi tersebut boleh termasuk dalam larangan *al-iʿānah ʿala al-maṣṣiyah*.

Kesimpulan

Kesimpulannya, parameter *hājah* dan *ḍarūrah* dalam polisi tersebut dibahagikan kepada tiga kategori yang jelas iaitu *hājah* Jenis 1, *hājah* Jenis 2 dan *ḍarūrah* dengan prasyarat dan syarat khusus yang perlu dipatuhi secara kumulatif. Walaupun parameter ini bersifat komprehensif dan terperinci, namun wujud percanggahan yang nyata antara kelonggaran regulatori dalam polisi BNM terutamanya pada kategori *hājah* Jenis 2 dengan larangan klasik *al-iʿānah ʿala al-maṣṣiyah*. Percanggahan ini berisiko mengaburkan sempadan antara *rukḥṣah* yang sah dengan bantuan kepada makhsiat sekiranya tidak diawasi dengan parameter yang lebih ketat. Justeru, kerangka tadbir urus Syariah diperkukuhkan melalui pengawasan berkala oleh jawatankuasa Syariah terhadap setiap aplikasi *hājah* Jenis 2, pembangunan pangkalan data pusat di peringkat industri serta rujukan wajib kepada SAC BNM bagi sebarang aplikasi *hājah* yang melibatkan elemen *al-iʿānah ʿala al-maṣṣiyah*. Kajian lanjutan secara empirikal diperlukan untuk menilai sejauh mana parameter sedia ada benar-benar dipatuhi dalam amalan sebenar institusi kewangan Islam di Malaysia. Hasil kajian sedemikian penting untuk mengukur keberkesanan mekanisme pemantauan sedia ada dalam menangani risiko penyalahgunaan kelonggaran ini, serta mengesahkan kebolehgunaan kerangka penilaian yang dicadangkan dalam konteks praktik sebenar.

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Analisis Keperluan bagi Pembangunan Modul Gamifikasi Eksplorasi Motivasi Arabiyah (GEMA) dalam Pembelajaran Bahasa Arab Sekolah Menengah

Needs Analysis for the Development of an Outdoor Gamified Arabic Learning Module (GEMA) for Secondary School Students

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Abstrak

Isu penguasaan serta tahap motivasi murid yang rendah dalam pembelajaran bahasa Arab di peringkat sekolah menengah sering dikaitkan dengan pendekatan pengajaran yang berpusatkan guru serta kekurangan aktiviti pembelajaran yang interaktif dan kontekstual. Sehubungan itu, kajian ini bertujuan untuk menjalankan analisis keperluan bagi pembangunan Modul Gamifikasi Eksplorasi Motivasi Arabiyah (GEMA) berasaskan pembelajaran luar bilik darjah (PLBD) dalam menyokong pembelajaran bahasa Arab murid peringkat menengah. Kajian ini menggunakan reka bentuk kajian kuantitatif berbentuk tinjauan dengan melibatkan 116 orang murid sekolah menengah sebagai responden. Data dikumpulkan menggunakan instrumen soal selidik dan dianalisis secara statistik deskriptif. Dapatan kajian menunjukkan bahawa walaupun murid mempunyai minat intrinsik yang positif terhadap pembelajaran bahasa Arab, mereka masih berhadapan dengan cabaran dalam aspek penguasaan kemahiran bahasa, khususnya kemahiran bertutur, tatabahasa dan keyakinan untuk berkomunikasi dalam bahasa Arab. Kajian turut mendapati bahawa kecenderungan murid adalah lebih kepada pendekatan pembelajaran yang interaktif, berpusatkan pelajar dan berasaskan pengalaman berbanding kaedah pengajaran konvensional yang berorientasikan hafalan. Selain itu, tahap minat dan kesediaan murid terhadap pembelajaran luar bilik darjah didapati tinggi. Dapatan ini menunjukkan keperluan signifikan terhadap pembangunan modul pembelajaran yang mengintegrasikan elemen gamifikasi dan pembelajaran luar bilik darjah sebagai satu intervensi pedagogi yang berpotensi meningkatkan motivasi, keyakinan berkomunikasi dan penguasaan bahasa Arab dalam kalangan murid sekolah menengah.

Kata Kunci: Analisis Keperluan; Pembelajaran Bahasa Arab; Modul Bahasa Arab; Gamifikasi; Peringkat Menengah

Pengenalan

Pembelajaran bahasa Arab di Malaysia telah lama menjadi komponen penting dalam sistem pendidikan di sekolah menengah melalui pelaksanaan Kurikulum Standard Sekolah Menengah (KSSM) dan program Kelas Aliran Agama (KAA). Bahasa Arab bukan sahaja berperanan sebagai medium penting dalam pembelajaran subjek berteraskan pendidikan Islam seperti al-Quran, hadis dan syariah, malah turut diberikan penekanan sebagai bahasa asing yang perlu dikuasai oleh murid dalam konteks pendidikan semasa (Kementerian Pendidikan Malaysia, 2015). Walaupun bahasa Arab diajar secara formal, kajian-kajian menunjukkan bahawa penguasaan murid dalam bahasa Arab masih belum mencapai tahap yang memuaskan, sama ada dalam aspek penulisan, pertuturan, penguasaan kosa kata dan tatabahasa (Siti Salwa, 2021; Najah Nasuha & Harun, 2024; Samah & Isahak, 2024). Keadaan ini menunjukkan bahawa terdapat jurang yang ketara antara usaha pengajaran formal dengan penguasaan kemahiran bahasa Arab dalam kalangan murid sekolah menengah.

Antara faktor yang sering dikaitkan dengan permasalahan ini termasuklah tahap motivasi yang rendah untuk mempelajari bahasa tersebut, yang berkait rapat dengan tahap minat pelajar terhadap pembelajaran bahasa Arab (Samah & Isahak, 2024). Keadaan ini turut dipengaruhi oleh kaedah pengajaran yang digunakan oleh guru (Ahmid et al., 2018), pelaksanaan aktiviti pembelajaran yang kurang interaktif (Hashim et al., 2022), serta persekitaran pembelajaran yang terlalu formal dan kurang kondusif untuk penggunaan bahasa secara autentik (Jaafar et al., 2018; Ismail et al., 2020). Selain itu, pendekatan pengajaran yang masih berpusatkan guru, berorientasikan peperiksaan, dan menekankan aspek hafalan serta penguasaan tatabahasa secara teori berbanding penggunaan bahasa dalam situasi komunikasi sebenar turut dikenal pasti sebagai antara faktor yang menyumbang kepada kelemahan penguasaan bahasa Arab dalam kalangan murid (A. R. Zaini et al., 2019). Keadaan ini menyebabkan murid cenderung menjadi penerima pasif dalam proses pembelajaran, kurang dilibatkan secara aktif dalam aktiviti bahasa serta kurang berkeyakinan untuk menggunakan bahasa Arab secara spontan.

Dalam konteks pedagogi moden, pelbagai kajian menunjukkan pendekatan gamifikasi dilihat mampu menangani isu-isu berkaitan pembelajaran bahasa murid. Gamifikasi merujuk kepada penggunaan elemen permainan seperti mata ganjaran, lencana, cabaran, tahap dan papan kedudukan dalam konteks bukan permainan bagi meningkatkan pengalaman pembelajaran (Dichev et al., 2020; Subhash & Cudney, 2020). Kajian empirikal lepas menunjukkan bahawa gamifikasi berupaya meningkatkan sikap dan respons positif dalam pembelajaran bahasa, membantu mewujudkan persekitaran pembelajaran bahasa yang autentik dan membantu meningkatkan kecekapan bahasa murid. (Ratinho & Martins, 2023). Selain itu, gamifikasi bukan sahaja meningkatkan motivasi, tetapi juga menyokong pembelajaran sendiri dan penglibatan aktif murid dalam bilik darjah (Toda et al., 2020; Al-Azawi et al., 2021). Gamifikasi yang mengintegrasikan elemen seperti mata ganjaran, lencana, cabaran, papan skor dan tahap (level) didapati mampu mengurangkan kebimbangan pelajar serta meningkatkan autonomi pembelajaran serta mewujudkan persekitaran pembelajaran yang lebih interaktif dan berpusatkan pelajar (Landers, 2015; Seaborn & Fels, 2015).

Selain gamifikasi, inisiatif lain seperti pembelajaran luar bilik darjah (PLBD) juga dilihat berupaya mewujudkan pengalaman pembelajaran yang lebih kontekstual, autentik dan berasaskan pengalaman sebenar (Beames et al., 2012). Pendekatan ini telah diperkenalkan semenjak tahun 2000 bertujuan untuk menjadikan pembelajaran lebih bermakna serta lebih berbentuk kontekstual dalam suasana pembelajaran yang menyegarkan dan menyeronokkan (Kementerian Pendidikan Malaysia, 2006). PLBD ialah satu pendekatan pedagogi yang memanfaatkan persekitaran di luar bilik darjah sebagai medium pembelajaran bagi memberi pengalaman autentik dan ruang untuk membolehkan pelajar menghubungkan maklumat yang dipelajari dengan dunia sebenar (Becker et al., 2017). Dalam

konteks pembelajaran bahasa Arab, PLBD bukan sahaja memberikan peluang kepada murid untuk menggunakan bahasa yang dipelajari dalam situasi yang lebih autentik dan bermakna, malah mampu menggalakkan interaksi sosial menerusi pelaksanaan aktiviti kumpulan luar bilik darjah yang memupuk kerjasama, komunikasi dan keyakinan diri (Orson et al., 2020) serta meningkatkan minat dan motivasi pelajar dalam pembelajaran (Zakaria et al., 2025; Zulfirman, R. & Gunawan, 2022).

Berdasarkan perbincangan terdahulu, integrasi pendekatan gamifikasi dan PLBD dalam pembelajaran bahasa Arab dilihat berpotensi mewujudkan pengalaman pembelajaran bahasa Arab yang lebih autentik, interaktif dan berpusatkan murid, selain berupaya meningkatkan kemahiran komunikasi, keyakinan diri serta penglibatan aktif mereka dalam proses pembelajaran. Walau bagaimanapun, kajian menunjukkan bahawa pelaksanaan gamifikasi dengan pengintegrasian pembelajaran luar bilik darjah masih terhad dan kurang disokong oleh modul yang sistematik dan berstruktur. Berdasarkan sorotan literatur, didapati pelbagai kajian telah membangunkan modul pembelajaran Bahasa Arab berasaskan pendekatan berbeza seperti pendekatan komunikatif, multimedia dan strategi pembelajaran tertentu (Aladdin et al., 2020; Muhammad et al., 2021).

Modul E-Smart Insha' (Dawod, M. I. W. et al., 2025) yang memfokuskan kepada pementapan kemahiran menulis karangan bahasa Arab pelajar sekolah menengah dengan mengintegrasikan elemen teknologi dalam bentuk modul elektronik. Modul Bahasa Arab (Jaafar, M.N., 2021) yang menyasarkan pelajar sekolah rendah dengan mengintegrasikan elemen gamifikasi dalam pembelajaran. Modul ini menggalakkan pendekatan belajar sambil bermain bagi membantu pelajar menguasai bahasa Arab secara aktif dan menyeronokkan. Selain itu, Modul Marhaban al-Lughah al-'Arabiyyah (Abd Rahman et al., 2024) menyasarkan kepada pelajar universiti di peringkat diploma dan ijazah. Pembelajaran bahasa Arab dalam modul ini menumpukan kepada penguasaan empat kemahiran asas bahasa, iaitu mendengar, bertutur, membaca dan menulis berpanduan kepada Common European Framework of Reference (CEFR).

Secara keseluruhannya, sorotan literatur menunjukkan terdapat jurang kajian yang jelas dari segi kekurangan modul yang mengintegrasikan gamifikasi dan pembelajaran luar bilik darjah secara sistematik bagi meningkatkan motivasi serta penguasaan Bahasa Arab murid sekolah menengah. Jurang ini menunjukkan keperluan signifikan untuk membangunkan satu modul yang lebih holistik, interaktif dan berpusatkan murid bagi menangani isu motivasi, keyakinan komunikasi, penguasaan kosa kata dan tatabahasa secara serentak. Oleh yang demikian, kajian ini bertujuan untuk menjalankan analisis keperluan bagi pembangunan Modul Gamifikasi Eksplorasi Motivasi Arabiyah (GEMA) berasaskan pembelajaran luar bilik darjah (PLBD). Modul ini diharapkan dapat mengisi jurang pedagogi sedia ada dengan mengintegrasikan elemen gamifikasi dan pengalaman pembelajaran autentik dalam konteks PLBD bagi meningkatkan motivasi serta penguasaan Bahasa Arab dalam kalangan murid sekolah menengah.

Metodologi Kajian

Kajian ini dilaksanakan secara kuantitatif dengan menggunakan reka bentuk kajian tinjauan, kerana pendekatan ini sesuai untuk meninjau persepsi atau kecenderungan pelajar terhadap sesuatu perkara (Creswell & Creswell, 2018).

Populasi dan sampel kajian

Kajian melibatkan seramai 116 orang murid menengah rendah daripada tujuh (7) buah sekolah di Daerah Kuala Kangsar, Perak. Pemilihan sekolah dilakukan melalui persampelan bertujuan dengan menetapkan kriteria tertentu, iaitu sekolah yang menawarkan subjek Bahasa Arab menerusi

rancangan Kelas Aliran Agama (KAA) yang menggunakan Kurikulum Standard Sekolah Menengah (KSSM).

Seterusnya, soal selidik diedarkan kepada murid yang mengikuti mata pelajaran Bahasa Arab di sekolah-sekolah yang terpilih, dan seramai 116 orang murid telah memberikan respons serta terlibat sebagai sampel kajian.

Instrumen kajian

Instrumen kajian yang digunakan ialah borang soal selidik yang dibangunkan bagi mengukur empat domain utama, iaitu (i) minat dan motivasi terhadap pembelajaran bahasa Arab, (ii) isu dan cabaran dalam pembelajaran bahasa Arab, (iii) persepsi terhadap pembelajaran interaktif dan gamifikasi dalam pembelajaran bahasa Arab, dan (iv) persepsi terhadap pembelajaran bahasa Arab di luar bilik darjah (eksplorasi). Kesemua item dalam soal selidik ini diukur menggunakan skala Likert lima mata, iaitu daripada 1 (Sangat Tidak Setuju) hingga 5 (Sangat Setuju), bagi menilai tahap persetujuan responden terhadap setiap pernyataan yang dikemukakan.

Bagi memastikan kesahan kandungan (*content validity*), instrumen soal selidik telah melalui proses penilaian oleh pakar yang mempunyai kepakaran dalam bidang pendidikan bahasa Arab dan penyelidikan pendidikan. Penambahbaikan dan pengubahsuaian item telah dilakukan berdasarkan cadangan serta maklum balas yang diberikan oleh pakar.

Seterusnya, satu kajian rintis (pilot test) telah dijalankan melibatkan 30 orang murid yang mempunyai ciri-ciri yang hampir sama dengan sampel kajian sebenar. Data daripada kajian rintis dianalisis bagi menentukan tahap kebolehpercayaan instrumen menggunakan pekali Alpha Cronbach. Analisis menunjukkan bahawa instrumen kajian memperoleh nilai Alpha Cronbach sebanyak $\alpha=0.65$. Walaupun nilai tersebut berada sedikit di bawah ambang konvensional 0.70, ia masih boleh diterima kerana kajian ini berbentuk penerokaan dan melibatkan pembangunan atau pengadaptasian instrumen. Menurut DeVellis dan Thorpe (2021), nilai antara 0.65 hingga 0.70 boleh dianggap sebagai *minimally acceptable*.

Prosedur pengumpulan data

Proses pengumpulan data dilaksanakan secara bersemuka dengan mengedarkan borang soal selidik kepada murid yang mengikuti mata pelajaran Bahasa Arab di sekolah-sekolah yang terpilih, dan seramai 116 orang murid telah memberikan respons serta terlibat sebagai sampel kajian. Responden diberikan penerangan berkaitan tujuan kajian dan jaminan bahawa segala maklumat yang diberikan akan dirahsiakan serta digunakan hanya untuk tujuan penyelidikan.

Kaedah analisis data

Analisis statistik deskriptif digunakan bagi menghuraikan dapatan kajian berkaitan empat domain utama yang dikaji, iaitu (i) minat dan motivasi terhadap pembelajaran bahasa Arab, (ii) isu dan cabaran dalam pembelajaran bahasa Arab, (iii) persepsi terhadap pembelajaran interaktif dan gamifikasi dalam pembelajaran bahasa Arab, dan (iv) persepsi terhadap pembelajaran bahasa Arab di luar bilik darjah (eksplorasi). Statistik yang digunakan meliputi kekerapan, peratusan, min dan sisihan piawai.

Interpretasi skor min adalah berdasarkan cadangan oleh Pallant (2011), iaitu skor min antara 1.00 hingga 2.33 menunjukkan tahap rendah, 2.34 hingga 3.66 menunjukkan tahap sederhana,

manakala 3.67 hingga 5.00 menunjukkan tahap tinggi. Interpretasi ini digunakan bagi menjelaskan tahap minat, motivasi, cabaran pembelajaran serta penerimaan murid terhadap pendekatan gamifikasi dan pembelajaran luar bilik darjah dalam pembelajaran bahasa Arab.

Dapatan Kajian

Soal selidik analisis keperluan pembangunan modul bahasa Arab telah diedarkan kepada pelajar tingkatan 3 yang merupakan pelajar Kelas Aliran Agama (KAA) dan mengambil subjek bahasa Arab silibus Kurikulum Standard Sekolah Menengah (KSSM). Pelajar yang terlibat adalah seramai 116 orang daripada beberapa buah sekolah daerah Kuala Kangsar. Soal selidik ini terdiri daripada lima bahagian berbentuk soalan tertutup untuk mengetahui tentang latar belakang diri pelajar serta persepsi mereka terhadap empat tema yang berbeza yang dinilai menggunakan skala likert sangat tidak setuju (STS), tidak setuju (TS), tidak pasti (TP), setuju (S) dan sangat setuju (SS). Instrumen soalan soal selidik tersebut telah melalui proses kesahan kandungan oleh pakar bidang bahasa Arab dan penilaian kebolehpercayaan *Alpha Cronbach*. Nilai pekali Alpha Cronbach ialah $\alpha=0.65$, menunjukkan tahap kebolehpercayaan sederhana dan masih boleh diterima untuk kajian berbentuk eksploratori. Data kuantitatif diinterpretasikan merujuk julat skor min Pallant (2011), seperti yang ditunjukkan di dalam jadual 1 di bawah:

Jadual 1: Jadual interpretasi julat skor min

Julat min	Tahap min	Keterangan
1.00 – 2.33	Rendah	(kurang setuju/ kurang membantu/ kurang mahir/ kurang memenuhi/ tidak pasti/ kadang-kadang/ tiada/ sebahagian kecil/ kurang memuaskan)
2.34 – 3.66	Sederhana	(setuju/ membantu/ mahir/ memenuhi/ separuh/ memuaskan)
3.67 – 5.00	Tinggi	(sangat setuju/ sangat membantu/ sangat mahir/ sangat memenuhi/ sangat selalu/ semua/ sebahagian besar/ sangat memuaskan)

Sumber: Pallant (2011)

Tema 1: Minat dan motivasi pelajar dalam pembelajaran bahasa Arab

Jadual 2: Minat Intrinsik (%)

No.	Pernyataan	STS	TS	TP	S	SS	(min)
1	Saya berasa seronok mempelajari bahasa Arab.	0%	2%	12%	70%	16%	4.01
2	Saya berpendapat bahasa Arab menarik dan mencabar minda saya.	0%	2%	17%	56%	25%	4.04
3	Saya secara sukarela mencari bahan tambahan berkaitan bahasa Arab di luar waktu kelas.	1%	11%	47%	34%	7%	3.35
4	Saya berasa gembira apabila dapat memahami perkataan atau ayat baru dalam bahasa Arab.	0%	0%	1%	45%	54%	4.53

Jadual 2 menunjukkan empat item yang digunakan bagi mengukur minat intrinsik pelajar terhadap bahasa Arab. Item 1 (Min=4.01), 2 (4.04) dan 4 (Min=4.53), mencatatkan peratus bersetuju yang tinggi, menunjukkan pelajar mempunyai minat yang positif terhadap bahasa Arab. Namun item 3 menunjukkan peratusan bersetuju yang rendah, dengan nilai min 3.35 pada tahap sederhana menandakan pelajar kurang mencari bahan tambahan lain berkaitan bahasa Arab di luar kelas. Item 4 merekodkan tahap persetujuan tertinggi dengan skor min 4.53, menunjukkan pelajar memperoleh kepuasan apabila dapat memahami perkataan atau ayat baru dalam bahasa Arab.

Jadual 3: Motivasi Ekstrinsik / Kepentingan (%)

No.	Pernyataan	STS	TS	TP	S	SS	(min)
1	Saya minat belajar bahasa Arab kerana ia membantu saya memahami al-Quran dan Hadis.	0%	2%	11%	47%	40%	4.25
2	Saya belajar Bahasa Arab untuk mendapatkan keputusan yang baik dalam peperiksaan.	0%	2%	16%	49%	34%	4.15
3	Saya bermotivasi untuk belajar bahasa Arab kerana galakan daripada ibu bapa/guru.	1%	12%	21%	47%	20%	3.72
4	Saya percaya Bahasa Arab penting untuk masa depan saya (contoh: sambung belajar, peluang kerjaya).	2%	3%	20%	41%	34%	4.04

Jadual 3 menunjukkan tahap motivasi entrinsik serta kepentingan bahasa Arab terhadap pelajar. Kesemua item mencatatkan peratusan bersetuju yang tinggi terutamanya pada item 1 “saya minat belajar bahasa Arab kerana ia membantu saya memahami al-Quran dan Hadis” dengan skor min 4.25. Peratusan bersetuju paling rendah dalam konstruk ini dapat dilihat pada item 3 “saya bermotivasi untuk belajar bahasa Arab kerana galakan daripada ibu bapa atau guru”, dengan skor min 3.72, namun masih berada pada tahap tinggi. Oleh itu, peratusan keseluruhan menunjukkan minat entrinsik yang tinggi dalam kalangan pelajar terhadap bahasa Arab.

Dapatan daripada kedua-dua bahagian menunjukkan bahawa pelajar mempunyai minat dan motivasi yang positif terhadap pembelajaran bahasa Arab, namun penglibatan dalam pembelajaran secara sendiri masih berada di tahap sederhana.

Tema 2: Isu dan cabaran dalam pembelajaran bahasa Arab

Jadual 4: Aspek Kemahiran Bahasa (%)

No.	Pernyataan	STS	TS	TP	S	SS	(min)
1	Saya menghadapi kesukaran dalam memahami tatabahasa (nahu / sorf) bahasa Arab.	1%	8%	44%	36%	11%	3.49
2	Saya sukar untuk mengingati makna perkataan (mufradat) bahasa Arab yang banyak.	2%	16%	24%	47%	12%	3.51
3	Saya sukar untuk mengeja perkataan (mufradat) bahasa Arab yang banyak.	5%	28%	32%	28%	6%	3.02
4	Saya kurang yakin untuk bertutur atau berinteraksi dalam Bahasa Arab.	0%	10%	22%	47%	21%	3.78
5	Saya menghadapi masalah dalam kemahiran mendengar (istima') bahasa Arab.	6%	33%	43%	16%	3%	2.76
6	Saya menghadapi masalah dalam kemahiran bertutur (kalam) bahasa Arab.	3%	28%	40%	24%	6%	3
7	Saya menghadapi masalah dalam kemahiran membaca (qiraah) bahasa Arab.	15%	49%	24%	9%	3%	2.36
8	Saya menghadapi masalah dalam kemahiran menulis (kitabah) bahasa Arab.	19%	38%	29%	12%	2%	2.4

Dapatan menunjukkan pelajar menghadapi beberapa cabaran dalam pembelajaran bahasa Arab khususnya dalam kemahiran bertutur seperti yang dapat dilihat pada item 4 (Min=3.78), aspek makna perkataan (*mufradat*) pada item 2 (Min=3.51), serta aspek tatabahasa pada item 1 (Min=3.49). Di samping itu, peratusan tinggi pada skala Tidak Pasti (TP) dapat dilihat pada item 3 (Min=3.02), 5 (Min=2.76) dan 6 (Min=3), menunjukkan pelajar belum mempunyai penguasaan yang mantap dalam kemahiran mendengar dan bertutur. Manakala, kebanyakan pelajar kurang bermasalah dalam kemahiran membaca dan kemahiran menulis kerana majoriti responden kurang bersetuju terhadap pernyataan item 7 (Min=2.36) dan 8 (Min=2.4).

Dapatan menunjukkan cabaran utama dalam pembelajaran bahasa Arab ialah kemahiran bertutur (item 4) yang berada pada tahap tinggi dengan min 3.78. Bahkan aspek makna perkataan (*mufradat*) pada item 2 (Min=3.51) yang berada di tahap sederhana, dilihat turut menyumbang kepada cabaran terbesar dalam pembelajaran bahasa Arab. Ini diikuti dengan kebanyakan item pada tahap sederhana yang menunjukkan peratusan tinggi pada skala Tidak Pasti (TP) terutama bagi item 3 (Min=3.02), 5 (Min=2.76) dan 6 (Min=3). Ini menunjukkan pelajar masih belum mempunyai penguasaan yang mantap dalam kemahiran mendengar dan bertutur. Manakala pelajar kurang bermasalah dalam kemahiran menulis kerana majoriti responden kurang bersetuju terhadap pernyataan item 8 (Min=2.4) yang berada pada tahap rendah. Dapatan ini menunjukkan pelajar juga kurang bermasalah dalam kemahiran membaca walaupun kemahiran membaca pada item 7 (Min=2.36) berada pada tahap sederhana.

Jadual 5: Kaedah pengajaran & bahan pembelajaran

No.	Pernyataan	STS	TS	TP	S	SS	(min)
1	Kaedah pengajaran bahasa Arab di dalam kelas kurang menarik perhatian saya.	7%	50%	31%	12%	0%	2.48
2	Bahan-bahan pembelajaran bahasa Arab sedia ada (buku teks/latihan) kurang sesuai dan membosankan.	9%	56%	22%	12%	1%	2.39
3	Saya suka kaedah pengajaran melalui hafalan sahaja.	2%	31%	32%	30%	5%	3.06
4	Saya suka sekiranya guru menyampaikan pengajaran secara lisan di hadapan kelas sehingga selesai kelas (hanya guru sahaja yang bercakap).	3%	32%	29%	28%	7%	3.03
5	Saya suka mendengar dan mencatat apa yang diajarkan guru.	2%	3%	34%	53%	8%	3.62
6	Saya suka melakukan aktiviti atau permainan di dalam kelas.	0%	3%	9%	68%	21%	4.07
7	Saya suka apabila guru menyampaikan maklumat yang banyak dalam masa yang singkat.	3%	23%	31%	33%	11%	3.29
8	Saya suka apabila guru selalu bertanya kepada saya di dalam kelas.	3%	11%	49%	31%	7%	3.31
9	Saya suka apabila guru sentiasa membantu saya ketika melakukan aktiviti/ latihan di dalam kelas.	0	1%	6%	56%	37%	4.29
10	Saya suka apabila guru sentiasa menggalakkan pelajar berfikir sendiri / berusaha sendiri untuk mendapatkan jawapan atau menyelesaikan sesuatu masalah.	1%	10%	34%	41%	14%	3.57

Jadual 5 menunjukkan persepsi pelajar terhadap kaedah pengajaran dan bahan pengajaran. Majoriti pelajar tidak bersetuju terhadap kenyataan kaedah pengajaran kurang menarik (item 1) dengan nilai min 2.48 dan bahan-bahan pengajaran sedia ada kurang sesuai dan membosankan (item 2) dengan nilai min 2.39. Persepsi positif dapat dilihat pada item 6 (Min=4.07) dan 9 (Min=4.29) dengan nilai min pada tahap tertinggi. Kaedah pengajaran yang mendapat pandangan positif tersebut adalah kaedah pengajaran melalui aktiviti dan permainan di dalam kelas. Manakala, tahap sederhana dapat dilihat pada item 3 (Min=3.06), 4 (Min=3.03), 5 (Min=3.62), 7 (Min=3.19) 8 (Min=3.31) dan 10 (Min=3.57). Data tersebut menunjukkan pelajar mempunyai pandangan yang bercampur terhadap kaedah pengajaran melalui hafalan, pengajaran secara lisan daripada guru, kaedah mendengar dan mencatat daripada guru, penyampaian maklumat yang banyak dalam masa yang singkat, pertanyaan dalam kelas, serta galakan berfikir sendiri. Peratusan 'tidak pasti' yang tinggi dicatatkan pada item 8 sebanyak 49%, namun nilai min sebanyak 3.31 menunjukkan tahap persetujuan sederhana pada kenyataan "saya suka apabila guru selalu bertanya kepada saya di dalam kelas".

Jadual 6: persekitaran & peluang amalan bahasa

No.	Pernyataan	STS	TS	TP	S	SS	(min)
1	Saya tidak mempunyai peluang yang mencukupi untuk menggunakan bahasa Arab di luar bilik darjah.	1%	7%	49%	36%	7%	3.41
2	Saya berasa malu atau takut untuk bertutur dalam bahasa Arab kerana bimbang membuat kesilapan.	1%	10%	20%	55%	14%	3.71
3	Rakan-rakan saya kurang mengamalkan bahasa Arab, jadi saya juga kurang menggunakannya.	2%	16%	30%	45%	8%	3.41
4	Guru dan rakan-rakan di dalam kelas kurang menggunakan bahasa Arab semasa kelas bahasa Arab.	3%	30%	39%	27%	3%	2.99

Secara keseluruhan, majoriti pelajar menghadapi masalah dari segi persekitaran dan peluang mengamalkan bahasa Arab. Persepsi negatif dapat dilihat terutamanya pada item 2 yang mencatatkan peratusan setuju sebanyak 55% dan sangat setuju 14% (Min=3.71), iaitu pada tahap tinggi. Ini menunjukkan kebanyakan pelajar berasa malu dan takut untuk bertutur kerana bimbang akan membuat kesilapan. Di samping itu, cabaran persekitaran lain yang dihadapi adalah tidak mempunyai peluang yang mencukupi untuk penggunaan bahasa Arab di luar kelas serta kurangnya pengamalan bahasa Arab dalam kalangan rakan-rakan seperti yang ditunjukkan pada item 1 dan 3 dengan nilai min yang sama iaitu 3.41 iaitu di tahap sederhana. Persepsi yang bercampur pula dapat dilihat pada item 4 dengan nilai min 2.99, walaupun masih berada di tahap sederhana.

Berdasarkan keseluruhan data, pelajar didapati masih lagi menghadapi masalah dalam mempelajari bahasa Arab terutamanya dalam aspek kemahiran bahasa iaitu kemahiran bertutur, kemahiran kosa kata dan tatabahasa. Dari segi kaedah pengajaran dan bahan pembelajaran pula, pelajar menunjukkan persepsi yang positif terhadap pembelajaran di luar kelas yang merangkumi aktiviti, latihan dan permainan. Manakala cabaran utama yang dihadapi oleh pelajar terhadap persekitaran dan peluang bahasa ialah perasaan malu dan takut untuk bertutur di dalam kelas. Data tersebut menunjukkan pelajar memerlukan aktiviti luar bilik darjah yang berkonsepkan interaktif dan pelbagai untuk meningkatkan keyakinan mereka serta meningkatkan penguasaan kosa kata, kemahiran pertuturan dan tatabahasa.

Tema 3: Pembelajaran interaktif dan gamifikasi dalam bahasa Arab

Jadual 7: Pembelajaran interaktif dan gamifikasi dalam bahasa Arab

No.	Pernyataan	STS	TS	TP	S	SS	(min)
1	Saya suka belajar Bahasa Arab melalui aktiviti permainan atau kuiz interaktif.	0%	2%	19%	62%	17%	3.95
2	Saya lebih mudah memahami Bahasa Arab apabila ada aktiviti berkumpulan atau main peranan.	1%	3%	16%	63%	16%	3.91
3	Penggunaan aplikasi atau laman web interaktif menjadikan Bahasa Arab lebih menarik.	0%	3%	33%	53%	12%	3.74
4	Saya berminat jika pembelajaran Bahasa Arab melibatkan sistem mata ganjaran atau lencana (seperti dalam permainan).	0%	4%	31%	54%	10%	3.71
5	Saya rasa lebih bermotivasi untuk belajar Bahasa Arab jika ada papan pendahulu (<i>leaderboard</i>) atau persaingan sihat.	1%	3%	44%	43%	9%	3.55

Jadual 7 memaparkan majoriti pelajar setuju akan pembelajaran interaktif dan gamifikasi dalam bahasa Arab pada keseluruhan item dengan nilai min 3.70 hingga 4.00, iaitu pada tahap tinggi. Jenis aktiviti yang mendapat persetujuan ramai ialah aktiviti permainan atau kuiz interaktif (item 1) dengan

nilai min tertinggi 3.95 dan aktiviti berkumpulan atau main peranan (item 2) dengan nilai min 3.91. Kedua-dua aktiviti tersebut mencatat peratus setuju yang paling tinggi berbanding aktiviti lain. Ini diikuti dengan item 3 (Min=3.74) dan 4 (Min=3.71) dengan peratusan setuju sebanyak 53% dan 54%, terhadap penggunaan aplikasi atau laman web interaktif serta pembelajaran melibatkan sistem mata ganjaran atau lencana. Manakala item 5 pula mencatatkan nilai min terendah iaitu 3.55, pada pembelajaran menggunakan papan pendahulu atau yang melibatkan persaingan sihat.

Data tersebut menunjukkan kecenderungan pelajar terhadap pembelajaran bahasa Arab secara interaktif, menyeronokkan dan melibatkan penglibatan secara aktif dalam proses pembelajaran khususnya melalui permainan, kuiz dan aktiviti secara berkumpulan.

Tema 4: Pembelajaran bahasa Arab di luar bilik darjah

Jadual 8: Pembelajaran bahasa Arab di luar bilik darjah (Eksplorasi)

No.	Pernyataan	STS	TS	TP	S	SS	(min)
1	Saya berminat untuk belajar bahasa Arab di luar bilik darjah (contoh: di perpustakaan, pusat sumber, atau taman sekolah).	1%	8%	45%	41%	5%	3.42
2	Aktiviti pembelajaran bahasa Arab di luar bilik darjah akan membuatkan saya lebih seronok belajar.	0%	3%	43%	47%	7%	3.57
3	Saya ingin meneroka atau mencari maklumat dalam bahasa Arab di persekitaran sebenar.	0%	3%	36%	48%	13%	3.72
4	Saya bersedia untuk menyertai aktiviti bahasa Arab di luar bilik darjah walaupun ia tidak dinilai dalam peperiksaan.	2%	5%	34%	49%	9%	3.6
5	Saya rasa bahasa Arab lebih mudah jika saya dapat mengaitkannya dengan apa yang saya lihat atau alami di luar kelas.	0%	1%	29%	53%	16%	3.85

Peratusan setuju paling tinggi berkaitan pembelajaran bahasa Arab di luar bilik darjah adalah pada item 5 dengan peratusan setuju 53% dan sangat setuju 16% (Min=3.85) diikuti item 3 (Min=3.72). Namun, data menunjukkan kebanyakan persepsi pelajar berada di tahap sederhana berdasarkan dapatan item 1 (Min=3.42), 2 (Min=3.57) dan 4 (Min=3.6). Data tersebut menandakan kecenderungan pelajar lebih bersetuju bahawa bahasa Arab akan lebih mudah jika dapat dikaitkan dengan apa yang dilihat dan dialami di luar kelas.

Secara keseluruhannya, pelajar mempunyai persepsi yang positif terhadap pembelajaran luar bilik darjah dengan keseluruhan item berada pada tahap sederhana. Pembelajaran yang dikaitkan dengan pengalaman sebenar dan melalui penerokaan maklumat di persekitaran sebenar dapat meningkatkan minat pelajar terhadap pembelajaran bahasa Arab.

Perbincangan dan Kesimpulan

Dapatan kuantitatif kajian ini mendedahkan jurang kritikal antara minat pelajar terhadap bahasa Arab dan realiti penguasaan kemahiran bahasa mereka. Walaupun pelajar menunjukkan minat intrinsik yang positif, kesukaran dalam kemahiran bertutur (Min=3.78) dan tatabahasa (Min=3.49) menunjukkan bahawa pendekatan pedagogi semasa gagal memindahkan minat tersebut kepada kompetensi praktikal. Keadaan ini amat membimbangkan kerana motivasi tanpa penguasaan kemahiran yang kukuh boleh menyebabkan *attrition rates* (kadar keciciran minat) yang tinggi dalam kalangan pelajar (Evans & Tragant, 2020).

Kekurangan keyakinan untuk bertutur yang direkodkan (Min=3.71) adalah simptom kepada persekitaran pembelajaran yang terlalu berorientasikan peperiksaan dan hafalan, yang sering kali menindas kreativiti serta autonomi pelajar. Kajian mendapati bahawa apabila pelajar terperangkap dalam sistem pembelajaran yang statik, mereka cenderung bergantung sepenuhnya kepada motivasi ekstrinsik (seperti gred dan pujian guru) berbanding dorongan dalaman, sekali gus membataskan potensi sebenar mereka untuk mencapai kecemerlangan bahasa (Ugli et al, 2025; Chuane et al, 2023). Oleh itu, peralihan kepada pendekatan gamifikasi adalah satu keperluan mendesak, bukan lagi sekadar pilihan inovatif. Gamifikasi terbukti berupaya meningkatkan autonomi pelajar, memupuk kebebasan berfikir, dan mengurangkan perasaan takut terhadap kesilapan melalui mekanisme maklum balas segera (Thohir, 2017; Peng & Fu, 2021; Lazuardi & Syaheed, 2024).

Selain itu, kecenderungan pelajar terhadap pembelajaran luar bilik darjah (Min=3.85) mengesahkan bahawa mereka memerlukan pengalaman pembelajaran yang lebih kontekstual dan bersifat "dunia sebenar". Integrasi elemen permainan seperti mata ganjaran, cabaran, dan kerja berkumpulan dalam modul GEMA di luar bilik darjah bukan sahaja dapat memecahkan tembok kebosanan dalam kelas konvensional, malah ia menjadi pemangkin kepada kemahiran kolaboratif dan kompetensi komunikasi yang sangat diperlukan dalam era pendidikan moden (Widad et al, 2025; Almelhes & Alsaiani, 2024; Sutisna & Atha, 2023).

Kegagalan untuk merombak strategi pengajaran kepada bentuk yang lebih interaktif dan berasaskan eksplorasi akan terus mengekalkan pelajar dalam kitaran "minat rendah, prestasi rendah" (Lazuardi & Syaheed, 2024). Justeru, pembangunan modul GEMA secara sistematik dan terancang merupakan langkah intervensi yang kritikal. Ia bukan sahaja bertujuan untuk menyokong kurikulum sedia ada, tetapi untuk mentransformasikan dinamika kelas bahasa Arab kepada ruang eksplorasi yang aktif, menyeronokkan, dan inklusif bagi memenuhi kepelbagaian gaya pembelajaran pelajar (Widad et al., 2025; Almelhes & Alsaiani, 2024; Sutisna & Atha, 2023).

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Ancaman *Messiah* Palsu: Menganalisis Doktrin Sun Myung Moon daripada Kaca Mata Akidah Islam

The Threat of a False Messiah: Analysing the Doctrine of Sun Myung Moon from The Perspective of Islamic Akidah

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Abstrak

Kajian ini membincangkan fenomena kemunculan “*messiah* palsu” melalui analisis terhadap doktrin yang dibawa oleh Sun Myung Moon, pengasas *Unification Church*. Melalui globalisasi dan keterbukaan maklumat, ajaran keagamaan alternatif ini semakin mudah tersebar, termasuk di Malaysia. Objektif utama kajian ini adalah untuk menghuraikan latar belakang dan ajaran utama Sun Myung Moon, menganalisis konsep *messiah* menurut doktrin *Unification Church*, dan menilai percanggahan ajaran tersebut dengan prinsip akidah Islam. Permasalahan kajian tertumpu kepada kekeliruan umat Islam terhadap konsep *messiah* serta kurangnya pendedahan ilmiah berkaitan ancaman ajaran ini di Malaysia yang berpotensi menggugat kefahaman akidah. Kajian ini merupakan kajian kualitatif berbentuk analisis dokumen dengan menggunakan pendekatan perbandingan agama dan analisis kandungan. Data diperoleh daripada sumber primer seperti teks ajaran *Unification Church* serta sumber sekunder seperti buku, artikel jurnal, dan fatwa berkaitan. Hasil kajian

mendapati bahawa doktrin Sun Myung Moon mengandungi elemen penyelewengan akidah yang jelas, khususnya dalam konsep ketuhanan, kenabian, dan penyelamatan manusia. Ajaran beliau yang mengangkat dirinya sebagai *messiah* baharu bercanggah secara langsung dengan prinsip tauhid dalam Islam serta konsep penutup kenabian. Kajian ini menegaskan keperluan peningkatan kesedaran dan pendidikan akidah dalam kalangan umat Islam bagi menangkis pengaruh ajaran sesat yang semakin berkembang dalam era moden.

Kata Kunci: Sun Myung Moon, *Messiah*, *Unification Church*

Pengenalan

Messiah secara umumnya merujuk kepada penyelamat mengikut kepercayaan agama Islam, Yahudi dan Kristian. Namun demikian, konsep dan fahamannya berbeza sebagaimana kajian daripada Afnan et al., (2020) yang menerangkan bahawa dalam agama Yahudi, *Mashiach* adalah gelaran bagi *messiah* yang merujuk kepada pemimpin politik dan spiritual. Sementara dalam agama Kristian dikenali sebagai Jesus, dan menurut agama Islam *messiah* adalah Isa AS dan Imam Mahdi. Kemunculan individu-individu yang mendakwa diri mereka sebagai *Messiah* bukanlah fenomena baharu dalam sejarah agama. Menurut Mohamad (2024), terdapat konsep penyelamat palsu (*False Messiah*) yang dikenali sebagai (*Antichrist*) dalam agama Kristian dan digelar Dajjal mengikut kepercayaan agama Islam. Bahkan kemunculan tokoh *messiah* palsu boleh mendatangkan impak yang besar seperti konflik agama serta eksploitasi terhadap ekonomi, sosial dan politik.

Kajian terhadap penyebaran doktrin oleh individu yang mendakwa diri mereka sebagai *messiah* seperti Sun Myung Moon amat signifikan bagi mengelakkan ancaman terhadap akidah umat Islam. Moon adalah pengasas *Unification Church* yang lahir daripada tradisi keagamaan konservatif yang menekankan nilai keluarga, hierarki dan kesucian (Claire Lee, 2025). Gereja ini turut dikenali sebagai HAS-UWC (*Holy Spirit Association for the Unification of World Christianity*) atau *Moonies* mempunyai kira-kira tiga juta pengikut di seluruh dunia (Eileen, 2018) menggabungkan unsur-unsur Kristian dengan Shamanisme dan Konfusianisme yang diasaskan di Korea Selatan pada tahun 1954. Gerakan ini mengajar bahawa Moon dan isterinya Hak Ja Han adalah “Ibu Bapa Sejati” (*True Parents*) yang bertanggungjawab untuk membebaskan manusia daripada dosa, serta memperjuangkan penyatuan semua agama, bangsa dan negara di bawah kepimpinan mereka (Shafi, 2024) sehingga Moon didakwa berkemungkinan mempunyai gangguan personaliti narsistik (Stephen & Robin, 2025). Selain itu Sun Myung Moon dan Hak Ja Han juga terkenal dengan gelaran Father Moon dan Mother Moon oleh pengikut mereka (Ahmad Iqram, 2016).

Penyebaran Doktrin Sun Myung Moon di Malaysia

Unification Church yang ditubuhkan oleh Sun Myung Moon dalam kajian Shafi (2024) adalah berasaskan teks *Divine Principles* menekankan beberapa prinsip utama antaranya Moon merupakan *messiah* yang bertanggungjawab menyempurnakan misi Jesus, institusi kekeluargaan (*True Parents*) adalah asas keselamatan spiritual dan penyatuan global melalui agama dan politik. Menurut Eileen, (2018), *Unification* adalah *New Religious Movement* (NRM) yang berkembang pesat hingga ke peringkat global melalui strategi dakwah transnasional yang melibatkan jaringan sosial, politik dan ekonomi. Matlamat utama penubuhan *Unification Church* adalah bagi mewujudkan dunia yang aman selama-lamanya di bawah satu anutan, satu kepercayaan, satu agama dan satu Tuhan di bawah pimpinan mereka (Khadijah, 1995).

Di Malaysia, gerakan ini dipercayai mula berkembang sekitar pertengahan 1990-an melalui tokoh Korea Selatan, Yoo Chong Young atau lebih dikenali sebagai Dr. Yoo, yang digelar oleh

pengikut gerakan tersebut sebagai “*The National Messiah of Malaysia*”. Melalui pendekatan bersifat kemasyarakatan dan pendidikan kekeluargaan, pelbagai program seperti *True Family Education* dan “Cinta Suci Keluarga Sejati” (*Pure Love True Family*) yang diperkenalkan sekitar tahun 1997 bertujuan untuk mempromosikan gaya hidup sihat dalam keluarga. Malah, gerakan ini juga turut memperkenalkan konsep kebebasan beragama kepada pengikut-pengikutnya. *Unification Church* melalui kajian Siti (2021) adalah salah satu *New Religious Movement* (NRM) yang dipercayai dibawa masuk ke Malaysia. Kebebasan beragama yang dipraktikkan oleh masyarakat berbilang kaum dalam negara ini dilihat menjadi faktor utama penyebaran doktrin Moon kerana dasar kerajaan Malaysia dan institusi agama negara adalah mengekalkan kestabilan dan keharmonian sosio agama dalam negara melalui keharmonian dan kebebasan (Muhammad et.al, 2016). Pendekatan yang dibawa ajaran ini dilihat lebih mudah diterima kerana menggunakan naratif universal seperti keamanan, pembangunan keluarga dan moral belia tanpa menonjolkan identiti agama secara terang-terangan pada peringkat awal.

Unification Church diasaskan oleh Sun Myung Moon di Korea Selatan pada tahun 1954 dan dikenali secara rasmi sebagai *Family Federation for World Peace and Unification* (FFWPU). Gerakan ini mempercayai bahawa Moon merupakan tokoh *messiah* atau penyempurna misi Nabi Isa AS (Siti, 2021), suatu kepercayaan yang secara asasnya bercanggah dengan doktrin agama Kristian arus perdana dan juga akidah Islam. Ajaran ini menekankan konsep “*True Parents*” (Ibu Bapa Sejati) yang merujuk kepada Moon dan isterinya, selain memperjuangkan konsep keluarga ideal sebagai asas keamanan dunia.

Perkara ini juga telah dibangkitkan di Malaysia dimana gerakan ini dikatakan menggunakan platform keamanan global, program kekeluargaan dan jaringan NGO sebagai medium penyebaran pengaruh ajaran tersebut. Akhbar Kosmo melaporkan kenyataan Mufti Perlis, Mohd Asri Zainul Abidin yang menyuarakan kebimbangan terhadap kewujudan satu gerakan dari Korea Selatan yang didakwa aktif di Malaysia atas nama keamanan dan keharmonian tetapi mempunyai orientasi doktrin yang menyimpang daripada ajaran agama arus perdana (Manzor. Z, 2025).

Penyebaran ideologi yang bertopengkan kasih sayang, keharmonian dan keamanan amat membimbangkan lebih-lebih lagi apabila mereka berjaya melibatkan masyarakat Muslim. Menurut Khadijah (1995), gerakan ini telah mentafsirkan kitab *Bible* mengikut kefahaman mereka dan menjadikannya sebagai prinsip dalam *Divine Principles* antaranya mereka mendakwa dapat menyatukan agama-agama di dunia menjadi satu agama yang universal. Natijahnya, gerakan ini menjadikan perkara-perkara yang ditekankan oleh pelbagai agama berkaitan keharmonian, kemakmuran dan kasih sayang dalam kehidupan sebagai matlamat perjuangan mereka. Hasil kajian Siti (2021) mendapati gerakan ini dikesan menyebarkan doktrinnya melalui aktiviti sosial, pendidikan dan dialog antara agama melalui organisasi seperti *Family Federation for World Peace and Unification* (FFWPU), *The Universal Peace Federation of Malaysia* (UPF), *The Global Peace Foundation Malaysia* (GPF), *The Women’s Federation for World Peace Malaysia* (WFWP). Program-program yang pernah dianjurkan turut mempromosikan doktrin Moon berkaitan kasih sayang dan keamanan seperti “*The Loving Couple Festival*”, “*The Youth Ambassador Peace*”, “*The Peace-Loving Young Assembly*” (PLYA), “*The Peace Road Charity Run*”, “*The International Leadership Conference*” dan lain-lain yang turut disertai oleh pelajar-pelajar di institusi pengajian tinggi dalam negara.

Metodologi Kajian

Kajian ini merupakan kajian kualitatif yang membataskan perbahasan kepada ancaman *messiah* palsu dengan menganalisis doktrin Sun Myung Moon daripada kaca mata akidah Islam. Data-data kajian ini diperoleh melalui pembacaan dan semakan kajian-kajian terdahulu, artikel, buku, fatwa dan bahan

lainnya daripada sumber primer dan sekunder (Creswell, 2014). Sumber primer yang digunakan dalam kajian ini ialah buku *Divine Principles* dan sumber sekunder pula adalah seperti *Konsep True Parents dalam Unification Church* yang diterbitkan Al-Haq Centre Malaysia, *Ajaran Sesat: Kekusutan dan Kecelaruhan* yang diterbitkan oleh Majlis Agama Islam Selangor (MAIS) dan lain-lain. Pengkaji melakukan analisis kandungan terhadap data-data yang telah dikumpulkan dengan tujuan untuk mengenal pasti akidah dan fahaman yang dibawa oleh gerakan tersebut, percanggahannya dengan akidah Islam serta ancamannya terhadap akidah dan umat Islam. Sementara itu, proses analisis data dilakukan dengan membaca, menyusun, menyaring, memilih, mengklasifikasikan, mengekod tema-tema dan kemudiannya membentuk kategori yang bersesuaian dengan objektif kajian (Miles, Huberman, & Saldaña, 2014).

Hasil Kajian dan Perbincangan

Ajaran dan Fahaman Doktrin Sun Myung Moon dan Percanggahannya dengan Akidah Islam

Pertama : Sun Myung Moon atau dipanggil juga sebagai Father Moon telah menggabungkan intipati ajaran Kristian, Shamanisme (Korea), Daoisme dan juga Konfusianisme (Ahmad Iqram Mohamad Noor, 2025) sedangkan keempat-empat agama ini adalah agama yang berbeza daripada aspek doktrin dan kepercayaan.

Kedua: Ideologi *Unification Church* berpaksikan kepercayaan bahawa pengasasnya Sun Myung Moon adalah *messiah* baru yang diutus oleh Tuhan bagi menyempurnakan misi *al-Massiah* sebagai pelengkap misi Nabi Isa AS. Menurut Barker, E. (2018), Sun Myung Moon atau dipanggil Moon telah dianggap oleh pengikutnya sebagai Tuhan Kedatangan Kedua yang dipilih selepas Jesus Christ untuk memulihkan Kerajaan Tuhan di bumi. Disamping itu, semasa menyampaikan dakwahnya di Malaysia, Sun Myung Moon juga menawarkan status anak Tuhan kepada peserta dan mendakwa manusia mempunyai hak dan sifat setara dengan Tuhan.

Ketiga: Menurut Ahmad Iqram Mohamad Noor (2025) Sun Myung Moon sering mendakwa bahawa Jesus tidak berjaya menyelesaikan ‘tiga keberkatan agung’ (*Three Great Blessing*) dan telah diserahkan kepada beliau untuk menyempurnakan ‘Tiga Keberkatan Agung’ tersebut. *Three Great Blessing* tersebut ialah mempunyai zuriat (sempurna), berganda (beranak-pinak) dan mendominasi (mempunyai kuasa) (Ahmad Iqram Mohamad Noor, 2025).

Keempat : Sun Myung Moon mendakwa dirinya dipilih oleh Tuhan dan menggunakan autoriti tersebut untuk memaksa mereka menjalani “pembersihan spiritual” serta “perkahwinan” dengannya melalui hubungan seksual. Moon mengatakan kepada wanita tersebut: “*Ini bukan jenayah seksual. Anda hanya menerima kasih Tuhan*” (Syakira, 2022). Menurut Sun Myung Moon, beliau adalah wakil tuhan dan melakukan hubungan seksual dengan pengikutnya adalah salah satu cara menghapuskan dosa mereka.

Kelima : Menurut Ahmad Iqram Mohamad Noor (2025), Sun Myung Moon telah mendakwa Adam dan Hawa bukan sekadar melanggar perintah Tuhan, tetapi melibatkan hubungan seksual terlarang yang dipengaruhi oleh *Lucifer*. Dosa ini diwarisi oleh seluruh manusia yang dipanggil sebagai *Original Sin*. Beliau memberikan tafsiran yang berbeza mengenai dosa warisan yang terdapat dalam agama Kristian. Dosa Warisan asalnya dalam agama Kristian adalah dosa daripada Adam dan Hawa yang memakan buah larangan ketika berada di syurga. Akibat daripada itu, keturunan Adam termasuk bayi yang baru lahir juga mempunyai dosa warisan.

Keenam: Moon telah mengasaskan kitab *Divine Principles* yang telah diterbitkan pada 1957. Kitab ini telah dianggap sebagai *Unification Bible*. Moon mengatakan bahawa ajaran yang dibawa adalah

sangat penting sebagai sumber wahyu yang moden dan terkini (Lewis, J. R., & Petersen, J. A. (Eds.), 2005). Penafsiran beliau yang baru untuk Bible ini kebanyakan bercanggah dengan arus perdana.

Ketujuh: Moon telah menegaskan konsep ketuhanan monoteisme yang sekaligus bertentangan dengan konsep Trinity. Walaupun Moon telah menggunakan istilah Bapa, Anak dan Roh Kudus tetapi beliau memperihalkan Tuhan itu sangat jauh dengan konsep yang dibawa daripada Persidangan Nicea. Menurut Lewis, J. R., & Petersen, J. A. (Eds.) (2005) doktrin *Unification* secara jelas jauh daripada konsep pemahaman berkaitan tentang Anak dan Roh Kudus. Akan tetapi, sungguhpun begitu, Moon telah menekankan hubungannya dengan Jesus dan Roh Tuhan. Beliau menganggap dirinya sebagai Messiah selepas Jesus kerana misi Jesus yang gagal kerana disalib sebelum berkahwin.

Kelapan: Menurut ajaran Moon (1997), dosa itu boleh dibebaskan melalui ajarannya, (konsep Salvation dalam *Unification*) di mana manusia perlu mencapai tiga perkara iaitu: i) Ritual Blessing (penyucian keturunan) ii) Kesetiaan kepada 'True Parents' (Moon dan isterinya Hak Ja Han) dan iii) Perkara berkaitan keluarga suci (ideal family). Melalui ajaran Kristian sebelum ini Salvation dalam agama Kristian merujuk kepada konsep keimanan kepada Jesus sebagai juruselamat yang menyelamatkan manusia daripada dosa warisan.

Kesembilan : Konsep *True Parents* atau Ibu bapa sejati *Unification Church* menekankan konsep yang mereka sebut sebagai *True Parents*, iaitu Sun Myung Moon dan isterinya yang dianggap sebagai ibu bapa sejati umat manusia. Melalui konsep ini, mereka percaya bahawa pasangan tersebut mempunyai kuasa rohani untuk menyucikan keturunan manusia daripada dosa yang diwarisi daripada Adam dan Hawa serta kelahiran semula (Al-Haq Centre Malaysia, 2025).

Kesepuluh : *Unification Church* ini terkenal dengan program upacara ritual *blessing* perkahwinan secara beramai-ramai kepada pasangan yang berkahwin yang diadakan secara besar-besaran. Melalui ritual tersebut gereja ini percaya bahawa mereka berjaya menghapuskan dosa warisan (Original Sin), menyucikan hubungan suami isteri dan seterusnya melahirkan keluarga Tuhan di seluruh dunia (Moon, 1996). Ia dianggap sebagai tanda penyucian dosa dan kelahiran semula dalam keluarga yang suci.

Kesebelas : Moon yang mengaku dirinya sebagai Messiah dan menyampaikan ajaran *God's Ideal Family: The Model for World Peace* yang menekankan keluarga sebagai asas perdamaian dunia. Sun Myung Moon mendakwa dirinya diutus sebagai penyelamat bagi seluruh manusia. (Azawiya Azali, 2025) dengan menyampaikan ajaran tersebut dengan meletakkan keluarga sebagai Jalan Keselamatan Di dalam sebuah artikel daripada Al-Haq Centre Malaysia (2025), menjelaskan bahawa *Unification Church* menekankan keluarga sebagai pusat spiritual dan menggunakan pendekatan sosial serta budaya untuk menarik pengikut, sehingga kelihatan seperti gerakan kemasyarakatan biasa, bukan misi agama. Di samping itu, Keselamatan dianggap datang melalui keluarga yang suci dan bersatu, bukan hanya melalui iman individu.

Kedua belas : Moon bercita-cita untuk menubuhkan rancangan besar untuk membentuk sebuah negara keamanan global yang dikenali sebagai Cheon il Guk atau dikenali sebagai Syurga di Muka Bumi dan menjadikan dirinya sebagai Bapa kepada semua manusia di dunia ini. Beliau tetap meneruskan usaha dengan mendekati kumpulan baharu dan menubuhkan organisasi seperti *Women's Federation for World Peace*. Isterinya, Hak Ja Han, mula memainkan peranan lebih besar dan mengisytiharkan dirinya sebagai pemimpin bersama (Blake, M., 2013).

Ancamannya Terhadap Akidah Islam

Konsep Ketuhanan

Doktrin Sun Myung Moon mengemukakan konsep ketuhanan yang menyimpang daripada akidah Islam. Dalam fahaman *Unification Church*, Tuhan digambarkan memiliki sifat dualiti iaitu Sung Sang (maskulin) dan Hyung Sang (feminine). Ianya juga memerlukan manusia untuk menyempurnakan penciptaannya (Divine, 1973). Konsep ini secara tidak langsung merendahkan sifat Rububiyah dan Uluhiyyah Allah SWT, sedangkan Islam menegaskan bahawa Allah Maha Sempurna, Maha Esa, dan tidak berhajat kepada makhluk-Nya seperti firman Allah SWT yang bermaksud:

“Katakanlah (wahai Muhammad): (Tuhanku) ialah Allah Yang Maha Esa; Allah Yang menjadi tumpuan sekalian makhluk untuk memohon sebarang hajat; Ia tiada beranak, dan Ia pula tidak diperanakkan; Dan tidak ada sesiapa pun yang serupa denganNya”.

(Al-Quran: 112:1-4)

Doktrin *Unification Church* juga memperkenalkan konsep *True Parents* dengan cara mengangkat Sun Myung Moon dan isterinya Hak Ja Han dengan memberikan kedudukan istimewa dalam struktur ketuhanan (Moon, 1996). Ini bercanggah dengan konsep tauhid dalam Islam yang menegaskan keesaan Allah SWT tanpa sebarang sekutu.

Berdasarkan perspektif Islam, konsep ini bercanggah dengan prinsip tauhid kerana menggambarkan seolah-olah Allah SWT memerlukan makhluk-Nya untuk menyempurnakan penciptaan. Sedangkan Islam menegaskan bahawa Allah bersifat Maha Sempurna, Maha Kaya (*al-Ghaniyy*) dan tidak berhajat kepada sesuatu pun. Prinsip ini dijelaskan secara jelas dalam firman Allah SWT: *“Allah tempat bergantung segala sesuatu”* (Surah al-Ikhlâs: 2), yang menunjukkan bahawa segala makhluk bergantung kepada Allah dan bukan sebaliknya (Al-Quran; Wahbah al-Zuhayli, 1991).

Konsep *True Parents* tersebut bercanggah dengan akidah Islam kerana ia memperlihatkan unsur pengagungan manusia yang melampaui batas sehingga dikaitkan dengan aspek penyelamatan rohani. Dalam Islam, tiada manusia yang mempunyai kuasa penyelamatan mutlak kerana seluruh bentuk pengabdian dan pergantungan hanya ditujukan kepada Allah SWT. Sehubungan itu, Yusuf al-Qaradawi menegaskan bahawa pengagungan manusia sehingga menyerupai unsur ketuhanan atau pemberian kuasa luar biasa dalam urusan agama boleh membawa kepada syirik yang merosakkan akidah umat Islam (al-Qaradawi, 1995).

Menurut Yusuf al-Qaradawi, sebarang bentuk pengagungan manusia sehingga mencapai tahap ketuhanan adalah termasuk dalam syirik yang merosakkan akidah (al-Qaradawi, 1995). Ini menunjukkan bahawa konsep ketuhanan dalam fahaman ini merupakan ancaman langsung kepada asas keimanan umat Islam.

Secara keseluruhannya, konsep ketuhanan dalam *Unification Church* memperlihatkan penyimpangan yang jelas daripada akidah Islam, khususnya dalam aspek keesaan Allah SWT, kesempurnaan sifat ketuhanan dan penolakan terhadap pengantara manusia dalam urusan penyelamatan spiritual. Oleh itu, penelitian terhadap doktrin ini penting bagi memahami implikasinya terhadap pemeliharaan akidah umat Islam, khususnya dalam konteks masyarakat majmuk di Malaysia (Siti, 2021; Muhammad et al., 2016).

Konsep kenabian

Konsep kenabian dalam doktrin *Unification Church* memperlihatkan beberapa elemen yang bercanggah secara langsung dengan prinsip akidah Islam. Fahaman ini mengangkat Sun Myung Moon sebagai *Messiah* atau penyelamat yang didakwa menyempurnakan misi Nabi Isa A.S. Menurut kajian Eileen Barker, pengikut gerakan ini mempercayai bahawa Moon dipilih secara istimewa untuk menyelesaikan misi keselamatan manusia yang dikatakan belum sempurna sejak zaman Nabi Isa A.S. (Barker, 1989).

Selain itu, dakwaan bahawa wujud tokoh penyelamat atau nabi baharu selepas Nabi Muhammad SAW juga bertentangan dengan prinsip *Khatm al-Nubuwwah* (penutup kenabian) dalam Islam. Umat Islam meyakini bahawa Nabi Muhammad SAW merupakan nabi dan rasul terakhir yang diutuskan kepada seluruh umat manusia.

Perkara ini ditegaskan melalui sabda Rasulullah SAW:

“Perumpamaan aku dan para nabi sebelumku seperti seorang lelaki yang membina sebuah rumah lalu dia memperelok dan mencantikkannya kecuali satu tempat bata di suatu sudut. Orang ramai mengelilinginya dan kagum lalu berkata: ‘Mengapa tidak diletakkan bata ini?’ Maka baginda bersabda: ‘Akulah bata itu dan akulah penutup para nabi.’”

(Riwayat al-Bukhari, no. 3535)

Dalam doktrin *Unification Church*, Nabi Isa A.S. dipercayai gagal menyempurnakan misinya sebagai *messiah* kerana tidak mendirikan rumah tangga dan tidak membentuk “keluarga sempurna” sebagaimana yang diidealkan oleh gerakan tersebut. Oleh itu, Sun Myung Moon dianggap sebagai tokoh yang menyempurnakan misi tersebut melalui konsep *True Parents* bersama isterinya, Hak Ja Han (Moon, 1996; Melton, 2023).

Kepercayaan tersebut bercanggah dengan ajaran Islam yang menegaskan bahawa Nabi Isa A.S. ialah rasul Allah SWT yang dimuliakan serta tidak gagal dalam melaksanakan amanah kerasulannya. Islam mempercayai bahawa Nabi Isa A.S. tidak dibunuh atau disalib. Sebaliknya, baginda telah diangkat ke langit oleh Allah SWT dan akan diturunkan semula pada akhir zaman sebagai salah satu tanda besar kiamat (al-Zuhayli, 1991). Allah SWT berfirman:

“Dan kerana perkataan mereka: Sesungguhnya kami telah membunuh al-Masih, Isa putera Maryam, Rasul Allah. Padahal mereka tidak membunuhnya dan tidak pula menyalibnya, tetapi diserupakan bagi mereka (orang yang membunuhnya)...”

(Al-Quran 4:157)

Islam menegaskan bahawa seluruh nabi dan rasul yang diutuskan oleh Allah SWT telah menyempurnakan tugas penyampaian risalah sebagaimana yang diperintahkan kepada mereka. Kejayaan seseorang rasul dalam Islam tidak diukur berdasarkan pencapaian duniawi seperti perkahwinan atau pembentukan institusi keluarga, tetapi berdasarkan ketaatan dalam menyampaikan wahyu dan melaksanakan amanah yang diberikan oleh Allah SWT (al-Zuhayli, 1991).

Sehubungan itu, pihak Jabatan Kemajuan Islam Malaysia (JAKIM) turut menjelaskan bahawa antara ciri utama ajaran sesat ialah kewujudan individu yang mendakwa mempunyai kedudukan istimewa dalam urusan penyelamatan manusia, membawa tafsiran agama yang bercanggah dengan ajaran Islam, atau menonjolkan unsur pemujaan terhadap pemimpin tertentu (JAKIM, 2017). Berdasarkan kriteria tersebut, beberapa elemen dalam doktrin *Unification Church* didapati

mempunyai potensi untuk mengelirukan umat Islam, khususnya dalam aspek kefahaman terhadap kedudukan para nabi, konsep penyelamatan dan prinsip tauhid.

Justeru, kepercayaan yang mengangkat Sun Myung Moon sebagai tokoh yang menyempurnakan misi yang didakwa gagal dilaksanakan oleh Nabi Isa AS. bukan sahaja bercanggah dengan kedudukan Nabi Isa A.S. dalam Islam, malah berpotensi menggugat kefahaman umat Islam terhadap konsep kerasulan, tauhid dan kesempurnaan risalah yang telah disampaikan oleh para nabi dan rasul (al-Maududi, 1975; JAKIM, 2017).

Ancamannya Terhadap Amalan Umat Islam

Amalan Perkahwinan Campur

Gerakan ini menggalakkan perkahwinan besar-besaran merentas agama dan bangsa yang diatur oleh pemimpin mereka. Ritual ini dikenali sebagai *Blessing Ceremony* dan dianggap sebagai jalan penyucian dosa iaitu memindahkan pasangan daripada garis keturunan berdosa kepada garis keturunan yang disucikan (Fields, 2014). Setiap pasangan akan diberkati oleh Father Moon dan Mother Moon jika ingin ke syurga. Walaubagaimana dalam Islam, perkahwinan seumpama itu bercanggah dengan akidah dan syariah Islam yang tidak mengiktiraf perkahwinan campur berlainan agama. Allah SWT berfirman:

“Dan janganlah kamu berkahwin dengan perempuan-perempuan musyrik sehingga mereka beriman”

(Al-Quran, 2: 221)

Menurut Wahbah al-Zuhayli, perkahwinan tanpa menjaga aspek akidah boleh menyebabkan kerosakan institusi keluarga dan kekeliruan agama dalam generasi seterusnya (Al-Zuhayli, 1985). Ini menjadikan amalan tersebut sebagai ancaman serius kepada umat Islam.

Dalam masa yang sama, apabila ritual *blessing* ini diserapkan ke dalam program masyarakat Islam melalui acara seperti *Loving Couple Festival*, ia menimbulkan ancaman serius terhadap akidah Islam. Bagi masyarakat Islam, perkahwinan adalah ibadah yang tertakluk kepada syariat dan hukum wali, manakala ritual 'blessing' pula meletakkan kuasa penyucian dosa di tangan manusia biasa yang dianggap sebagai *Messiah* (Al-Haq Centre Malaysia, 2025). Selain itu, bertentangan dengan Islam yang menganggap perkahwinan adalah ibadah yang sah melalui akad nikah dengan syarat-syarat tertentu, bukan sebagai jalan penyucian dosa. Masyarakat Islam menekankan perkahwinan sebagai penyatuan dua keluarga dengan keberkatan Allah, bukan melalui kuasa manusia. Oleh itu, ajaran ini bercanggah dengan syariat Islam dan boleh menimbulkan kekeliruan jika diserap ke dalam budaya Melayu (Al-Haq Centre Malaysia, 2025).

Lantaran itu, kepercayaan ini jelas bercanggah dengan akidah Islam kerana ia mengangkat manusia biasa ke tahap kenabian dan ketuhanan, sedangkan dalam Islam hanya para nabi yang diutus oleh Allah SWT yang memiliki kedudukan mulia sebagai pembawa wahyu. Oleh itu, ajaran ini dilihat sebagai penyelewengan yang berbahaya kerana menyalahi prinsip tauhid dan boleh menyesatkan umat yang terpengaruh dengannya (Al-Haq Centre Malaysia, 2025).

Amalan Silang Agama (*Interfaith*)

Unification Church yang diasaskan oleh Sun Myung Moon menekankan konsep bahawa semua agama pada asasnya berasal daripada sumber ilahi yang sama dan menuju kepada satu kebenaran. Oleh itu, gerakan ini berusaha menyatukan agama yang terdapat di dunia dalam satu kerangka teologi

yang dianggap melengkapi dan menyempurnakan tradisi keagamaan sedia ada (Mostofa, 2024). Gerakan ini dilihat menjadikan konsep “*interfaith*” melalui program-program seperti forum dan dialog antara agama bagi membincangkan tentang kekeluargaan, keharmonian dan keamanan yang disepakati oleh semua agama sebagai salah satu medium untuk menyebarkan doktrin mereka (Siti, 2021).

Tindakan gerakan ini memanipulasi konsep keharmonian yang dianjurkan oleh pelbagai agama untuk meyakinkan masyarakat bahawa penyatuan agama-agama seluruh dunia di bawah satu spiritual adalah keperluan sejagat (Khadijah, 1995). Jabatan Mufti Wilayah Persekutuan (2019) memuatnaik kenyataan bahawa *pluralisme* agama bukan bermaksud toleransi agama. Oleh itu, tanggapan bahawa pluralisme agama sama dengan toleransi agama adalah tindakan semberono berpunca daripada kurang pemahaman tentang doktrin pluralisme.

Allah SWT berfirman: “*Sesungguhnya Agama di Sisi Allah ialah Islam.*”

(Al-Quran, 3: 19)

Ayat ini menjadi asas penting dalam menolak fahaman *pluralisme* agama yang menyamakan kedudukan semua agama dari sudut kebenaran akidah seperti yang diperjuangkan oleh gerakan ini. Menurut Wahbah al-Zuhayli, ayat tersebut menjelaskan bahawa Islam merupakan agama wahyu terakhir yang menyempurnakan risalah para nabi terdahulu, justeru tidak boleh disamakan dengan sistem kepercayaan lain dari aspek kebenaran teologi (*al-Tafsir al-Munir*, 1991).

Selain itu, Syed Muhammad Naquib al-Attas menegaskan bahawa *pluralisme* agama yang mendakwa semua agama mempunyai nilai kebenaran yang sama merupakan suatu kekeliruan epistemologi yang bercanggah dengan pandangan alam Islam (*Islamic Worldview*). Menurut beliau, walaupun Islam mengiktiraf kewujudan agama lain dalam konteks kehidupan bermasyarakat, hal tersebut tidak bermaksud semua agama dianggap benar dari sudut akidah dan keselamatan akhirat (Al-Attas, 2001). Pandangan ini turut diperkukuhkan oleh Yusuf al-Qaradawi yang membezakan antara toleransi beragama (*Religious Tolerance*) dengan pluralisme agama. Menurut beliau, Islam mengiktiraf hak kebebasan beragama dan hidup bersama masyarakat pelbagai agama, namun tidak menerima fahaman yang menyamakan seluruh agama sebagai sama benar dari aspek akidah (*Fiqh al-Ta'ayush*, 2010). Oleh itu, penglibatan dalam dialog antara agama perlu dibezakan daripada penerimaan terhadap konsep kesatuan teologi agama.

Pendekatan silang agama *interfaith* yang melibatkan unsur penyamaan agama sering mendapat perhatian institusi agama kerana dikhuatiri membawa kepada kekeliruan akidah umat Islam. Pada dasarnya, konsep *interfaith* adalah dialog dan perbincangan antara agama bertujuan membincangkan persamaan dan perbezaan kepercayaan secara hormat dan dilakukan untuk menggalakan kefahaman terhadap ajaran dan amalan agama lain. Walaubagaimanapun, Gerakan *Unification* yang menjadikan penyatuan semua agama sebagai prinsip (Khadijah, 1995) cuba menggunakan pendekatan *interfaith* sebagai medium untuk mempromosikan ideologi *pluralisme* secara tidak langsung dengan menyamakan ajaran yang dibawa dengan konsep agama-agama yang ada. Perkara ini jelas bertentangan dengan pegangan akidah Islam dan menurut (JAKIM, 2017) antara ciri penyelewengan akidah ialah usaha mencampuradukkan ajaran agama atau menganggap semua agama sama dari sudut kebenaran mutlak.

Majlis Agama Islam Selangor (MAIS, 2015) menyatakan dakwaan bahawa semua agama adalah sama atau penyatuan semua agama termasuk Islam ke dalam satu agama baharu *pluralisme* adalah dakwaan yang sesat dan menyesatkan. Kenyataan ini dikukuhkan lagi dengan kajian (Ahmad et al., 2021) yang menekankan bahawa *pluralisme* agama sangat bahaya kerana ia merupakan ideologi yang menyerang pemikiran manusia dengan mencetuskan kekeliruan terhadap kefahaman beragama.

dengan memanipulasi sifat kepelbagaian beragama sehingga boleh menggugat akidah sebenar seseorang khususnya yang beragama Islam. Laporan Yahya.R (24 Disember 2025) melalui akhbar Sinar Harian menunjukkan ketegasan Jabatan Kemajuan Islam Malaysia (JAKIM) dalam menangani isu penglibatan Muslim dalam kegiatan berbaur *pluralisme* yang diadakan di gereja melalui program “*Interfaith Water Ceremony*” atau “*Unity Water Ceremony*” yang dipercayai merupakan simbolik penyatuan (*Unification*) setiap agama. Oleh itu, pendekatan *interfaith* yang cuba diketengahkan oleh mana-mana pihak perlu diteliti secara kritikal agar tidak mengkhakis keyakinan umat Islam tentang kebenaran agama yang diturunkan oleh Allah SWT sebagai panduan hidup manusia.

Ancamannya terhadap golongan muda

Golongan muda, khususnya mahasiswa institusi pengajian tinggi, sering menjadi sasaran utama gerakan *New Religious Movement* (NRM), termasuk *Unification Church*, kerana berada dalam fasa pencarian identiti dan pembentukan pegangan hidup. Menurut Barker, E. (2018) golongan belia lebih mudah tertarik kepada gerakan seperti ini melalui pendekatan berbentuk motivasi, pembangunan diri, jaringan sosial dan aktiviti kemasyarakatan yang tidak menonjolkan unsur doktrin secara langsung pada peringkat awal (Barker, 1984). Dari sudut akidah Islam, keadaan ini boleh membuka ruang kepada penerimaan fahaman yang bercanggah dengan prinsip tauhid sekiranya seseorang tidak mempunyai asas kefahaman agama yang kukuh.

Melalui konteks *Unification Church*, penggunaan organisasi seperti *Universal Peace Federation* dan *Women's Federation for World Peace* untuk menganjurkan program bertemakan keamanan sejagat, kepimpinan dan keharmonian masyarakat boleh dilihat sebagai pendekatan awal untuk membina hubungan serta kepercayaan dalam kalangan peserta muda. Walaupun program tersebut tampak bersifat universal dan kemanusiaan, Islam menuntut umatnya berhati-hati terhadap unsur pemikiran yang boleh membawa kepada kekeliruan akidah, khususnya apabila melibatkan fahaman sinkretisme agama atau pengagungan tokoh tertentu yang bercanggah dengan prinsip tauhid (Chryssides, 2012).

Daripada perspektif akidah Islam, pembentukan iman seseorang sangat dipengaruhi oleh faktor persekitaran, pendidikan dan pengaruh sosial. Rasulullah SAW bersabda:

“*Setiap anak dilahirkan dalam keadaan fitrah, maka ibu bapanyalah yang menjadikannya Yahudi, Nasrani atau Majusi.*”

(Riwayat al-Bukhari, no. 1358)

Hadis ini menunjukkan bahawa keimanan seseorang boleh dipengaruhi oleh persekitaran yang membentuk cara berfikir dan sistem kepercayaan. Dalam konteks semasa, penyertaan golongan muda dalam kumpulan yang membawa fahaman bercanggah dengan Islam boleh memberi kesan kepada kefahaman mereka terhadap konsep ketuhanan, kenabian dan keselamatan akidah.

Menurut Hassan al-Banna, kelemahan pendidikan akidah dalam kalangan belia membuka ruang kepada kemasukan ideologi luar yang boleh merosakkan kefahaman Islam yang sahih. Beliau menegaskan bahawa pengukuhan tarbiyah iman dan kefahaman tauhid merupakan benteng utama dalam menghadapi pengaruh pemikiran yang menyimpang daripada ajaran Islam (al-Banna, 1990). Oleh itu, belia yang kurang didedahkan dengan asas akidah berisiko lebih mudah menerima fahaman alternatif yang kelihatan menarik tetapi bertentangan dengan prinsip Islam.

Tambahan pula, Hassan (2015) menjelaskan bahawa kumpulan berorientasikan ideologi sering menggunakan teknik indoktrinasi secara berperingkat (*gradual indoctrination*) dengan memperkenalkan unsur kebajikan, motivasi dan pembangunan sendiri sebelum membawa ahli

kepada fahaman yang lebih mendalam. Dari sudut akidah, pendekatan ini boleh menyebabkan berlakunya normalisasi terhadap kepercayaan yang bertentangan dengan Islam secara perlahan-lahan tanpa disedari, sehingga akhirnya mempengaruhi keyakinan terhadap konsep tauhid, kerasulan dan kebenaran agama Islam.

Hal ini kerana pendedahan berterusan kepada fahaman yang mengangkat manusia sebagai tokoh penyelamat, menggabungkan unsur pelbagai agama dan menafsirkan semula konsep ketuhanan boleh membawa kepada kekeliruan dalam memahami asas keimanan Islam. Justeru, pendidikan akidah yang mantap dan pengukuhan jati diri Islam amat penting bagi memastikan golongan muda mampu menilai sesuatu fahaman secara kritis serta mempertahankan kesucian pegangan Ahli Sunnah Wal Jamaah (JAKIM, 2017).

Ancamannya terhadap sosial

Gangguan Emosi

Gerakan ini aktif dalam pengumpulan dana melalui pelbagai aktiviti (Introvigne, 2000). Namun ianya menjadi kontrovesi apabila ianya menggunakan taktik manipulasi dan mempengaruhi pengikutnya dalam membuat keputusan kewangan. Sebagai contoh, laporan Associated Press menyatakan bahawa kumpulan tersebut menggunakan “manipulative tactics” yang menyebabkan pengikut menderma melebihi kemampuan kewangan mereka (Associated Press, 2025). Dapatan ini menunjukkan bahawa sumbangan yang diberikan bukan sekadar bersifat sukarela sepenuhnya, tetapi berlaku dalam konteks tekanan psikologi dan keagamaan.

Berdasarkan sudut Akidah Ahli Sunnah Wal Jamaah (ASWJ), tindakan memanipulasi emosi dan kepercayaan agama untuk mendapatkan ketaatan mutlak adalah bercanggah dengan prinsip Islam. ASWJ menekankan bahawa setiap Muslim wajib berpegang kepada al-Quran dan al-Sunnah serta menjauhi unsur *ghuluw* (melampau) dalam agama (Mohd Farhan & Rahman, 2020). Islam juga menolak konsep ketaatan membuta tuli kepada pemimpin sehingga mengatasi syariat Allah SWT (Abdullah, 2014). Dalam konteks ini, manipulasi psikologi yang menyebabkan seseorang hilang kebebasan berfikir dan membuat keputusan secara rasional boleh merosakkan akidah kerana individu mula meletakkan kepercayaan mutlak kepada pemimpin kumpulan melebihi tuntutan agama yang sebenar.

Selain itu, Islam mengajar bahawa sumbangan dan sedekah hendaklah dilakukan secara ikhlas serta mengikut kemampuan tanpa paksaan. Allah tidak membebankan seseorang melainkan sesuai dengan kemampuannya. Oleh itu, tekanan emosi yang timbul akibat paksaan kewangan dalam gerakan ini jelas bertentangan dengan prinsip keadilan dan kesejahteraan jiwa yang ditekankan dalam ASWJ (Hassan & Ahmad, 2018). Kesan gangguan emosi yang dialami pengikut boleh membawa kepada keruntuhan hubungan keluarga, hilang keyakinan diri serta ketergantungan melampau kepada kumpulan, sekali gus menjejaskan keseimbangan akidah dan kehidupan sosial mereka.

Kemusnahan Institusi Kekeluargaan

Kemusnahan institusi kekeluargaan merupakan salah satu kesan besar yang boleh berlaku akibat pengaruh doktrin Sun Myung Moon terhadap pengikutnya. Tekanan emosi dan kewangan yang dialami oleh ahli keluarga akibat tuntutan sumbangan berlebihan boleh menyebabkan hubungan kekeluargaan menjadi renggang serta menimbulkan konflik yang serius dalam keluarga (Kamarudin & Yusoff, 2019). Dalam banyak keadaan, pengikut yang terlalu taksu terhadap kumpulan sanggup mengutamakan kepentingan organisasi melebihi tanggungjawab terhadap keluarga sendiri sehingga mengabaikan keperluan asas ahli keluarga dan kestabilan ekonomi rumah tangga (Introvigne, 2000).

Keadaan ini dapat dilihat melalui kes pembunuhan bekas Perdana Menteri Jepun, Shinzo Abe pada 8 Julai 2022 di Nara, Jepun. Hasil siasatan mendapati suspek, Tetsuya Yamagami bertindak sedemikian kerana mempercayai Abe mempunyai kaitan dengan Gereja Unification yang didakwa menjadi punca keruntuhan kewangan keluarganya akibat sumbangan besar ibunya kepada gerakan tersebut (The Guardian, 2022). Kes ini menunjukkan bahawa tekanan emosi dan kehancuran institusi keluarga akibat eksploitasi kewangan boleh membawa seseorang kepada tindakan agresif dan di luar kewarasan manusia (Kamarudin & Yusoff, 2019). Peristiwa ini juga membuktikan bahawa kesan ajaran sesat bukan sahaja menjejaskan individu, malah boleh mengancam keselamatan masyarakat dan negara.

Menurut pandangan Ahli Sunnah Wal Jamaah (ASWJ), institusi kekeluargaan merupakan asas penting dalam pembinaan masyarakat Islam yang sejahtera. Islam menekankan tanggungjawab menjaga kebajikan keluarga, memberikan nafkah mengikut kemampuan dan memelihara hubungan silaturahim (Abdullah, 2014). Sebarang ajaran yang menyebabkan seseorang mengabaikan keluarga, memutuskan hubungan kekeluargaan atau menyerahkan ketaatan mutlak kepada pemimpin kumpulan sehingga mengatasi syariat adalah bercanggah dengan prinsip ASWJ (Mohd Farhan & Rahman, 2020). Dalam Islam, ketaatan kepada manusia tidak boleh melebihi ketaatan kepada Allah SWT dan Rasul-Nya.

Selain itu, ASWJ menolak unsur ghuluw atau keterlaluan dalam beragama kerana ia boleh merosakkan keseimbangan hidup manusia termasuk dalam aspek kekeluargaan dan sosial (Hassan & Ahmad, 2018). Pengaruh doktrin yang memanipulasi emosi sehingga menyebabkan seseorang sanggup mengorbankan kesejahteraan keluarga demi kumpulan jelas bertentangan dengan tuntutan Islam yang menekankan kesederhanaan, keadilan dan kasih sayang dalam keluarga. Oleh itu, ancaman doktrin seperti ini perlu dibendung bagi memastikan akidah umat Islam terus terpelihara dan institusi keluarga tidak musnah akibat pengaruh ajaran yang menyeleweng.

Kesimpulan

Secara holistiknya, ajaran Sung Myung Moon yang mendakwa dirinya sebagai *messiah* jelas bertentangan dengan akidah Islam. Kajian ini amat penting untuk membendung penularan ideologi yang terpesong daripada al-Quran dan al-Sunnah dalam kalangan masyarakat Islam di seluruh dunia khususnya Malaysia. Hasil kajian menunjukkan bahawa gerakan ini merupakan salah satu ancaman terhadap pegangan umat Islam antaranya dalam bab ketuhanan dan kenabian yang menyalahi prinsip-prinsip ajaran Islam yang sebenar. Banyak faktor yang mempengaruhi penyebaran doktrin Sun Myung Moon dalam negara antaranya ialah gaya pendekatan yang bertopengkan nilai kemanusiaan seperti mementingkan keamanan dan kekeluargaan dalam kehidupan. Kajian ini juga menunjukkan bahawa penglibatan masyarakat Islam di Malaysia dalam gerakan ini secara langsung atau tidak langsung adalah melalui beberapa program seperti aktiviti sosial, dialog antara agama dan pendidikan serta menjadikan pelajar sebagai kumpulan sasaran mereka. Masih banyak lagi penerokaan yang mesti dilakukan tentang gerakan-gerakan seperti ini agar tidak menjadi barah yang akhirnya menyebabkan pegangan akidah umat Islam rosak atau terbatal. Justeru, keprihatinan pihak kerajaan dan institusi agama dalam negara terhadap isu-isu semasa yang menyebabkan keruntuhan akidah amat perlu bagi memastikan tiada gerakan yang bebas menyebarkan ideologi mereka sewenang-wenangnya. Oleh itu, diharapkan kajian ini dapat membuka mata pihak kerajaan agar memberi perhatian dan penekanan terhadap pengurusan isu-isu berkaitan keagamaan terutama dalam negara yang mempraktikkan kebebasan beragama. Disamping itu, pendedahan tentang gerakan-gerakan yang menyimpang dari Islam amat perlu bagi membantu masyarakat untuk memperkukuhkan keimanan serta bersedia menepis ideologi-ideologi yang terpesong dari akidah Islam yang sebenar.

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Aplikasi dan Kepentingan Kaedah Fiqh Sebagai Garis Panduan Pendekatan Dakwah Kontemporari

The Application and Importance of Legal Maxims as Guidelines for Contemporary Da'wah Approaches

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Abstrak

Dakwah merupakan tanggungjawab dan amanah yang diwahyukan oleh Allah SWT kepada umat yang wajib dilaksanakan secara berterusan dan konsisten. Dalam konteks semasa yang dicirikan oleh kepelbagaian budaya, perkembangan teknologi, dan perubahan sosial yang pesat, pendekatan dakwah memerlukan asas yang fleksibel tetapi tetap berprinsip. Justeru, kaedah fiqh dilihat sebagai instrumen penting dalam menyediakan kerangka panduan yang sistematik dan relevan. Justeru itu, kajian ini menumpukan dua objektif utama iaitu menghuraikan aplikasi kaedah-kaedah fiqh utama dalam pendekatan dakwah kontemporari dan membincangkan kepentingan kaedah fiqh dalam meningkatkan keberkesanan dakwah kontemporari. Kajian ini berbentuk kualitatif dengan menggunakan metode analisis kandungan sebagai instrumen pengumpulan data. Data dianalisis menggunakan kaedah analisis tematik bagi mengenal pasti bentuk aplikasi kaedah fiqh dalam amalan dakwah serta menilai kesesuaiannya dalam konteks kontemporari. Dapatan kajian menunjukkan bahawa lima (5) kaedah fiqh utama yang berperanan penting dalam membentuk pendekatan dakwah yang lebih berhikmah, fleksibel dan berorientasikan masalah. Kajian ini diharapkan dapat menyumbang kepada pembinaan model dakwah yang lebih sistematik berasaskan prinsip fiqh serta memperkukuh kefahaman pendakwah terhadap kepentingan kaedah fiqh dalam praktik dakwah.

Kata Kunci: Kaedah Fiqh; Garis Panduan; Pendekatan Dakwah; Kontemporari

Pengenalan

Dakwah merupakan suatu tanggungjawab besar dalam Islam yang bertujuan menyeru manusia kepada kebaikan dan mencegah kemungkaran berdasarkan panduan al-Quran dan al-Sunnah. Menurut Ghazali (1996), perkataan dakwah berasal dari perkataan Arab iaitu (*da'ā, yad'u, da'wah*) yang membawa maksud memanggil, mengajak, menyeru dan menjemput pada sesuatu untuk merangsang kepada sesuatu tujuan. Dari sudut istilah pula, terdapat ramai ulama dan ahli disiplin ilmu dakwah cuba memberikan tafsiran dakwah mengikut pandangan mereka sendiri.

Muslih al-Bayumi telah mendefinisikan dakwah sebagai suatu pelaksanaan alim ulama dan orang-orang yang memahami agama, mengajak serta membimbing orang ramai supaya dapat memahami dan mendalami ilmu agama dengan lebih jelas (Ainun & Khazri, 2022). Kandil (1989) pula mendefinisikan dakwah dengan menjelaskan bahawa dakwah adalah segala usaha dan kegiatan yang dijalankan untuk menyeru orang ramai kepada jalan yang benar dan lurus, agar umat manusia dapat mengenal dan percaya kepada Allah s.w.t, Tuhan yang Maha Esa, dan melaksanakan syariatNya, iaitu membentuk urusan dan sistem hidup mereka dalam segala aspek menurut prinsip-prinsip syariah yang bersumberkan kepada al-Quran dan al-Sunnah. Manakala Abd Aziz (1997) menjelaskan bahawa dakwah itu adalah usaha golongan yang mempunyai kemampuan untuk memberi nasihat dan tunjuk ajar kepada sasaran untuk membawa mereka kepada Islam dan menjauhkan mereka daripada kepercayaan selain daripada Allah, mengikut kaedah-kaedah yang tertentu.

Semua huraian definisi di atas bersesuaian dengan beberapa firman Allah SWT yang berkaitan seperti berikut:

“Dan tidak ada yang lebih baik perkataannya daripada orang yang menyeru kepada (mengesakan dan mematuhi perintah) Allah, serta ia sendiri mengerjakan amal yang soleh, sambil berkata: ‘Sesungguhnya aku adalah dari orang-orang Islam (yang berserah bulat-bulat kepada Allah)’.”

(Al-Quran, 41: 33)

“Dan hendaklah ada di antara kamu segolongan umat yang menyeru kepada kebajikan, menyuruh kepada yang ma'ruf dan mencegah dari yang mungkar merekalah orang-orang yang beruntung.”

(Al-Quran, 3:104)

Dalam era kontemporari, pendekatan dakwah berdepan dengan pelbagai cabaran baharu yang berpunca daripada perkembangan teknologi komunikasi, media sosial, globalisasi budaya serta perubahan gaya hidup masyarakat moden. Pendakwah bukan sahaja berhadapan dengan masyarakat Islam yang mempunyai latar belakang pemikiran yang pelbagai, bahkan turut berinteraksi dengan masyarakat majmuk yang mempunyai sensitiviti agama dan budaya yang berbeza.

Perkembangan media digital seperti TikTok, Instagram, YouTube dan podcast telah membuka ruang yang luas kepada penyebaran dakwah. Menurut Noradilah, Najmi dan Mohd Sani (2019), peranan media sosial sebagai antara media digital komunikasi adalah merupakan medium dakwah yang sangat sesuai mengikut kepada keperluan zaman. Kenyataan ini disokong oleh kajian terkini yang ditulis oleh Muhammad Adil Fikri dan Intan Suria (2023) dengan menyatakan bahawa penggunaan media digital terutama media sosial telah memberi impak yang positif seperti merapatkan penglibatan rakyat dengan kerajaan, medium penyampaian dakwah, perkongsian maklumat dan medium pembelajaran. Namun demikian, fenomena ini juga menimbulkan pelbagai isu seperti

penyebaran maklumat agama yang tidak sahih, penggunaan pendekatan dakwah yang ekstrem, budaya mengejar populariti serta perselisihan terbuka dalam isu agama.

Berita daripada Astro Awani Online bertarikh 14 Ogos 2025 menyatakan sejumlah 82,076 kandungan tidak bermoral di media sosial diturunkan oleh penyedia perkhidmatan media sosial atas permohonan Suruhanjaya Komunikasi dan Multimedia Malaysia (MCMC) dari 1 Januari 2022 sehingga 1 Julai 2025. Sebanyak 37, 845 adalah merupakan kandungan palsu (*fake information*), 7,846 adalah kandungan yang menyentuh sentimen 3R (kaum, agama dan institusi diraja) dan selebihnya adalah kandungan yang berunsurkan pornografi serta meruntuhkan akhlak (Aida Hartini et al., 2025). Noor Nirwandy yang merupakan Pensyarah Kanan Pusat Perang Saraf Media dan Informasi UITM menyatakan bahawa kekerapan pemaparan kandungan negatif di media sosial telah membentuk algoritma yang telah mengikat pemikiran masyarakat ke arah obsesif terhadap perkara dan amalan negatif (Aida Hartini et al., 2025).

Dalam situasi ini, pendekatan dakwah memerlukan suatu asas yang mampu menyeimbangkan antara ketegasan syariah dan keperluan semasa masyarakat. Kaedah fiqh dilihat sebagai suatu instrumen penting yang dapat membantu pendakwah menentukan pendekatan yang lebih berhikmah, fleksibel dan sesuai dengan realiti semasa. Kaedah fiqh merupakan prinsip-prinsip fiqh yang bersifat umum dan bertujuan untuk menghimpunkan hukum-hukum syarak dalam isu-isu tertentu. Ia merupakan alat penting bagi para ulama dalam membuat keputusan hukum dengan cara yang lebih sistematik dan berdasarkan asas yang kukuh (Muhammad Aiman, Muhammad Safwan & Nor Naemah, 2025).

Kaedah-kaedah tersebut dinamakan sebagai kaedah *fiqhiyyah* yang terangkum dalam lima kaedah besar iaitu:

- a. Setiap perkara bergantung kepada niat
- b. Keyakinan tidak terhapus dengan keraguan
- c. Kesulitan mengundang kesenangan
- d. Kemudaratan dihapuskan
- e. Adat kebiasaan dijadikan sumber hukum

Walaupun kaedah fiqh sering dibincangkan dalam konteks hukum-hakam, namun aplikasinya dalam dakwah turut memainkan peranan penting kerana dakwah juga memerlukan pertimbangan maslahat, hikmah dan kefahaman realiti terutama dalam membentuk pembangunan insan menjadi manusia yang mempunyai arah tuju kehidupan yang tidak lari daripada hukum syarak. Justeru, artikel ini bertujuan membincangkan tentang pengaplikasian dan kepentingan kaedah fiqh sebagai garis panduan dalam pendekatan dakwah kontemporari.

Metodologi Kajian

Kajian ini menggunakan kaedah kajian berbentuk kualitatif dengan menggunakan pendekatan analisis kandungan sebagai instrumen pengumpulan data yang dirujuk melalui bahan-bahan akademik seperti buku, jurnal, dokumen dan latihan akademik. Penganalisisan data adalah melalui pengkelasan tema dan deskripsi.

Kaedah Fiqh dan Aplikasinya dalam Dakwah

Kaedah fiqh merupakan salah satu cabang penting dalam disiplin ilmu fiqh yang berfungsi sebagai panduan umum dalam memahami serta mengaplikasikan hukum-hakam syariah. Perkembangan kehidupan manusia yang semakin kompleks menyebabkan pelbagai isu baharu muncul dalam

masyarakat, sekali gus memerlukan kepada suatu pendekatan hukum yang sistematik, fleksibel dan menepati kehendak syarak. Dalam konteks ini, kaedah fiqh memainkan peranan penting dalam membantu para fuqaha dan sarjana Islam menentukan hukum bagi pelbagai permasalahan semasa berdasarkan prinsip-prinsip syariah yang menyeluruh.

Para ulama telah membahagikan kaedah fiqh kepada beberapa kategori, namun terdapat lima kaedah fiqh utama yang dikenali sebagai *al-qawa'id al-kubra* atau kaedah fiqh asas. Lima kaedah ini menjadi asas kepada kebanyakan perbincangan hukum fiqh dan diaplikasikan secara meluas dalam pelbagai bidang termasuk ibadah, muamalat, munakahat, jenayah dan dakwah.

a. *Setiap perkara bergantung kepada niat (الأمر بمقاصدها)*

Kaedah ini merupakan salah satu daripada kaedah fiqh utama yang mempunyai kedudukan penting dalam pembinaan hukum Islam. Kaedah ini menegaskan bahawa setiap amalan, tindakan dan perlakuan manusia dinilai berdasarkan niat serta tujuan yang mendasarinya. Dengan kata lain, penilaian syarak terhadap sesuatu perbuatan tidak hanya tertumpu kepada bentuk zahir amalan semata-mata, bahkan turut mengambil kira maksud dan matlamat yang diniatkan oleh pelakunya. Oleh itu, sesuatu perbuatan boleh menghasilkan implikasi hukum yang berbeza berdasarkan niat di sebaliknya sama ada dari sudut pahala, dosa, pemilikan, hukuman, tanggungjawab mahupun kewajipan ganti rugi (al-Zuhaili, 2009).

Menurut al-'Atiyyah (t.t.), niat dari sudut syarak merujuk kepada kehendak yang ditujukan kepada sesuatu perbuatan semata-mata kerana mencari keredaan Allah SWT dan melaksanakan perintah-Nya. Berdasarkan pengertian tersebut, kaedah ini membawa maksud bahawa hukum yang terhasil daripada sesuatu perbuatan ditentukan berdasarkan tujuan dan maksud yang dikehendaki daripada perbuatan tersebut. Oleh itu, niat bukan sekadar berkaitan keinginan melakukan sesuatu tindakan, bahkan merangkumi aspek keikhlasan dan pengabdian kepada Allah SWT. Dalam hal ini, Ibn Taymiyyah (1966) menegaskan bahawa setiap amalan yang tidak dilakukan kerana Allah SWT adalah amalan yang batil.

Kepentingan niat dalam Islam menunjukkan bahawa suatu amalan yang zahirnya sama boleh menghasilkan hukum dan nilai yang berbeza berdasarkan tujuan pelaksanaannya. Sebagai contoh, sesuatu tindakan mungkin dianggap sebagai ibadah apabila dilakukan kerana Allah SWT, namun boleh berubah menjadi adat atau bahkan berdosa sekiranya dilakukan kerana riyak, kemasyhuran atau kepentingan tertentu. Hal ini membuktikan bahawa syariat Islam memberi perhatian besar terhadap maqasid dan niat kerana ia menjadi asas dalam menentukan kesahan serta nilai sesuatu amalan di sisi syarak.

Dalam konteks dakwah, kaedah ini mempunyai implikasi yang sangat besar kerana dakwah bukan sekadar aktiviti komunikasi atau penyampaian maklumat agama, bahkan merupakan suatu bentuk ibadah yang menuntut keikhlasan serta kesedaran terhadap maqasid syariah. Niat yang benar menjadi asas kepada keberkatan dan keberkesanan sesuatu pendekatan dakwah. Hadis masyhur berkaitan niat, sabda Rasulullah S.A.W:

“Sesungguhnya setiap amalan berdasarkan niat dan sesungguhnya setiap orang mengikut apa yang diniatkan. Maka sesiapa yang hijrahnya kepada Allah dan RasulNya, maka hijrah kepada Allah dan RasulNya, dan sesiapa yang hijrahnya kerana dunia yang ingin diperolehi atau kerana seorang wanita yang dinikahi, maka hijrahnya adalah berdasarkan kepada apa yang diniatkan.”

(Sahih al-Bukhari, no. 1)

Niat dari sudut bahasa bermaksud mengarah diri kepada sesuatu perbuatan. Manakala menurut Dewan Bahasa dan Pustaka pula, adalah maksud atau tujuan sesuatu perbuatan dan secara istilahnya niat ialah lintasan hati dalam ketika ingin melakukan sesuatu perkara (Zulkifli al-Bakri 2024). Menurut Imam al-Ghazali (1980), niat merupakan keadaan dan sifat hati yang dipengaruhi oleh dua perkara iaitu ilmu dan kehendak. Manakala dalam melakukan sesuatu perbuatan atau tingkah laku, terdapat tiga elemen yang mempengaruhi niat seseorang iaitu ilmu, kehendak dan kemampuan (Mohammad Zulfakhairi, 2019). Ini bermaksud jika matlamat seorang Muslim adalah untuk mendapatkan keredhaan Allah SWT, maka setiap kehendak mestilah bertujuan kerana Allah SWT.

Pendakwah yang berorientasikan keredhaan Allah SWT akan lebih berhati-hati dalam menentukan kandungan, gaya penyampaian dan metodologi dakwah agar tidak tersasar daripada tujuan asal dakwah Islam iaitu mengajak manusia kepada kebenaran dan pengabdian kepada Allah SWT. Maka, pendakwah perlu sentiasa memperbaiki dan memperbaharui niat dalam berdakwah untuk membawa manusia menuju kepada Allah SWT dengan niat yang ikhlas. Keikhlasan seorang pendakwah akan menghilangkan sifat prejudis dalam diri pendakwah terhadap masyarakat seterusnya akan melahirkan sifat empati, menghormati sensitiviti budaya dan agama lain, serta mengelakkan bahasa yang menghakimi sasaran dakwah (Nurin Adlina et al., 2023).

Konsep ikhlas dalam menyampaikan dakwah telah disebut dalam wahyu Allah yang kedua melalui surah al-Muddassir. Ini jelas menunjukkan kepentingan niat yang ikhlas sebagai salah satu sifat dan personaliti penting dalam diri pendakwah yang mampu memberi kesan yang positif dalam berdakwah. Firman Allah SWT yang bermaksud:

“Dan janganlah engkau memberi (sesuatu, dengan tujuan hendak) mendapat lebih banyak daripadanya.”

(Al-Quran, 74: 6)

Justeru, kaedah ini dengan jelasnya berfungsi sebagai mekanisme kawalan moral dan spiritual kepada pendakwah agar sentiasa menilai tujuan sebenar sesuatu pendekatan dakwah. Pendakwah bukan sahaja perlu memastikan mesej yang disampaikan benar, bahkan turut memastikan cara penyampaian tersebut tidak bercanggah dengan adab dan etika dakwah Islam.

b. Keyakinan tidak terhapus dengan keraguan (اليقين لا يزول بالشك)

Kaedah ini merupakan salah satu daripada kaedah fiqh utama yang menegaskan bahawa sesuatu hukum yang telah sabit secara yakin tidak boleh dihukumkan berubah atau terbatal hanya kerana timbulnya syak atau keraguan. Hal ini kerana keyakinan mempunyai kedudukan yang lebih kuat berbanding keraguan, justeru sesuatu yang telah pasti tidak munasabah dihilangkan oleh perkara yang lebih lemah daripadanya. Oleh itu, sesuatu hukum hanya boleh berubah sekiranya terdapat dalil lain yang sama kuat atau lebih kuat yang mampu menandingi keyakinan asal tersebut (al-Zuhaili, 2009).

Menurut Al-‘Isawi Sunayd (2011), kaedah ini menjelaskan bahawa sesuatu hukum atau keadaan yang telah dipastikan kewujudannya tidak boleh dibatalkan hanya kerana muncul keraguan terhadapnya. Begitu juga sesuatu yang telah pasti tidak berlaku tidak boleh dianggap berlaku semata-mata berdasarkan syak. Hal ini kerana keyakinan mempunyai kekuatan yang lebih kukuh berbanding keraguan. Oleh sebab itu, syak tidak mampu mengatasi keyakinan dalam menentukan sama ada sesuatu hukum itu kekal atau terbatal. Kaedah ini menjadi panduan penting dalam penetapan hukum syarak agar setiap keputusan dibuat berdasarkan kepastian dan dalil yang jelas, bukannya sangkaan yang lemah atau tidak pasti. Kaedah ini bersumberkan hadis Rasulullah SAW:

“Apabila seseorang daripada kamu merasakan sesuatu di dalam perutnya lalu dia ragu-ragu sama ada telah keluar sesuatu daripadanya ataupun tidak, maka janganlah dia keluar dari masjid sehingga dia mendengar bunyi atau mendapati bau.”

(Sahih Muslim, no. 362)

Hadis ini menunjukkan bahawa keyakinan seseorang yang masih berada dalam keadaan suci tidak gugur hanya kerana timbul perasaan syak atau waswas semata-mata. Oleh itu, keraguan yang datang kemudian tidak memberi kesan terhadap hukum asal yang telah diyakini (Al-Jara‘i, t.th.).

Imam al-Nawawi berpandangan bahawa hadis tersebut menjadi asas penting dalam kaedah fiqh kerana sesuatu hukum akan terus kekal berdasarkan keadaan asalnya sehingga terdapat keyakinan yang membuktikan sebaliknya (Al-Jara‘i, t.th.). Prinsip ini bukan sahaja diaplikasikan dalam ibadah seperti taharah dan solat, bahkan turut digunakan dalam urusan muamalat, kekeluargaan dan kehidupan sosial masyarakat.

Dalam konteks dakwah kontemporari, kaedah ini menjadi panduan penting dalam menghadapi lambakan maklumat agama di platform digital. Pendakwah hari ini bukan sahaja berhadapan dengan penyebaran hadis palsu, fakta agama yang tidak tepat dan petikan ulama yang dimanipulasi, malah sering menerima pelbagai maklumat yang dikongsikan secara meluas tanpa diketahui kesahihan sumbernya. Berdasarkan kaedah ini, sesuatu maklumat tidak boleh diterima sebagai benar semata-mata kerana telah tular atau dikongsikan oleh ramai pengguna media sosial. Sebaliknya, setiap maklumat hendaklah disemak terlebih dahulu melalui proses *tabayyun* dengan merujuk kepada sumber yang berautoriti sebelum disampaikan kepada masyarakat. Pendekatan ini menepati prinsip bahawa sesuatu yang masih berada dalam keadaan syak tidak boleh mengatasi keyakinan yang telah dibina melalui dalil dan sumber yang sahih. Dengan demikian, kaedah ini berperanan memelihara ketepatan penyampaian dakwah, mengelakkan penyebaran maklumat yang mengelirukan serta meningkatkan kepercayaan masyarakat terhadap institusi dan pendakwah yang berpegang kepada disiplin ilmu.

Menurut Abdul Munir (2014), kaedah persembahan isi dakwah adalah sangat penting yang diistilahkan sebagai *uslub da‘wah* iaitu pendekatan yang digunakan oleh pendakwah dalam memberi faham terhadap isi kandungan dan maklumat dengan mengambil kira penggunaan kata-kata hikmah, peribahasa, dalil atau perumpamaan mestilah bertepatan dengan topik yang ingin disampaikan. Kandungan risalah haruslah diolah dan dihuraikan dengan jelas bersama dengan hujah-hujah dan dalil-dalil yang bertepatan dengan isu tersebut. Menurut Izzaty dan Zainab (2018), kurangnya persediaan dalam memahami tugas dakwah dan keadaan sasaran dakwah juga memberikan kesan buruk kepada dakwah yang disampaikan kerana kaedah yang digunakan serta mesej yang disampaikan tidak bersesuaian dengan sasaran tersebut.

Justeru, prinsip keyakinan berdasarkan ilmu yang sahih menjadi asas penting dalam memastikan dakwah disampaikan secara bertanggungjawab. Pendakwah perlu mengaplikasikan etika dakwah dengan sebaik mungkin dalam menyampaikan maklumat-maklumat yang sahih berdasarkan kepada dalil dan hujah yang tepat (Aida Hartini et al., 2024). Pendekatan dakwah yang berpandukan kaedah ini turut melahirkan budaya dakwah berautoriti yang menekankan disiplin ilmu, ketepatan fakta dan penghormatan terhadap tradisi keilmuan Islam. Oleh itu, kaedah *al-Yaqin la Yazulu bi al-Syak* memainkan peranan penting dalam memperkukuhkan integriti dan kewibawaan dakwah kontemporari.

c. *Kesulitan mengundang kesenangan (المشقة تجلب التيسير)*

Kaedah ini mencerminkan pendekatan syariat Islam yang sentiasa mengambil kira kemampuan manusia serta memberikan keringanan dalam keadaan yang mendatangkan kesukaran dan kesempitan. Kaedah ini membawa maksud bahawa setiap hukum syarak yang pelaksanaannya menimbulkan kesukaran, beban atau kesempitan kepada mukallaf sama ada melibatkan diri, harta atau keadaan kehidupannya, maka syariat Islam akan memberikan keringanan dan kemudahan yang bersesuaian dengan kemampuan manusia. Keringanan tersebut diberikan supaya sesuatu tuntutan syarak dapat dilaksanakan tanpa membawa kepada kesulitan yang melampau atau kemudaratan terhadap mukallaf (Al-'Isawi Sunayd, 2011).

Kaedah ini menunjukkan bahawa syariat Islam dibina atas asas rahmat, toleransi dan kemudahan dalam pelaksanaan hukum-hakamnya. Unsur kesempitan (*haraj*) yang boleh membebankan manusia telah diangkat oleh syarak berdasarkan nas-nas al-Quran dan al-Sunnah. Oleh itu, Islam tidak bertujuan membebankan manusia dengan sesuatu yang berada di luar kemampuan mereka, sebaliknya mengambil kira keadaan, kemampuan dan maslahat mukallaf dalam setiap pensyariatan hukum. Prinsip ini dapat dilihat dalam pelbagai bentuk rukhsah seperti keharusan berbuka puasa bagi musafir dan orang sakit, keharusan bertayammum ketika ketiadaan air serta keharusan menunaikan solat secara duduk bagi individu yang tidak mampu berdiri (al-Zuhaili, 2009).

Selain itu, kaedah ini turut memperlihatkan fleksibiliti syariat Islam dalam menghadapi perubahan keadaan hidup manusia. Kemudahan yang diberikan bukan bertujuan meremehkan tuntutan syarak, tetapi bagi memastikan pelaksanaan ibadah dan urusan kehidupan dapat dilakukan tanpa membawa kesusahan yang melampau. Pendekatan ini membuktikan bahawa Islam merupakan agama yang praktikal dan sesuai diaplikasikan dalam semua keadaan, tempat dan zaman selaras dengan tujuan syariat untuk menjaga maslahat serta menghilangkan kesukaran daripada manusia (al-Zuhaili, 2009). Firman Allah SWT yang bermaksud:

“Allah menghendaki kemudahan bagi kamu dan tidak menghendaki kesukaran bagi kamu.”
(Al-Quran, 2: 185)

Ayat ini menunjukkan bahawa Islam menitikberatkan kemudahan dalam pelaksanaan syariat serta menolak segala bentuk kesulitan yang melampaui kemampuan manusia. Dalam konteks dakwah, kaedah ini menekankan kepentingan pendekatan yang memudahkan masyarakat memahami dan mendekati agama tanpa menimbulkan tekanan yang melampau. Dakwah yang terlalu keras dan tidak mengambil kira kemampuan sasaran dakwah boleh menyebabkan masyarakat menjauh daripada Islam. Menurut Dayang Ummi Faizah, Salasiah dan Izzah Nur Aida (2016), metodologi dakwah itu sendiri diwujudkan dengan tujuan untuk memudahkan proses penyampaian dakwah. Dakwah yang dilaksanakan secara sistematik adalah untuk memudahkan dan membolehkan sasaran dakwah menerima dakwah dan mendapat keberkesanannya.

Pendekatan dakwah yang memudahkan adalah seiring dengan metode hikmah dalam berdakwah. Dakwah dengan hikmah merupakan dakwah yang dilakukan dengan memahami secara mendalam segala persoalan yang berhubungan dengan proses dakwah yang meliputi persoalan sasaran dakwah, tindakan-tindakan yang dilakukan masyarakat yang menjadi objek dakwah. Pendakwah yang mengambil berat terhadap pendekatan dakwah, akan menentukan pendekatan yang bersesuaian dengan latar belakang sasaran. Pendekatan yang bersesuaian inilah yang menjadi faktor yang memudahkan penyampaian dakwah dari aspek bahasa dan penyampaian yang digunakan.

Selain itu, pendekatan *tadarruj* atau dakwah secara berperingkat juga merupakan manifestasi penting kaedah ini dalam praktik dakwah. Rasulullah SAW sendiri melaksanakan dakwah secara bertahap dalam membina masyarakat Islam di Makkah dan Madinah. Mesej yang difokuskan pada

peringkat awal dakwah adalah berkaitan akidah dan akhlak. Rasulullah SAW masih belum menekankan lagi hal-hal yang berkaitan dengan ibadah dan hukum-hakam kerana melihat keperluan mesej akidah itu adalah tunjang kepada keberkesanan pelaksanaan ibadah (Mohamad Abu Bakar, 2010).

Pendekatan *tadarruj* ini dilihat sinonim dengan pendekatan penurunan wahyu secara berperingkat dengan tujuan secara umumnya adalah untuk memudahkan penyampaian dan pemahaman terhadap isi wahyu. Firman Allah SWT yang bermaksud:

“Dan al-Quran itu Kami bahagi-bahagikan supaya engkau membacanya kepada manusia dengan lambat tenang, dan Kami menurunkannya beransur-ansur”.

(Al-Quran, 17: 106)

Firman Allah lagi yang bermaksud:

“Dan orang-orang kafir berkata: Mengapa tidak diturunkan al-Quran itu kepada Muhammad semuanya sekali (dengan sekaligus)? Al-Quran diturunkan dengan cara (beransur-ansur) itu kerana Kami hendak menetapkan hatimu (wahai Muhammad) dengannya, dan Kami nyatakan bacaan kepadamu dengan teratur satu persatu.”

(Al-Quran, 25: 32)

Terdapat beberapa hikmah al-Quran itu diturunkan secara berperingkat iaitu (Abd Rahman, 2016):

- a. Supaya mudah dihafaz
- b. Supaya mudah difahami
- c. Supaya mudah diamalkan

Dalam dakwah kontemporari, pendekatan ini dapat dilihat melalui penggunaan medium komunikasi yang lebih santai, mudah difahami dan dekat dengan realiti masyarakat seperti video pendek, infografik, podcast dan kandungan interaktif media sosial. Pendakwah juga cenderung menggunakan pendekatan psikologi dan bahasa yang lebih mesra khususnya dalam mendekati generasi muda dan golongan yang baru ingin mendalami agama. Justeru, pendekatan yang memudahkan dan meraikan kemampuan manusia akan menjadikan dakwah lebih dekat di hati masyarakat serta mengelakkan persepsi bahawa agama Islam bersifat membebankan.

d. Kemudaratan dihapuskan (الضرر يزال)

Perkataan *al-darar* (الضرر) dari sudut bahasa mempunyai beberapa pengertian yang menunjukkan keluasan penggunaannya dalam bahasa Arab. Antaranya merujuk kepada sesuatu yang mendatangkan mudarat kepada orang lain sedangkan pelakunya memperoleh manfaat daripadanya. Selain itu, istilah tersebut juga membawa maksud kerugian dan kekurangan seperti ungkapan seseorang mengalami kerugian pada hartanya. Di samping itu, *al-darar* turut digunakan bagi menggambarkan kesempitan dan kesusahan hidup (Ibn Manzūr, 1990). Berdasarkan pengertian tersebut, konsep kemudaratan dalam Islam merangkumi segala bentuk perkara yang membawa kesan negatif terhadap individu, harta benda, kehidupan sosial dan kesejahteraan masyarakat secara umum.

Kaedah fiqh ini membawa prinsip bahawa setiap bentuk kemudaratan hendaklah dihapuskan dan dielakkan dalam kehidupan manusia. Para fuqaha menjelaskan bahawa kemudaratan wajib dihilangkan kerana penggunaan lafaz berbentuk khabar dalam ungkapan kaedah tersebut membawa maksud tuntutan dan kewajipan. Oleh itu, apabila sesuatu kemudaratan berlaku, syarak menuntut agar

ia segera diangkat, dirawat dan dihapuskan demi memelihara kepentingan serta kesejahteraan manusia (al-Zuhaili, 2009).

Kaedah ini menegaskan bahawa setiap bentuk kemudaratan adalah dilarang dan wajib dihilangkan sedaya mungkin. Hal ini menunjukkan bahawa Islam amat menitikberatkan pemeliharaan maslahat manusia serta menolak segala bentuk kerosakan yang boleh menjejaskan agama, nyawa, akal, harta dan maruah manusia. Sekiranya sesuatu kemudaratan tidak dapat dihapuskan sepenuhnya, maka syariat menetapkan supaya dipilih mudarat yang lebih ringan bagi mengelakkan kemudaratan yang lebih besar. Selain itu, Islam juga mengharuskan penanggungan kemudaratan yang bersifat khusus demi mengelakkan kemudaratan yang lebih umum kepada masyarakat. Prinsip ini selaras dengan kaedah fiqh “درء المفاسد مقدم على جلب المصالح” yang bermaksud “menolak kerosakan hendaklah didahulukan berbanding memperoleh sesuatu maslahat” (Al-Jara’i, t.t.).

Kaedah ini berasaskan hadis Rasulullah S.A.W yang diriwayatkan oleh Abu Sa’id al-Khudri r.a. bahawa Nabi SAW bersabda:

“Tidak boleh melakukan kemudaratan dan tidak boleh membalas kemudaratan dengan kemudaratan.”

(Sunan Ibn Majah, no. 2340)

Hadis ini menjadi asas penting dalam pembinaan hukum fiqh kerana ia menegaskan bahawa setiap tindakan yang membawa mudarat kepada diri sendiri atau orang lain hendaklah dielakkan. Oleh itu, Islam melarang segala bentuk perbuatan yang boleh membawa kerosakan, penindasan, permusuhan dan kezaliman dalam kehidupan manusia (Al-Jara’i, t.th.).

Dalam konteks dakwah, kaedah ini menjadi asas penting dalam menentukan pendekatan yang tidak membawa implikasi negatif kepada masyarakat dan imej Islam. Pendakwah perlu memahami bahawa tujuan dakwah adalah membawa manusia kepada rahmat dan kebaikan, bukan mencetuskan kebencian, penghinaan atau perpecahan sosial. Allah S.W.T. berfirman yang bermaksud:

“Dan janganlah kamu mencaci sembah yang mereka sembah selain Allah, kerana nanti mereka akan mencaci Allah secara melampaui batas tanpa ilmu.”

(Al-Quran, 6: 108)

Ayat ini menunjukkan bahawa Islam melarang pendekatan yang walaupun bertujuan mempertahankan agama, tetapi akhirnya membawa mudarat yang lebih besar kepada Islam dan masyarakat. Allah S.W.T juga memberi penekanan tentang kaedah dakwah dengan lemah lembut berbanding kekerasan yang akhirnya akan membawa kepada kemudaratan yang lebih besar. Firman Allah SWT yang bermaksud:

“Pergilah kamu berdua kepada Firaun, sesungguhnya ia telah melampaui batas dalam kekufurannya. Kemudian, hendaklah kamu berkata kepadanya dengan kata-kata yang lemah lembut, semoga ia beringat atau takut.”

(Al-Quran, 20: 43-44)

Dalam ayat di atas jelas menunjukkan bahawa, suruhan Allah kepada Nabi Musa a.s dan Nabi Harun a.s. supaya menyampaikan dakwah secara lemah lembut kepada Firaun walaupun kekufurannya melampaui batas. Ini kerana, metode kekerasan akan menyebabkan Firaun menjadi lebih ego dan jauh untuk menerima dakwah. Menurut Nor Amalina dan Wan Hishamuddin (2019),

syarat pelaksanaan dakwah melalui konsep amar makruf nahi mungkar ialah melaksanakan dakwah dengan ikhlas, lemah lembut, sabar dan toleransi tanpa mengikut hawa nafsu. Syarat-syarat yang dinyatakan ini adalah bertujuan untuk mengelak daripada berlakunya kemudaratan dalam berdakwah seperti penolakan dakwah, mewujudkan persepsi negatif terhadap pendakwah dan agama Islam itu sendiri.

Dalam dakwah kontemporari, kaedah ini sangat relevan dalam mengawal budaya dakwah provokatif di media sosial. Terdapat sebahagian pihak yang menggunakan pendekatan menghina, membuka aib, memalukan individu atau melabel masyarakat dengan gelaran tertentu atas nama dakwah. Pendekatan sedemikian bukan sahaja bertentangan dengan akhlak Islam, bahkan boleh menyebabkan masyarakat membenci dakwah dan menjauhkan diri daripada agama. Oleh itu, segala bentuk pendekatan yang mencetuskan ekstremisme, kebencian dan konflik perlu dielakkan demi menjaga maslahat agama dan masyarakat.

e. *Adat kebiasaan dijadikan sumber hukum (العادة محكمة)*

Kaedah fiqh ini menunjukkan bahawa adat dan kebiasaan masyarakat mempunyai kedudukan yang diiktiraf dalam penentuan hukum syarak selagi tidak bercanggah dengan prinsip-prinsip syariat. Kaedah ini membawa maksud bahawa sesuatu adat sama ada bersifat umum atau khusus boleh dijadikan asas pertimbangan hukum dalam perkara-perkara yang tidak terdapat nas khusus yang menolaknya. Sekiranya tiada dalil syarak yang bercanggah secara jelas dengan sesuatu adat, ataupun terdapat nas yang bersifat umum tanpa memperincikan bentuk pelaksanaannya, maka adat yang diamalkan dalam masyarakat boleh diterima dan dijadikan sandaran dalam penetapan hukum (al-Zuhaili, 2009).

Dari sudut bahasa, perkataan *al-‘ādah* berasal daripada kata *al-‘āwd* atau *al-mu‘āwadah* yang membawa maksud pengulangan. Al-Zarkashi (1985) menjelaskan bahawa sesuatu perkara dinamakan adat apabila ia berlaku secara berulang-ulang dan berterusan sehingga menjadi kebiasaan yang diterima dalam masyarakat. Dalam masa yang sama, adat juga disebut sebagai *‘urf*, iaitu kebiasaan majoriti masyarakat sama ada dalam bentuk perkataan atau perbuatan (Al-Zarqa, 1989). Oleh itu, kaedah ini memperlihatkan bahawa Islam mengiktiraf realiti kehidupan masyarakat dan meraikan kebiasaan yang diamalkan secara meluas selagi tidak bercanggah dengan syariat.

Kaedah ini turut menjelaskan bahawa adat berfungsi sebagai panduan dalam menentukan bentuk pelaksanaan sesuatu hukum yang tidak diperincikan secara khusus oleh nas syarak. Dalam banyak urusan kehidupan seperti muamalat, kekeluargaan dan sosial, para fuqaha menjadikan uruf sebagai asas pertimbangan hukum bagi memastikan sesuatu hukum dapat diaplikasikan secara lebih praktikal dan sesuai dengan keadaan masyarakat setempat. Sebagai contoh, penentuan kadar nafkah isteri dan anak-anak sering dirujuk kepada kebiasaan hidup masyarakat berdasarkan tempat dan keadaan semasa (Al-‘Isawi Sunayd, 2011).

Hal ini menunjukkan bahawa syariat Islam mempunyai sifat fleksibel dan mengambil kira perubahan keadaan hidup manusia mengikut tempat, masa dan budaya masyarakat. Oleh itu, sesuatu adat hanya boleh diterima sekiranya memenuhi syarat-syarat tertentu seperti tidak bercanggah dengan al-Quran dan al-Sunnah, diamalkan secara meluas oleh masyarakat, wujud ketika sesuatu urusan berlaku serta tidak bertentangan dengan syarat yang dinyatakan secara jelas oleh pihak-pihak yang terlibat (Al-‘Ajlan, 2000).

Antara dalil yang menunjukkan pengiktirafan syarak terhadap adat ialah hadis yang diriwayatkan daripada Saidatina Aisyah r.a. bahawa Hindun, isteri Abu Sufyan berkata kepada Rasulullah SAW:

“Sesungguhnya Abu Sufyan seorang yang sangat kedekut. Adakah aku berdosa jika aku mengambil sebahagian hartanya secara sembunyi?”

Lalu Baginda SAW bersabda: *“Ambillah untuk dirimu dan anak-anakmu sekadar yang mencukupi menurut kebiasaan yang baik (bi al-ma'rūf).”*

(Sahih al-Bukhari, no. 2211)

Menurut Ibn Hajar (1959), hadis ini menunjukkan bahawa Rasulullah SAW menyerahkan penentuan kadar nafkah kepada uruf atau kebiasaan masyarakat setempat dalam perkara yang tidak ditentukan secara khusus oleh syarak. Hal ini membuktikan bahawa adat mempunyai peranan penting dalam pelaksanaan hukum, khususnya dalam perkara yang berubah mengikut keadaan dan keperluan masyarakat.

Dalam konteks dakwah, kaedah ini sangat penting kerana masyarakat mempunyai latar budaya, bahasa dan gaya hidup yang berbeza. Pendakwah yang memahami budaya masyarakat akan lebih mudah mendekati sasaran dakwah dan menyampaikan mesej Islam secara lebih efektif. Setiap pendakwah perlu memahami konsep silang budaya bagi menarik minat kepada Islam. Pendakwah juga perlulah mempunyai nilai-nilai murni yang baik, faham bahasa tempatan, adat dan budaya tempatan, bijak bergaul, menguasai disiplin ilmu agama dengan baik, bersopan santun, berbudi bahasa, sabar dan rajin (Ahmad Nasir, 2016).

Menurut Aida Hartini, Siti Hafizah dan Nur Liyana (2024), mengenali diri sasaran umpama memasuki gua yang belum pernah dimasuki oleh manusia. Untuk menerokanya perlu terlebih dahulu mempelajari selok-belok lorong dan perkara baik buruk yang ada di dalamnya. Oleh itu, jika pendakwah melaksanakan dakwah tanpa menyelidiki latar belakang sasaran, kemungkinan besar pendakwah akan terperangkap dalam masalah penyampaian mesej yang tidak sesuai kepada sasaran (Shuhail, 2009). Menurut beliau lagi, di antara perkara paling utama yang perlu diketahui oleh seorang pendakwah adalah agama dan kepercayaan sasaran yang mana ianya membentuk sikap, gaya berfikir dan gaya bertindak seseorang individu. Pengetahuan terhadap sikap dan gaya berfikir sasaran akan membantu pendakwah membentuk kegiatan dan aktiviti dakwah yang berkesan. Oleh itu, kaedah *al-'Adah Muhakkamah* memperlihatkan bahawa dakwah Islam mempunyai sifat fleksibel dan meraikan realiti masyarakat tanpa mengorbankan prinsip-prinsip asas agama.

Kepentingan Pengaplikasian Kaedah Fiqh sebagai Garis Panduan Dakwah

a. Membentuk pendekatan dakwah yang hikmah dan fleksibel

Kaedah fiqh merupakan satu disiplin ilmu yang penting dalam membentuk pendekatan dakwah yang lebih hikmah, sederhana dan fleksibel sesuai dengan keadaan masyarakat semasa. Pendakwah perlu memahami bahawa masyarakat mempunyai latar belakang budaya, tahap pendidikan, psikologi dan pengalaman hidup yang berbeza. Oleh itu, pendekatan dakwah tidak boleh bersifat terlalu sehingga menyukarkan masyarakat mendekati agama. Sesuai dengan penggunaan kaedah fiqh “Kesulitan mengundang kesenangan” (المشقة تجلب التيسير).

Pendakwah perlu memahami sesuatu dalam segala aspek yang terkumpul dalam melakukan dakwah, jenis manusia yang dihadapi, keadaan, ruang dan waktu, bentuk dan cara berdakwah yang

sesuai, sehingga menjadi daya penggerak untuk sesuatu langkah yang tepat, dengan itulah seorang pendakwah dapat menentukan dan menjalankan dakwah yang efektif (Zikmal 2014). Oleh itu, pendakwah yang memahami konteks dakwah yang sebenar akan merealisasikan konsep kaedah fiqh sebagai garis panduan dalam proses pelaksanaan dakwah.

b. Membantu pendakwah memahami realiti masyarakat semasa

Kaedah fiqh memainkan peranan penting dalam membantu pendakwah memahami perubahan realiti masyarakat semasa. Dakwah yang berkesan memerlukan kefahaman terhadap konteks sosial, budaya, teknologi dan psikologi sasaran dakwah. Antara ilmu fiqh dakwah yang perlu diaplikasikan oleh pendakwah adalah ilmu *fiqh waqi'*. Dan ianya bersesuaian dengan kaedah fiqh Adat kebiasaan dijadikan sumber hukum (العادة محكمة).

Fiqh al-waqi' merujuk kepada kefahaman pendakwah tentang realiti masyarakat yang didakwahkan. Berkaitan *fiqh al-waqi'* ini, Wahbah Al-Zuhaili (1984) misalnya berpandangan bahawa *fiqh al-waqi'* adalah kemampuan untuk memahami situasi nyata yang dihadapi masyarakat, sehingga hukum Islam dapat diterapkan dengan mempertimbangkan dinamik dan keperluan Masyarakat semasa. Pemahaman ini penting untuk memelihara relevan hukum Islam dalam menjawab permasalahan moden tanpa meninggalkan prinsip-prinsip syarak yang tetap. Manakala Yusuf Al-Qaradawi (1997) menjelaskan bahawa ia meliputi pemahaman terhadap perubahan zaman dan tempat sehingga hukum yang dikeluarkan bersifat aplikasi dan memberikan kemaslahatan kepada ummah. Dalam pelaksanaan dakwah, kefahaman tentang realiti sesebuah masyarakat dan isu-isu berkaitan dengan konteks masyarakat tersebut adalah penting difahami pendakwah.

c. Meningkatkan kredibiliti dan autoriti dakwah

Kaedah fiqh juga penting dalam memastikan dakwah disampaikan secara berautoriti, ilmiah dan bertanggungjawab. Seorang pendakwah yang mempunyai kredibiliti, akan bertanggungjawab terhadap setiap gerak kerja dakwah yang dilaksanakan. Perkara ini sangat berkait dengan kaedah Setiap perkara bergantung kepada niat (الأمر بمقاصدها).

Dalam konteks ilmu komunikasi dakwah, sebagai seorang komunikator yang bertanggungjawab, wajar melengkapkan diri dengan ilmu yang menarik minat penerima agar mesej yang disampaikan difahami dengan baik dan jelas. Zulkefli et al. (2014) mendapati terdapat segelintir pendakwah tidak mengambil berat mengenai isi kandungan percakapannya dan maklumat yang disampaikan sehinggalah berlakunya salah faham dalam kalangan masyarakat. Aspek kebenaran dan kejujuran melalui kata-kata dan tindakan pendakwah saling berkait antara satu sama lain. Hal ini selari dengan dapatan kajian Adawiyah et al. (2014) yang menyatakan bahawa faktor kegagalan dakwah berpunca daripada teknik pendekatan dan penampilan yang ditonjolkan oleh diri seorang pendakwah.

Oleh itu, pendakwah perlu memastikan setiap kandungan dakwah disandarkan kepada sumber yang benar dan sahih. Allah SWT berfirman yang bermaksud:

“Wahai orang-orang yang beriman! Jika datang kepada kamu seorang fasik membawa sesuatu berita, maka selidikilah (untuk menentukan) kebenarannya, supaya kamu tidak menimpakan sesuatu kaum dengan perkara yang tidak diingini dengan sebab kejahilan kamu (mengenalinya) sehingga menjadikan kamu menyesali apa yang kamu telah lakukan.”

(Al-Quran, 49: 6)

Kesimpulan

Kelima-lima kaedah fiqh ini membuktikan bahawa Islam memiliki sistem yang fleksibel, praktikal dan sesuai diaplikasikan dalam dakwah kontemporari. Kaedah fiqh bukan sahaja membantu dalam penentuan hukum, bahkan menjadi panduan penting dalam memilih pendekatan dakwah yang lebih berhikmah, berstrategi dan mesra masyarakat. Penguasaan kaedah fiqh oleh pendakwah dapat melaksanakan dakwah secara lebih efektif dalam menghadapi cabaran masyarakat moden tanpa mengabaikan prinsip-prinsip asas Islam.

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Biopertukaran Sisa Makanan menggunakan Larva Lalat Askar Hitam sebagai Pendekatan ke arah Kelestarian Alam

Bioconversion of Food Waste using Black Soldier Fly Larvae as an Approach to Environmental Sustainability

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Abstrak

Sisa makanan yang berlebihan boleh menyumbang kepada masalah alam sekitar jika tidak diuruskan dengan baik. Kesannya, ekosistem bumi akan berhadapan dengan pemanasan global dan pencemaran bau yang berpanjangan dalam persekitaran. Kajian ini bertujuan mendokumentasi konsep biopertukaran menggunakan larva lalat askar hitam (LAH) yang diamalkan oleh Pusat Bioremediasi Black Soldier Fly, Majlis Daerah Perak Tengah (MDPT), sebagai langkah mengitar semula sisa makanan, bagi mengurangkan kapasiti sisa makanan di kawasan setempat. Pengumpulan data dijalankan melalui pemerhatian lapangan di lokasi kajian dan temu bual bersama pegawai MDPT. Penggunaan larva LAH adalah satu kaedah lestari yang efektif untuk menguraikan sisa makanan menjadi produk bermanfaat terutamanya sebagai sumber alternatif makanan ternakan. Sisa makanan yang diperoleh dari premis-premis makanan, diproses secara sistematik untuk dijadikan substrat bagi menyokong tumbesaran larva LAH, sebelum memasuki fasa pupa, pra pupa dan lalat dewasa. Disamping itu, *frass* yang terhasil sepanjang tempoh penternakan larva LAH sesuai dijadikan baja organik bagi pelbagai jenis tanaman. Hasil ujian makmal pada *frass* larva LAH mendapati kandungannya terdiri daripada unsur-unsur seperti nitrogen (5.1%), fosforus (1.8%), kalium (1.92%), kalsium (0.48%), magnesium (0.24%) dan bahan organik (93.58%). Oleh itu, kaedah biopertukaran sisa makanan dilihat berpotensi membantu mengurangkan pencemaran alam sekitar dan menyokong amalan ekonomi kitaran dengan menukarkan sisa makanan kepada produk bernilai seperti sumber protein bagi ternakan dan baja organik bagi tanaman.

Kata kunci: Biopertukaran; Sisa Makanan; Larva Lalat Askar Hitam; Kelestarian Alam; *Frass*

Pengenalan

Sisa makanan kini menjadi isu yang semakin membimbangkan di peringkat global, termasuk di Malaysia. Setiap hari, jumlah sisa makanan yang dihasilkan oleh isi rumah, restoran, pasar raya serta pelbagai institusi terus meningkat. Keadaan ini bukan sahaja menyebabkan pembaziran sumber makanan, malah turut memberi kesan negatif kepada alam sekitar seperti pencemaran bau, peningkatan jumlah tapak pelupusan dan penghasilan gas rumah hijau yang menyumbang kepada perubahan iklim. Sekiranya sisa makanan tidak diuruskan dengan baik, ia berpotensi menjejaskan kesihatan manusia serta keseimbangan alam sekitar (Natural Resources Management and Environment Department, 2013). Sisa makanan yang dilambakkan di tapak pelupusan sampah menyumbang jumlah yang besar kepada pembebasan gas metana berbanding bahan lain disebabkan sifatnya yang mudah mereput (Krause et al., 2023). Oleh itu, kaedah pengurusan sisa makanan yang mesra alam dan mampan amat diperlukan bagi mengurangkan kesan buruk tersebut. Kaedah pengurusan yang berkesan bukan sahaja mampu mengurangkan jumlah sisa yang dibuang, malah dapat menukarkan sisa makanan kepada produk bernilai seperti sumber tenaga, protein dan baja organik (Makkar, 2014; Razouk et al., 2024). Pendekatan ini selari dengan konsep ekonomi kitaran yang menekankan penggunaan semula sisa bagi meminimumkan pembaziran sumber (Pal et al., 2024).

Salah satu kaedah yang semakin mendapat perhatian dalam pengurusan sisa makanan ialah penggunaan larva lalat askar hitam (LAH) atau *Black Soldier Fly Larvae (BSFL)* sebagai agen biopertukaran yang berupaya untuk menguraikan sisa organik dalam tempoh yang singkat serta menukarkannya kepada jisim badan yang kaya dengan protein dan lemak (Huis, 2013; Lalander et al., 2019; Amrul et al., 2022). Bahan organik yang terhasil sepanjang proses penternakan LAH boleh dimanfaatkan dalam sektor pertanian, sekali gus mengurangkan kebergantungan kepada sumber baja kimia (Lalander et al., 2019). Penyediaan sistem penternakan larva LAH yang lengkap dan efisien seperti ruangan pemakanan, pembesaran, dan rumah LAH dewasa adalah penting untuk memastikan larva dan LAH dewasa sentiasa berada dalam keadaan kesihatan yang optimum dan mendapat sumber makanan yang mencukupi sepanjang kitar hayatnya (Amrul et al., 2022). Oleh itu, kajian ini bertujuan mendokumentasi konsep biopertukaran menggunakan larva LAH yang diamalkan oleh Pusat Bioremediasi Black Soldier Fly, Majlis Daerah Perak Tengah (MDPT), sebagai langkah mengitar semula sisa makanan bagi mengurangkan kapasiti sisa makanan di kawasan setempat. Pengumpulan data dijalankan melalui dua kaedah utama iaitu pemerhatian lapangan dan temu bual. Pemerhatian lapangan melibatkan pemerhatian secara langsung terhadap keseluruhan operasi penternakan larva LAH dan pemprosesan sisa makanan di lokasi kajian. Temu bual pula dijalankan bersama pegawai MDPT bagi memperoleh maklumat berkaitan operasi, cabaran pelaksanaan dan cadangan penambahbaikan sistem pengurusan larva LAH.

Sorotan Kajian

Statistik sisa makanan di Malaysia

Berdasarkan kajian yang dijalankan oleh Perbadanan Pengurusan Sisa Pepejal dan Pembersihan Awam (2024), terdapat sebanyak 86766.29 tan sisa makanan dilupuskan di 28 kemudahan sisa pepejal seliaan SWCorp sepanjang bulan Ramadan tahun 2023. Berdasarkan laporan, sebanyak 70% sisa makanan yang dilupuskan adalah dalam kategori sisa makanan yang tidak boleh dimakan (*inedible food waste*) seperti kulit, telur, tulang dan kulit buah-buahan, manakala selebihnya adalah sisa

makanan yang boleh dimakan (*edible food waste*) seperti nasi, pasta, daging, buah-buahan dan sayur-sayuran. Pembaziran yang berlaku disebabkan oleh pembelian dan penyediaan makanan melebihi keperluan dan kehendak sebenar, selain tiada perancangan yang sempurna ketika pembelian dan penyediaan makanan, terutamanya ketika bulan Ramadan. Faktor-faktor tersebut menyebabkan peningkatan pembaziran sehingga 20 – 30% berbanding bulan lain (Hassan, 2025). Semasa musim perayaan pula, pembaziran makanan boleh mencecah sehingga 15 – 20% yang melibatkan kos pengurusan dan pelupusan sisa makanan yang tinggi (Lee, 2023).

Pembaziran makanan bukan sahaja menyebabkan kehilangan sumber makanan, malah turut menyumbang kepada peningkatan pelepasan gas rumah hijau serta pertambahan sisa makanan di tapak pelupusan sampah (Ajinomoto, 2025). Sehubungan itu, pelbagai usaha telah dilaksanakan bagi mengurangkan lambakan sisa makanan. Menurut Ong et al. (2017), penggunaan sisa makanan seperti nasi dan sisa dapur berpotensi mengurangkan pembaziran sumber serta meminimumkan kehilangan tenaga dan haba ke persekitaran yang boleh menyumbang kepada fenomena kesan rumah hijau. Walau bagaimanapun, penggunaan sisa makanan sebagai makanan ternakan masih terhad kerana Akta Makanan Ternakan 2009 (Akta 698) melarang amalan tersebut.

Kitar hidup Lalat Askar Hitam (LAH)

Lalat askar hitam (LAH) (*Hermetia illucens*, Linnaeus 1758) berada dalam order Diptera, sama seperti lalat rumah biasa (Dongo & Penna, 2025). Spesies lalat ini mudah ditemui di seluruh dunia dan boleh membiak dengan mudah dalam cuaca panas, menyebabkan Malaysia menjadi salah sebuah negara yang sesuai sebagai tempat penternakannya. LAH mempunyai kitaran hayat yang pendek iaitu kira-kira 45 hari (sekiranya nutrisi dan keadaan persekitaran seperti suhu serta kelembapan berada pada tahap yang sesuai), dimana serangga dewasa akan mula bertelur ketika usia 30 hingga 35 hari, dan larva lalat boleh dituai selepas 15 hingga 18 hari penetasan (Dollah, 2020; Roslan, 2022).

Kitar hidup LAH terdiri daripada lima peringkat utama iaitu telur, larva, pra pupa, pupa dan dewasa. Induk betina LAH mampu menghasilkan sekitar 500 hingga 900 biji telur dalam satu kitaran pembiakan dan telur tersebut biasanya menetas dalam tempoh beberapa hari di kawasan yang lembap dan terlindung serta berhampiran sumber makanan (Diener et al., 2011; Hassim, 2019; Mansor, 2022).

Peringkat larva merupakan fasa paling penting dalam kitar hidup LAH kerana larva bertanggungjawab menguraikan sisa makanan secara aktif. Larva LAH mempunyai selera makan yang tinggi dan mampu memproses pelbagai jenis sisa organik seperti sisa dapur, lebihan makanan dan sisa pertanian (Lalander et al., 2019; Mansor, 2022). Dalam tempoh pertumbuhan, larva akan menukar kulit sebanyak lima hingga enam kali dan berubah warna daripada putih kepada hitam selepas kira-kira dua minggu. Larva yang matang mempunyai kandungan protein dan lemak yang tinggi, menjadikannya sesuai digunakan sebagai makanan ternakan seperti ayam, ikan dan burung puyuh (Makkar, 2014).

Apabila larva mencapai tahap matang, ia akan memasuki peringkat pra pupa dan berhenti makan sebelum bergerak keluar dari kawasan sisa untuk mencari tempat yang sesuai bagi pembentukan pupa. Dalam sistem penternakan, peringkat pra pupa sering dituai kerana kandungan nutrisinya masih tinggi dan mudah dikendalikan (Lalander et al., 2019). Seterusnya, pada peringkat pupa, LAH akan mengalami metamorfosis tanpa sebarang aktiviti pemakanan selama satu hingga dua minggu, bergantung kepada faktor persekitaran seperti suhu dan kelembapan (Nguyen et al., 2015).

Semasa peringkat dewasa, LAH tidak lagi menjalankan aktiviti pemakanan kerana struktur mulutnya telah berubah dan lebih sesuai untuk pergerakan seperti memanjat. Pada peringkat ini,

fungsi utama LAH adalah untuk mengawan dan menghasilkan telur (Hassim, 2019; Siddiqui et al., 2022). Walaupun jangka hayat LAH dewasa adalah singkat, iaitu sekitar lima hingga lapan hari, peringkat ini amat penting bagi memastikan kesinambungan populasi LAH (Lalander et al., 2019). Faktor seperti suhu, cahaya dan kelembapan memainkan peranan penting dalam proses mengawan dan peneluran LAH (Tomberlin dan Sheppard, 2002).

Konsep biopertukaran menggunakan larva LAH

Berbeza dengan spesis lalat lain seperti *Musca domestica* dan *Lucilla sericata*, LAH dilaporkan mampu menguraikan sisa makanan dengan lebih cekap dan cepat, kerana mempunyai struktur mulut yang kuat dan jangka hayat yang lebih panjang. Rekod mendapati sebanyak 800 g biomas larva boleh dihasilkan daripada 4 kg sisa makanan (Ibadurrohman et al., 2020). Penggunaan sisa makanan sebagai substrat bagi penternakan larva LAH telah dilaporkan dalam beberapa kajian terdahulu (Liu et al., 2020; Nguyen et al., 2013). Berdasarkan kajian yang dijalankan oleh Azman et al. (2025), campuran bahan-bahan seperti sisa makanan, sisa kelapa dan mikroorganisma berfaedah (EM) adalah campuran yang ideal sebagai diet pemakanan bagi tumbesaran larva LAH kerana mempunyai kandungan nutrisi terbaik dan kecekapan untuk mengurangkan sisa makanan dengan kadar cepat. Namun begitu, sisa buangan di Malaysia mempunyai kadar kelembapan dan kandungan karbohidrat yang tinggi berbanding protein yang berpotensi menjejaskan penghasilan bahan kering larva tersebut. Keadaan ini tidak sesuai dengan keadaan semula jadi larva LAH yang memerlukan diet pemakanan tinggi protein untuk kelangsungan kitar hidupnya (Azman et al., 2025). Justeru, pemilihan formulasi dan kaedah pemakanan yang bersesuaian akan menentukan kandungan nutrien dalam larva. Proses biopertukaran bergantung kepada beberapa keadaan persekitaran yang ideal seperti suhu pada kadar 36°C, kadar kelembapan pada 60% - 80% dan makanan yang bernutrisi tinggi. Pada keadaan yang kurang ideal, pertumbuhan larva menjadi perlahan dan larva yang terhasil akan bersaiz kecil (Ibadurrohman et al., 2020).

Manfaat larva LAH kepada sektor pertanian, penternakan dan perikanan

Larva LAH mempunyai potensi yang tinggi untuk dijadikan sebagai makanan ternakan alternatif berbanding makanan ternakan tradisional dipasaran seperti jagung, kacang soya dan *fishmeal* kerana mempunyai nilai protein, asid amino dan lipid yang tinggi. Larva LAH mampu menukarkan makanan yang rosak, sisa produk pertanian dan enap cemar kumbahan (*sewage sludge*) kepada biomas yang tinggi protein (Ibadurrohman et al., 2020). Kandungan lemak sebanyak 32% dan protein sebanyak 40% menjadikan larva LAH sesuai sebagai makanan alternatif bagi ternakan terutamanya ayam dan ikan (Ishak, 2023). Larva LAH boleh diberikan dalam bentuk segar, pelet atau dalam bentuk tepung yang tinggi protein kepada ternakan ayam dan ikan (BERNAMA, 2021; Heuel et al., 2021; Oteri et al., 2021; Sumbule et al., 2021). Secara umumnya, penggunaan larva LAH dapat mengurangkan kos pembelian makanan ternakan seperti dedak (Roslan, 2022).

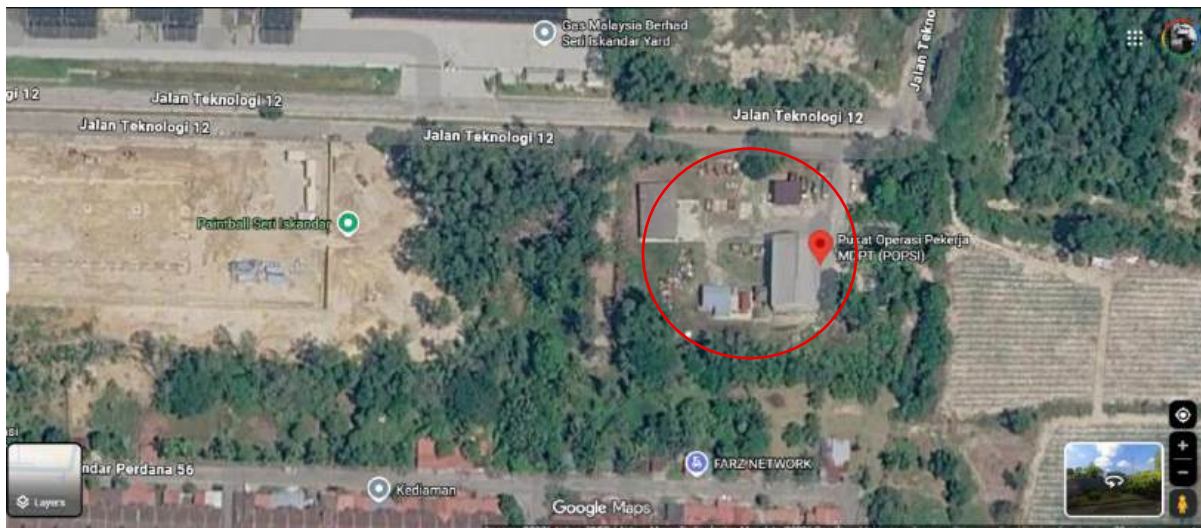
Penggunaan larva LAH sebagai bahan makan ternakan disifatkan sebagai mesra alam dan bernilai ekonomi, terutamanya di negara membangun yang mempunyai mekanisme pelupusan sisa buangan yang kurang baik (Ndambi et al., 2025). Kajian melibatkan penggunaan larva LAH sebagai makanan ikan tilapia selama 22 minggu, direkodkan mampu meningkatkan berat ikan dewasa sehingga 23.4% berbanding makanan lazim yang diberikan (Ndambi et al., 2025). Ternakan ikan keli juga dilaporkan boleh dituai lebih cepat iaitu dalam tempoh 21 hari berbanding 40 hari sebelum pemberian larva LAH dalam diet pemakanan (Sahat, 2025). Selain mengurangkan risiko jangkitan terhadap penyakit cirit-birit bawaan *Clostridium perfringens*, larva BSF juga menjimatkan kos bahan ternakan daripada kacang soya dan ikan, tanpa menjejaskan kualiti daging ternakan (Dongo & Penna,

2025). Larva LAH juga dilaporkan berpotensi digunakan dalam pelbagai sektor industri seperti kosmeseutikal dan biodiesel (Mohan et al., 2023; Lai-Foenander et al., 2024).

Konsep Biopertukaran Sisa Makanan di Pusat Bioremediasi Black Soldier Fly, MDPT

a) Lokasi pengoperasian

Pusat Bioremediasi Black Soldier Fly, MDPT yang terletak di Pusat Operasi Pekerja MDPT (POPSI) telah dijadikan sebagai pusat pemprosesan sisa makanan (Rajah 1).



Rajah 1: Lokasi Pusat Bioremediasi Black Soldier Fly, MDPT.
Sumber: Diadaptasi daripada Google Maps (Google, 2026)

Proses biopertukaran bermula dengan pengumpulan sisa makanan dari pelbagai premis makanan, sebelum diproses sebagai substrat bagi larva LAH. Larva LAH akan diproses sebagai makanan ternakan dan baja organik untuk kegunaan lanskap di kawasan seliaan MDPT. Larva LAH ditenak di bawah struktur berbumbung yang kondusif, lengkap dengan jaring dan pintu untuk menghalang pencerobohan pemangsa larva LAH seperti burung dan cicak (Rajah 2).



Rajah 2: Pusat Bioremediasi Black Soldier Fly, MDPT

b) Kaedah penternakan larva LAH

Berikut merupakan kaedah penternakan larva LAH yang dilaksanakan di Pusat Bioremediasi Black Soldier Fly, MDPT bagi menyokong konsep pertanian secara lestari dengan menghasilkan baja kompos sendiri dan mengurangkan kos operasi di ladang (Rajah 3):

1. Larva LAH pada peringkat awal operasi ditenak secara sistem terbuka (*open system*), dimana pihak Pusat Bioremediasi menyediakan substrat melalui kaedah Bokashi. Kaedah ini mampu menarik LAH dewasa kerana mempunyai sedikit bau masam yang digemari oleh induk serangga ini. Justeru, banyak LAH dewasa yang datang untuk bertelur secara tidak konsisten hingga menyebabkan larva yang terhasil tidak mempunyai saiz seragam. Isu yang demikian telah menyebabkan timbulnya inisiatif untuk menjadikan penternakan larva LAH secara lebih sistematik dan bersepadu. Oleh itu, larva LAH di sini dipelihara mengikut kumpulan (*batch*) supaya mempunyai saiz yang seragam sebelum diproses sebagai bahan makanan ternakan, kompos, atau dijual segar atau diproses.
2. LAH dewasa akan bertelur pada batang-batang kayu aiskrim yang diletakkan berhampiran substrat, supaya larva yang menetas akan terus jatuh ke atas substrat. Namun, keadaan yang terlalu lembap atau basah boleh menjejaskan tumbesaran larva LAH (Frooninckx et al., 2024). Setelah menetas, larva bergantung sepenuhnya pada substrat sebagai nutrien utama sehingga mencapai peringkat matang sebelum menjadi lalat dewasa. Oleh itu, diet pemakanan larva LAH perlu mempunyai komposisi yang optimum supaya saiz larva yang dituai akan lebih seragam dan mempunyai kandungan khasiat yang tinggi. Bagi tujuan perawatan sisa makanan oleh larva LAH, kadar nisbah karbon kepada nitrogen (C: N) yang disyorkan adalah antara julat 18:1 hingga 16:1 (Lu et al., 2021).
3. Konsep penternakan larva LAH secara sistematik dan bersepadu dilihat lebih berkesan kerana dapat mengumpulkan lebih banyak sisa makanan, dengan komposisi yang terkawal. Sisa makanan yang dikumpulkan seperti tulang ayam dan ikan dihancurkan dengan mesin pengisar, untuk menambahkan kandungan kalsium dalam substrat. Melalui konsep ini, penternakan kumpulan baharu larva LAH dan penghasilan substrat adalah secara berjadual iaitu seminggu sekali.



Rajah 3: (a) Telur LAH dikumpulkan sebelum dipindahkan ke plot penetasan (b) Keadaan telur LAH dalam plot penetasan (c) Larva LAH yang ditempatkan dalam bekas plastik semasa fasa pembesaran (d) Larva LAH sedang menguraikan substrat di plot penternakan (e) Prapupa LAH matang (f) Prapupa LAH sedang melalui peralihan ke peringkat pupa (g) Larva LAH yang dikeringkan untuk penyimpanan dan penjualan (h) LAH dewasa (i) Jaring digunakan bagi mengawal pergerakan dan pembiakan LAH dewasa.

c) Penyediaan substrat bagi tumbesaran larva LAH

Penyediaan substrat bagi tumbesaran larva LAH melibatkan beberapa kaedah penting seperti pengumpulan sisa makanan yang bersesuaian, pengasingan sisa makanan, penghancuran sisa makanan dan penimbangan sisa yang telah dihancurkan.

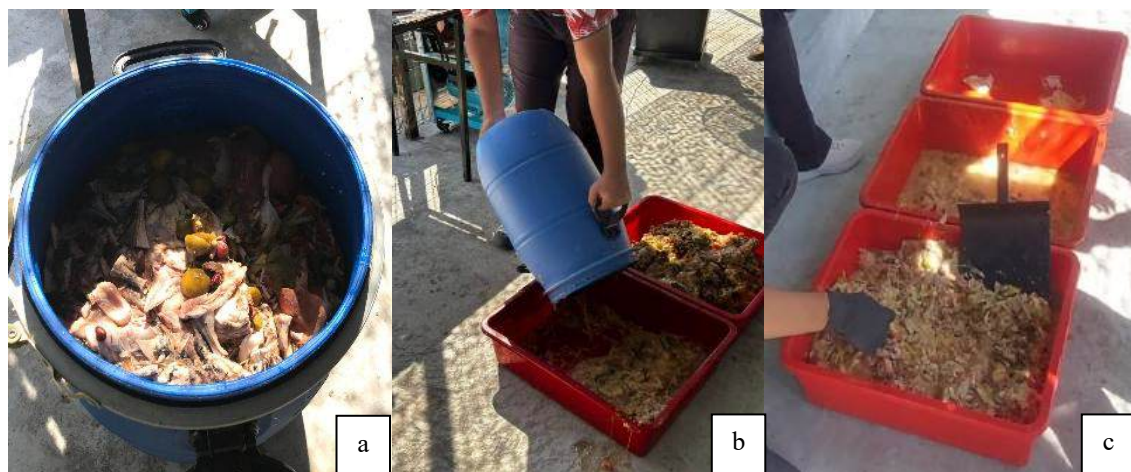
Penyediaan bahan makanan yang sesuai merupakan faktor yang penting bagi memastikan pertumbuhan larva LAH berada pada kadar yang optimum. Larva LAH boleh memproses pelbagai jenis sisa makanan organik yang mudah terurai sebagai bahan makanan utama tanpa perlu bergantung kepada makanan siap proses yang lebih mahal di pasaran. Contoh sisa yang boleh dimakan oleh larva LAH adalah sisa dapur, sisa pasar dan restoran seperti nasi, buah, sayur, sisa makanan yang sudah bercampur-campur dan makanan basi. Sisa pertanian juga boleh dimakan oleh larva LAH, seperti daun, kulit buah dan lebihan buah dan sayuran yang tidak digunakan atau telah rosak. Hopkins et al. (2021) mendapati diet larva LAH yang mengandungi sisa pemprosesan *Sardinella aurita* mempunyai kandungan protein yang tinggi iaitu 78.8%, manakala substrat yang mengandungi sisa buah dan sayuran mempunyai jumlah protein yang rendah iaitu 12.9%.

Premis makanan yang menyumbang sisa makanan kepada Pusat Bioremediasi Black Soldier Fly, MDPT terdiri daripada hospital, kedai makan, Universiti Teknologi PETRONAS (UTP) dan ZUS Coffee. Kesemua sisa makanan yang telah dihancurkan, diletakkan dalam tong kedap udara sebelum

dicampurkan dengan bancuhan ekoenzim. Bancuhan ekoenzim yang disediakan oleh kakitangan Pusat Bioremediasi Black Soldier Fly, MDPT merupakan campuran potongan buah limau kasturi, gula dan air tidak berklorin yang diperam menggunakan kaedah anaerobik. Bancuhan ini berperanan untuk mengurangkan bau, meningkatkan aktiviti mikrob sedia ada supaya proses penguraian sisa menjadi lebih efisien dan mengurangkan komposisi minyak pada substrat larva LAH. Selain itu, ekoenzim boleh digunakan sebagai disinfektan, agen penggalak pertumbuhan tanaman, serta mengurangkan bau pada air yang tercemar (Benny et al., 2023).

Sisa makanan yang telah dikumpulkan perlu diasingkan dari bendasing seperti tisu, gelang getah dan penyedut minuman sebelum diproses menjadi substrat larva LAH (Rajah 4). Proses pengasingan ini penting bagi memudahkan proses penghancuran dan mengurangkan potensi percampuran sisa makanan dengan bahan kimia dari bendasing, yang dipercayai boleh mengganggu proses pemakanan dan perkembangan larva LAH. Walau bagaimanapun, kajian oleh Cho et al. (2020), mendapati kehadiran mikroplastik seperti polietilena (PE) dan polistirena (PS) dalam sisa makanan tidak mengganggu tahap kelangsungan hidup (*survival*) larva LAH. Namun, kajian lanjut perlu dijalankan untuk mengkaji kesan pengumpulan mikroplastik dalam larva LAH yang dijadikan makanan ternakan.

Sisa makanan yang siap diasingkan, dihancurkan menggunakan mesin pengisar supaya menjadi lebih halus dan memudahkan larva untuk memakannya (Rajah 5). Sisa makanan akan dimasukkan sedikit demi sedikit bagi memastikan proses pengisaran berjalan baik dan mengelakkan mesin pengisar tersumbat. Sisa makanan yang bersaiz besar perlu dipotong kecil sebelum dimasukkan ke dalam mesin pengisar. Hal yang demikian membantu meningkatkan kadar biopertukaran apabila lebih banyak bahagian substrat dapat dimakan oleh larva. Larva LAH mengambil makanan dengan cara menghisap kerana tidak mempunyai gigi, selain mempunyai saiz bukaan mulut yang kecil iaitu lebih kurang 0.05mm (Wang et al., 2024). Oleh itu, substrat yang halus atau bersaiz lebih kecil dapat memudahkan larva LAH memakan sisa makanan dan mencapai tahap nutrien yang diperlukan dengan lebih cepat.



Rajah 4 : (a) Sisa makanan yang dikumpulkan, diletakkan dalam tong kedap udara (b) Sisa makanan dituang ke dalam dulang sebelum diasingkan (c) Proses pengasingan sisa makanan dan bendasing

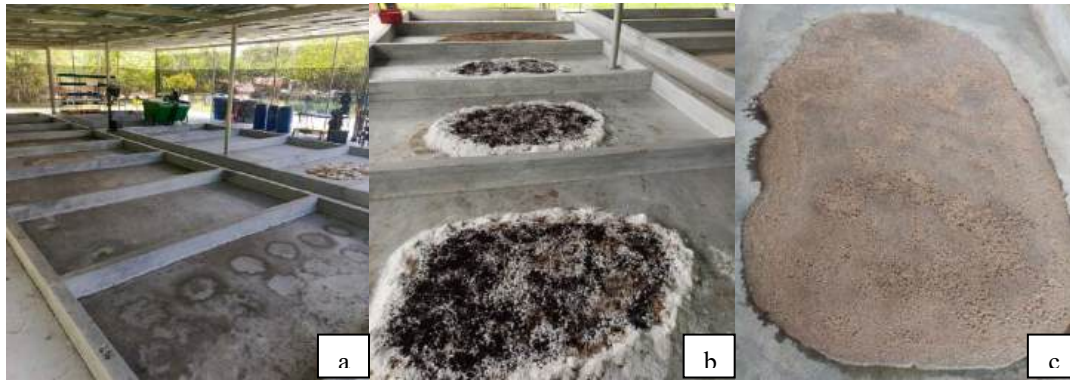
Sisa makanan yang telah dihancurkan akan ditimbang bagi mengetahui jumlah berat sisa makanan yang telah dikisar (Rajah 5). Di Pusat Bioremediasi, nisbah pemberian sisa makanan kepada larva adalah 10:1, dengan 50 g adalah berat sisa makanan yang diberikan kepada 5 g larva LAH. Kajian oleh Kim et al. (2021), merekodkan nisbah bilangan larva kepada berat substrat yang ideal adalah 2:1. Kajian oleh Yuan dan Hasan (2022) pula mendapati jenis substrat mempengaruhi kadar

pemakanan dan berat larva dan prapupa LAH. Contohnya, seekor larva LAH mampu menguraikan 1.50 g sisa buangan seperti sisa kelapa sawit, sisa ikan dan sisa kebun dalam tempoh sehari, berbanding 1 g sisa makanan yang mengandungi campuran nasi, sayuran, telur dan daging. Keadaan ini menunjukkan bahawa kualiti sisa makanan dan nutrisi yang diambil oleh larva LAH boleh mempengaruhi saiz lalat dewasa, kadar hidup dan kesuburan, manakala saiz dan tumbesaran larva LAH dipengaruhi oleh kadar pemakanannya (Yuan dan Hasan, 2022). Selain itu, pengetahuan mengenai berat makanan adalah penting untuk memastikan kecukupan jumlah nutrien yang diperlukan oleh larva LAH agar dapat menjamin perkembangan larva LAH secara optimum. Pembaziran sisa makanan juga dapat dielakkan dengan hanya membekalkan sisa makanan kepada larva LAH mengikut jumlah yang diperlukan sahaja. Hal ini dapat membantu menguruskan pemakanan larva LAH dengan lebih cekap dan teratur, selain meningkatkan keberkesanan pengurusan sisa organik secara lestari.



Rajah 5: (a) Sisa makanan dimasukkan dalam mesin pengisar sebelum dhancurkan menjadi substrat yang bersaiz lebih halus (b) Sisa makanan yang telah dihancurkan, ditimbang sebelum diletakkan dalam plot-plot penternakan sebagai substrat larva LAH

Seterusnya, larva LAH yang menetas dimasukkan dalam plot penternakan yang mengandungi substrat untuk menjalankan proses penguraian (Rajah 6). Proses ini dilakukan seminggu sekali sehingga larva LAH berusia 18 hari dan melalui fasa prapupa. Serbuk kopi terpakai ditaburkan secara nipis di permukaan substrat untuk mengurangkan bau yang terhasil. Kajian oleh Khaekratoke et al. (2022), mendapati penggunaan serbuk kopi terpakai yang telah difermentasi berpotensi dijadikan sebagai makanan tambahan dalam substrat, namun kajian lanjut masih perlu dijalankan untuk mengkaji kadar kebolehdapatan nutrien oleh larva LAH dalam substrat yang mengandungi campuran serbuk kopi.



Rajah 6: (a) Plot-plot penternakan larva LAH yang terdapat dalam bangunan Pusat Bioremediasi Black Soldier Fly, MDPT; (b) Substrat ditaburkan dengan serbuk kopi terpakai untuk mengurangkan bau dalam kawasan plot penternakan larva LAH (c) Keadaan substrat yang diletakkan dalam plot penternakan larva LAH

Selain larva LAH dijadikan sebagai bahan makanan ternakan, *frass* larva LAH juga bermanfaat kepada tanah dan tanaman. *Frass* adalah hasil buangan larva serangga yang dikeluarkan selepas bahan makanan dihadamkan oleh sistem penghadaman larva (Visvini et al., 2022) yang mengandungi makroelemen seperti fosforus dan kalium, serta mikroelemen seperti kalsium, magnesium, kuprum dan besi (Dongo & Penna, 2025). Kandungan nutrisi dalam *frass* mudah diserap oleh pelbagai jenis tanaman dan mampu meningkatkan hasil tanaman berbanding penggunaan urea dan produk komersil lain (Dongo & Penna, 2025). Namun, komposisi *frass* adalah bergantung kepada bahan makanan yang diberikan kepada larva LAH (Lomonaco et al., 2024), dan berpotensi menyebabkan ketoksikan kepada tanaman sehingga merencatkan percambahan biji benih dan membantutkan pertumbuhan tanaman, jika digunakan pada kadar yang tidak bersesuaian (Manan et al., 2024). Oleh itu, kombinasi dengan baja bukan organik adalah digalakkan untuk bagi menyeimbangkan hasil pengeluaran dengan kesan biostimulasi yang meningkatkan ketahanan terhadap penyakit dan patogen. Kehadiran kitin dalam *frass* juga berpotensi merangsang aktiviti antimikrobial terhadap patogen dan menggalakkan perkembangan mikroorganisma yang bermanfaat kepada mikrobiom rizosfera (Dongo & Penna, 2025; Salomon et al., 2025).

Berdasarkan analisis baja yang dijalankan oleh Jabatan Pertanian Malaysia, nilai nutrisi yang terkandung dalam *frass* larva LAH yang terdapat di Pusat Bioremediasi adalah seperti dalam Jadual 1.

Jadual 1: Kandungan nutrisi dalam *frass* larva LAH

Unsur	Kandungan (%)
Nitrogen (N)	5.10
Fosforus (P_2O_5)	1.80
Kalium (K_2O)	1.92
Kalsium (CaO)	0.48
Magnesium (MgO)	0.24
Bahan organik	93.58

Hasil analisis baja pada sampel *frass* tersebut menunjukkan, terdapat unsur-unsur nutrien yang penting bagi menyokong pertumbuhan tanaman seperti nitrogen, fosforus, kalium, kalsium, magnesium serta kandungan bahan organik yang tinggi. Dapatan ini menunjukkan bahawa konsep biopertukaran menggunakan larva LAH menyokong ekonomi kitaran dengan mengitar semula nutrien dari sisa makanan menjadi baja organik, disamping membantu meningkatkan kesuburan tanah dan populasi mikroorganisma bermanfaat dalam tanah (Lopes et al., 2022; Manan et al., 2024).

d) *Cabaran dalam pengurusan LAH*

Pengurusan dan pelaksanaan aktiviti biopertukaran turut berdepan dengan beberapa cabaran. Antaranya adalah:

1. Pembinaan infrastruktur bersesuaian bagi penternakan larva LAH diperlukan supaya tidak menyebabkan pencemaran bau dari sisa makanan yang boleh mengganggu penempatan di kawasan berhampiran. Infrastruktur yang baik juga penting untuk mengelakkan gangguan pemangsa seperti burung dan cicak yang menjadikan larva LAH sebagai makanan.
2. Kelengkapan yang bersesuaian diperlukan bagi membantu proses penetasan telur LAH. LAH dewasa akan bertelur di tempat yang kering, sebelum larva yang menetas jatuh ke atas substrat dan memakannya untuk kemandirian hidupnya.
3. Formulasi dan kaedah bersesuaian bagi menghasilkan substrat larva LAH belum diterokai secara meluas menyebabkan kandungan nutrien dalam larva berbeza-beza mengikut diet pemakanan yang digunakan.
4. Keperluan tenaga kerja yang terhad untuk menjalankan pemantauan bagi kerja-kerja lapangan seperti mengasing, menghancurkan dan menimbang sisa makanan, menyediakan plot penternakan larva LAH, memproses dan membungkus larva LAH hidup atau kering dan *frass*.
5. Komitmen pengusaha premis makanan untuk menyumbang sisa makanan dengan kadar yang konsisten dan membuat pengasingan sisa bukan organik berdasarkan peraturan dan jadual yang telah ditetapkan oleh pihak berkuasa. Sisa makanan yang bercampur dengan getah bulat, sudu dan garfu plastik, plastik pembungkus makanan dan penyedut minuman akan menyukarkan proses penghancuran menggunakan mesin selain mengganggu diet pemakanan larva LAH.

e) *Cadangan penambahbaikan dalam pengurusan LAH*

Berdasarkan cabaran yang dikenalpasti dalam pengurusan LAH, beberapa langkah mitigasi boleh dicadangkan. Antaranya adalah:

1. Menambahbaik infrastruktur sedia ada seperti memasang jaring halus bagi mengelakkan kehadiran pemangsa larva LAH ke plot-plot ternakan. Selain itu, pemasangan jaring membantu peredaran udara untuk mengurangkan pengumpulan bau dalam ruang bangunan. Penggunaan sistem biofilter yang mengandungi arang aktif dan biochar juga berpotensi untuk mengurangkan bau substrat ke persekitaran. Kajian yang dijalankan oleh Zhang et al. (2023), merekodkan peningkatan dos biochar dalam substrat tinja ayam menunjukkan penurunan pembebasan gas ammonia (NH₃) yang menyebabkan penghasilan bau busuk.
2. Menyediakan ruangan khas penetasan telur LAH yang dilengkapi dengan kawalan suhu dan sensor pengesan kelembapan bagi meningkatkan kadar penetasan telur LAH. Pengadaptasian *Internet of Things* (IoT), automasi dan mekanisasi berpotensi memastikan proses penyediaan substrat dan penternakan larva LAH berjalan dengan lancar pada tahap yang optimum. Suwannayod et al. (2026) menyatakan keadaan persekitaran yang optimum seperti suhu pada 25–29°C dan kelembapan relatif pada 51–70% boleh dicapai dengan penggunaan IoT dan berpotensi memastikan 99% kadar penetasan larva LAH serta mengurangkan tempoh masa inkubasi berbanding penetasan pada suhu bilik. Penggunaan IoT dalam penternakan larva LAH berpotensi memantau serta mengawal suhu dan keamatan cahaya di tempat pembiakan lalat dewasa bagi meningkatkan pengurusan sisa organik yang lebih efisien (Nanda dan Ridwan, 2024).
3. Menjalankan kajian lanjut untuk menentukan nisbah terbaik komposisi dalam substrat berdasarkan jenis sisa makanan yang dikumpulkan dari premis-premis makanan, serta menjalankan analisis kandungan substrat secara berkala untuk mendapatkan konsistensi bagi komposisi substrat. Komposisi substrat direkodkan boleh mempengaruhi kandungan nutrien dalam larva seperti kalsium, fosforus dan lipid serta tahap nutrien dalam substrat (Li et al., 2026).

4. Melibatkan komuniti setempat atau pihak berkepentingan sepanjang proses penyediaan substrat dan penternakan larva LAH. Kajian yang dijalankan oleh Marliani et al. (2025), mendapati walaupun komuniti setempat menunjukkan kesediaan untuk melibatkan diri dalam aktiviti pengurusan sisa, program kesedaran dan usaha promosi perlu dilaksanakan secara berterusan bagi meningkatkan minat komuniti untuk menyertai program seumpamanya di masa akan datang.
5. Menyediakan tong sisa makanan di premis-premis makanan bagi mengasingkan sisa organik dan bukan organik, penguatkuasaan garis panduan atau prosedur standard pengasingan sisa makanan serta insentif kepada premis makanan yang mematuhi garis panduan atau prosedur standard yang telah ditetapkan. Pengasingan sisa makanan adalah perlu dijalankan bagi mengurangkan pencemaran dari bahan bukan organik (Lalander et al., 2013).

Kesimpulan

Kaedah pengurusan sisa makanan yang sistematik dengan menggunakan larva LAH berpotensi menguraikan sisa makanan dengan cepat dan efisien serta mengurangkan jumlah sisa yang dihantar ke tapak pelupusan, selain menyokong ekonomi kitaran bagi memacu kelestarian alam sekitar yang lebih mampan. Adaptasi kemampuan larva LAH sebagai agen pengurai membuktikan bahawa sisa makanan yang sebelum ini menjadi lambakan dan dibazirkan sehingga mendatangkan kesan buruk kepada alam sekitar, boleh dimanfaatkan sehingga menjadi sumber makanan ternakan dan bahan organik tambahan untuk pertumbuhan tanaman.

Rujukan

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Evolusi Kurikulum Pengajian di Institusi Pondok: Relevansinya dalam Falsafah Pendidikan Islam

The Curriculum Evolution in Pondok Institutions: Its Relevance to the Philosophy of Islamic Education

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Abstrak

Institusi pondok berkembang melalui beberapa fasa, bermula dengan pengajian halakah di rumah guru, masjid atau surau sebelum terbina pondok-pondok kecil. Sistem pengajiannya bergantung kepada kurikulum yang disusun oleh mudir atau tok guru, dengan penggunaan kitab yang kadangkala berbeza antara pondok. Ketidakteraturan ini menimbulkan kritikan bahawa sistem pondok kurang maju dalam perkembangan pendidikan semasa. Institusi pondok turut menerima kritikan kerana sebahagian pihak beranggapan lepasan pondok kurang berdaya saing akibat ketiadaan sijil akademik yang diiktiraf seperti institusi lain. Justeru itu, kajian ini bertujuan mengenalpasti kurikulum pengajian di institusi pondok dan menganalisis relevansi kurikulum pengajian di institusi pondok dalam falsafah pendidikan Islam. Kajian ini menggunakan reka bentuk kualitatif. Pengumpulan data dalam kajian ini menggunakan kaedah dokumentasi, temu bual dan pemerhatian dalam membuat penelitian terhadap kurikulum di institusi pondok. Maklumat yang diperolehi seterusnya dianalisis melalui pendekatan analisis tematik dan analisis perbandingan dengan menumpukan kepada relevansi kurikulum pengajian di institusi pondok dalam konsep serta prinsip falsafah pendidikan Islam. Hasil kajian menunjukkan kurikulum pengajian di institusi pondok bertepatan dengan falsafah pendidikan Islam dari aspek berasaskan wahyu, berorientasikan *ubudiyyah*, keseimbangan antara hafal, faham dan berfikir aras tinggi, kesepaduan *tilawah*, *tazkiyah* dan *ta'lim* serta penekanan kepada aspek praktikal dan kelestarian sepanjang hayat. Kajian ini menyumbang kepada wacana reformasi pendidikan Islam dengan menunjukkan bahawa transformasi institusi pondok tidak semestinya berasaskan pendekatan pemodenan yang bersifat *Western-centric*, sebaliknya menuntut proses rekontekstualisasi antara sistem pendidikan tradisional dan formal. Dapatan ini turut mengkritik kerangka pembangunan pendidikan yang terlalu menekankan *credentialism* sehingga mengabaikan aspek pembentukan insan sebagai teras pendidikan Islam.

Kata Kunci: Kurikulum; Institusi Pondok; Relevansi; Falsafah; Pendidikan Islam.

Pengenalan

Sistem pengajian pondok merupakan antara institusi pendidikan Islam tertua di Tanah Melayu yang berkembang daripada tradisi pengajian halakah di rumah guru, surau dan masjid sebelum berkembang menjadi institusi yang lebih tersusun dengan pembinaan pondok sebagai penempatan pelajar. Institusi ini berperanan penting dalam penyebaran ilmu Islam dan pembentukan tradisi keilmuan masyarakat Melayu melalui pengajian berasaskan kitab turath serta bimbingan ulama dan tok guru (Abdullah Ishak, 1992; Zainal Abidin, 2020). Walau bagaimanapun, institusi pondok sering berhadapan dengan kritikan berkaitan kurikulum pengajiannya. Antara isu yang sering dibangkitkan ialah ketidakseragaman kurikulum antara pondok kerana pemilihan kitab, kandungan pengajian dan pendekatan pengajaran banyak ditentukan oleh pihak pengurusan dan tenaga pengajar masing-masing. Perbezaan ini menyebabkan timbul persepsi bahawa sistem pondok kurang tersusun dan sukar disepadukan dengan sistem pendidikan arus perdana (Al-Rasyidin, 2017; Widodo, 2005).

Selain itu, penekanan yang tinggi terhadap pendidikan agama dan pembangunan kerohanian turut menimbulkan persoalan tentang relevansi institusi pondok dalam konteks pendidikan kontemporari. Ketiadaan pengiktirafan akademik formal serta laluan kerjaya yang jelas sering dijadikan asas kepada tanggapan bahawa lepasan pondok kurang berdaya saing dalam pasaran kerja semasa (Kadir, 1986; Saadon, 2016). Kritikan ini menimbulkan persoalan sama ada kurikulum pondok benar-benar tidak memenuhi tuntutan pendidikan masa kini atau penilaian tersebut dibentuk berdasarkan kerangka pendidikan moden yang mengutamakan standardisasi dan pengiktirafan formal.

Meskipun pelbagai kajian telah membincangkan sejarah, sistem pentadbiran dan cabaran institusi pondok, penelitian terhadap kurikulum pondok masih banyak tertumpu kepada aspek struktur, kandungan dan perbandingannya dengan sistem pendidikan formal. Kajian yang menilai kurikulum pondok daripada perspektif falsafah pendidikan Islam dan kerangka epistemologi yang mendasarinya masih terhad. Keadaan ini menyebabkan penilaian terhadap kurikulum pondok sering dilakukan berdasarkan ukuran pendidikan moden yang menekankan standardisasi, akreditasi dan kebolehpasaran graduan, sedangkan institusi pondok mempunyai matlamat pendidikan, orientasi ilmu dan kerangka pembentukan insan yang berbeza. Justeru, kajian ini menjadi signifikan untuk mengenalpasti kurikulum pengajian di institusi pondok dan menganalisis relevansi kurikulum pengajian di institusi pondok dalam falsafah pendidikan Islam.

Metodologi Kajian

Kajian ini menggunakan pendekatan kualitatif berbentuk kajian kes bagi meneliti relevansi kurikulum institusi pondok berdasarkan konsep dan prinsip falsafah pendidikan Islam. Kajian dijalankan di beberapa buah institusi pondok seperti Pondok Pak Teh (Madrasah Ad-Diniah Al-Latifiah), Pondok Banggol Batu (Akademi Darul Turath al-Hajari), Pondok Umumi Air Jernih, Kg. Ulu Kenderong, Pondok Pasir Tumboh (Madrasah Diniah Bakriah) dan beberapa buah pondok lain yang dipilih berdasarkan kedudukan dan pengaruhnya dalam tradisi pendidikan pondok di Malaysia. Data dikumpulkan melalui analisis dokumen, temu bual separa berstruktur dan pemerhatian. Pemilihan informan dibuat secara pensampelan bertujuan yang melibatkan lima orang informan utama (dikodkan sebagai INF-01 hingga INF-05) yang terdiri daripada pakar akademik pengajian Islam, pentadbir, tenaga pengajar dan alumni pondok. Analisis dokumen melibatkan penelitian terhadap kitab turath dan bahan kurikulum yang digunakan, manakala pemerhatian dijalankan bagi memahami

amalan pengajaran dan pembelajaran dalam konteks sebenar institusi pondok. Data yang diperoleh seterusnya dianalisis menggunakan pendekatan analisis tematik bagi mengenal pasti tema dan pola yang signifikan. Dalam pembinaan instrumen penanda aras (*benchmark*) kerangka asas Falsafah Pendidikan Islam bagi menilai kurikulum tersebut, pengkaji menggunakan kaedah analisis kandungan terhadap karya pemikiran tokoh sarjana Islam terpilih iaitu al-Kilani, Syed Muhammad Naquib al-Attas dan Abdullah Ishak. Data mengenai prinsip pendidikan daripada tokoh-tokoh ini dianalisis secara tematik bagi menghasilkan satu kerangka tema. Seterusnya, data yang diperoleh dianalisis menggunakan analisis perbandingan untuk mengenal pasti tema utama serta menilai sejauh mana kurikulum pondok menepati prinsip falsafah pendidikan Islam daripada tokoh-tokoh tersebut. Kesahan dapatan diperkukuh menerusi triangulasi data yang dilaksanakan melalui perbandingan maklumat yang diperoleh daripada pelbagai sumber.

Keselarasan Kurikulum Pondok dengan Prinsip Epistemologi Pendidikan Islam

Dapatan kajian menunjukkan bahawa kurikulum institusi pondok secara signifikan memenuhi prinsip epistemologi pendidikan Islam yang berteraskan wahyu sebagai sumber ilmu utama. Hal ini dibuktikan melalui pengintegrasian hadith Jibril sebagai kerangka asas kurikulum yang menghubungkan tiga elemen utama iaitu Islam, iman dan ihsan.

Maksudnya: “Daripada Umar r.a, beliau berkata: ‘Wahai Muhammad, terangkan kepadaku tentang Islam.’ Rasulullah SAW menjawab: ‘Islam ialah kamu bersaksi bahawa tiada Tuhan yang disembah melainkan Allah dan bahawa Muhammad ialah Rasul Allah, kamu mendirikan solat, mengeluarkan zakat, berpuasa pada bulan Ramadan dan menunaikan haji ke Baitullah jika kamu mampu pergi ke sana.’ Lelaki itu berkata: ‘Benar.’ Kami sangat hairan kerana dia bertanya tetapi kemudian dia juga mengesahkannya! Kemudian dia bertanya lagi: ‘Terangkan kepadaku tentang iman.’ Baginda menjawab: ‘Iman ialah kamu beriman kepada Allah, para malaikat-Nya, kitab-kitab-Nya, para rasul-Nya, hari akhirat dan kamu beriman kepada takdir, sama ada yang baik atau buruk.’ Lelaki itu berkata: ‘Benar.’ Dia bertanya lagi: ‘Terangkan kepadaku tentang ihsan.’ Baginda menjawab: ‘Ihsan ialah kamu menyembah Allah seolah-olah kamu melihatNya dan jika kamu tidak dapat melihat-Nya, maka (yakini) bahawa Dia sentiasa melihat kamu (Imam Muslim, 1998).”

(Hadith riwayat Muslim, No Hadith: 8)

Pada kebiasaannya, pembentukan struktur kurikulum di institusi pondok berteraskan kepada tiga elemen iaitu Islam, iman dan ihsan yang disusun menurut perkembangan intelektual. Ketiga-tiga elemen ini telah diterjemahkan secara sistematik kepada struktur disiplin ilmu tauhid, fiqh dan tasawuf yang masing-masing mewakili aspek keyakinan, amalan dan kerohanian. Dalam hadith tersebut, sabdaan Nabi Muhammad SAW berkaitan iman: “Iman ialah kamu beriman kepada Allah, para malaikatNya, kitab-kitab-Nya, para rasulNya, hari akhirat dan kamu beriman kepada takdir, sama ada yang baik atau buruk.” Secara tidak langsung menunjukkan enam rukun iman yang menjadi dasar kepercayaan bagi seseorang muslim (Al-Nawawi, 1929). Imam Nasafi menyatakan berkaitan Iman iaitu: “Iman ialah tasdiq dengan hati dan ikrar melalui lisan. Amal ialah syarat kesempurnaan iman, bukan syarat kewujudannya” (Al-Nasafi, 2014). Penyataan ini menunjukkan asas dan intipati iman menurut *Ahli Sunnah Wa al Jamaah* yang memberi makna hati membenarkan kebenaran yang dibawa oleh Rasulullah SAW seperti wujud Allah SWT, adanya para rasul, kitab, hari akhirat dan qada serta qadar. *Tasdiq* menjadikan seseorang itu mukmin di sisi Allah SWT. Iman yang dibincangkan dalam hadith tersebut bukan hanya dalam suatu kepercayaan melalui perasaan atau warisan sahaja, malahan ia merupakan kepercayaan yang perlu berlandaskan kepada ilmu pengetahuan. Justeru, perkara keimanan perlu dipelajari, difahami dan diyakini secara dalil yang kemudian ulama telah menyusunnya dan dibentuk melalui ilmu tauhid.

Manakala perbincangan mengenai konsep Islam dalam hadith ini menekankan aspek *al-af'āl al-zāhirah* yang merujuk kepada pelaksanaan lima rukun utama agama yang melibatkan syahadah, solat, zakat, puasa dan haji (Al-Nawawi, 1929). Secara tidak langsung menunjukkan asas utama kepada pembinaan disiplin ilmu fiqh yang merupakan ilmu berkaitan perbuatan mukallaf secara praktikal. Oleh itu, konsep Islam dapat ditafsirkan sebagai perwujudan ketaatan secara lahiriah yang menjadi tanda keislaman seseorang seterusnya menjadi asas kepada pelaksanaan hukum syarak yang dinilai secara zahir oleh para fuqaha.

Perbincangan mengenai konsep ihsan merupakan intipati yang menekankan kehadiran hati (*ḥudūr al-Qalb*), Ikhlas, *muraqabah* dan *mahabbah* dalam ibadah. Berterepatan dengan definisi ilmu tasawuf iaitu:

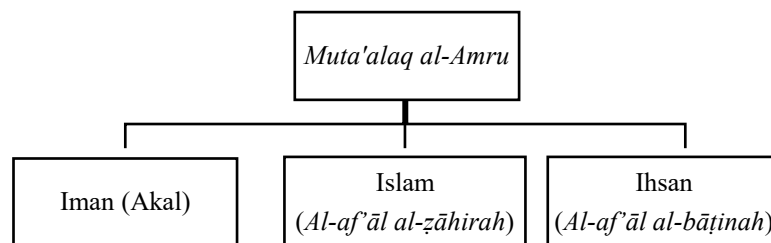
تَخْلِيَةُ الْقَلْبِ مِمَّا سِوَى اللَّهِ، وَتَحْلِيلُهُ بِذِكْرِ اللَّهِ

Maksudnya: “Mengosongkan hati daripada selain Allah dan menghiasinya dengan zikrullah”

(Al-Ghazali, Al-Munqidh min al-Dalāl, 2019).

Melalui konsep ihsan ini menunjukkan penekanan kepada aspek *al-af'āl al-bāṭinah* yang merujuk kepada pelengkap kepada *al-af'āl al-zāhirah* iaitu pelaksanaan ibadah yang disertai dengan kesedaran penuh terhadap kehadiran Allah SWT sama ada secara *musyahadah* atau *muraqabah*. Maka, ihsan dalam hadith ini menunjukkan kemuncak perjalanan kerohanian yang bertepatan dengan sabdaan Nabi Muhammad SAW ketika ditanya oleh malaikat Jibril tentang ihsan yang maksudnya: “*Ihsan ialah kamu menyembah Allah SWT seolah-olah kamu melihatNya dan jika kamu tidak melihatNya, maka (yakinalah bahawa) Dia melihat kamu* (Imam Muslim, 1998). Konsep ihsan merupakan amalan penyucian jiwa melalui *muraqabah* dan *musyahadah* yang merupakan kemuncak dalam mencapai maqam kerohanian yang paling tinggi.

Analisis mendapati bahawa hadith Jibril tidak sekadar digunakan sebagai kandungan pengajaran, tetapi berfungsi sebagai kerangka epistemologi yang menentukan struktur dan hierarki ilmu dalam kurikulum pondok. Data menunjukkan bahawa tiga komponen utama yang diuraikan dalam hadith tersebut, iaitu Islam, iman dan ihsan diterjemahkan secara sistematik kepada tiga disiplin teras pengajian pondok, iaitu tauhid, fiqh dan tasawuf. Struktur ini menunjukkan bahawa pembahagian ilmu dalam sistem pondok bukan berlaku berdasarkan keperluan pasaran semata-mata tetapi diasaskan kepada kerangka ilmu yang bersumberkan wahyu. Dari sudut epistemologi, dapatan ini penting kerana ia memperlihatkan bahawa proses pembinaan kurikulum pondok bermula daripada pandangan alam Islam (*Islamic worldview*) yang melihat manusia sebagai entiti yang terdiri daripada aspek akal, jasad dan roh yang perlu dibangunkan secara seimbang iaitu iman menjadi aspek keyakinan melalui akal manusia, Islam menjadi aspek amali Zahir (*Al-af'āl al-zāhirah*) dan ihsan menjadi aspek penyucian jiwa serta amali batin (*Al-af'āl al-bāṭinah*).



Rajah 1: *Muta'alaq al-Amru* bagi tiga elemen Islam, iman dan ihsan

Rajah 1 ini menunjukkan institusi pondok menggunakannya sebagai asas dalam menyusun kurikulum pengajian secara berstruktur. Bahkan dalam pendidikan moden ia seperti Taksonomi Bloom iaitu kognitif (Tauhid), Psikomotor (Fiqh) dan Afektif (Tasawuf). Taksonomi bloom melihat

pelajar sebagai subjek pendidikan yang berkembang secara berperingkat sebaliknya model pendidikan Islam itu melihat manusia sebagai makhluk yang holistik memiliki akal, jasad dan roh yang diisi dengan ilmu tauhid, fiqh dan tasawuf. Bukan sekadar pendidikan atau kompetensi akademik malahan membentuk seseorang itu secara keseluruhan yang berpaksikan kepada wahyu. Ini menunjukkan bahawa institusi pondok itu sendiri lebih awal mengintegrasikan amali, intelek dan rohani secara menyeluruh tanpa memisahkannya sebagaimana pendekatan sistem Barat yang cenderung mengasingkan setiap domain secara berasingan. Analisis menunjukkan ketiga-tiga disiplin tersebut berfungsi secara saling melengkapi dalam membentuk kefahaman agama yang menyeluruh.

Metodologi Pembinaan dan Pengesahan Ilmu dalam Kurikulum Pondok

Analisis data menunjukkan bahawa salah satu kekuatan utama kurikulum institusi pondok terletak pada kewujudan suatu metodologi pembinaan dan pengesahan ilmu yang tersusun serta berasaskan tradisi epistemologi Islam. Berbeza dengan tanggapan umum yang sering mengaitkan pendidikan pondok dengan pendekatan hafalan atau transmisi ilmu secara tradisional semata-mata, dapatan kajian mendapati bahawa sistem pengajian pondok sebenarnya dibangunkan melalui satu rangka kerja metodologi yang komprehensif. Kerangka ini dapat dikenal pasti melalui empat metodologi utama yang mendasari proses pembelajaran di institusi pondok, iaitu *al-Tathabbut wa al-Tabayyun*, *al-Fahm wa al-Ifhām*, *al-Tahlīl wa al-Hujjah* dan *al-Istinbāt*. Struktur ini memperlihatkan bahawa kurikulum pondok bukan sekadar menumpukan kepada pemindahan maklumat tetapi membentuk suatu budaya keilmuan yang menekankan ketepatan, kefahaman dan pemikiran kritis dalam kerangka syariat.

1. *Al-Tathabbut wa al-Tabayyun*

Al-Tathabbut wa al-Tabayyun berasal daripada dua perkataan iaitu “التثبت” dan “التبين”. *Al-Tathabbut* (التثبت) bermaksud memastikan dan mengesahkan sesuatu pengkhabaran sebelum mempercayai atau menyebarkannya. Manakala *al-Tabayyun* (التبين) bermaksud memahami sesuatu dengan jelas dengan proses memeriksa dengan lebih mendalam sebelum membuat sesuatu keputusan (‘Amari, 2015). Kedua-dua kalimah ini berasal daripada wazan yang sama iaitu “تَفَعُّلٌ” yang menunjukkan makna berusaha untuk memperoleh sifat atau melakukan sesuatu secara mendalam atau dengan pengulangan.

Tuntasnya membawa makna kepada metode verifikasi atau mengesahkan dalam konteks proses menyaring dan menilai kebenaran maklumat atau riwayat sebelum diterima sesuatu fakta tersebut. Pendekatan ini amat penting dalam disiplin pengajian Islam bagi memastikan setiap maklumat yang disampaikan adalah sahih, tepat dan bebas daripada unsur penyelewengan. Malah, prinsip ini selari dengan tuntutan epistemologi Islam yang menekankan keabsahan sumber (*thubūt al-ma‘lūmāt*) dan ketepatan pemahaman (*ṣiḥḥat al-fahm*) sebagai asas dalam pembinaan ilmu (Al-Shatibi, 2004). Justeru, pengamalan *al-Tathabbut wa al-Tabayyun* bukan sahaja mencerminkan etika keilmuan yang tinggi, malah menjadi asas dalam membina kefahaman yang berautoriti serta berlandaskan sumber yang dipercayai. Dalam konteks pengajian pondok, prinsip ini dizahirkan melalui pengajian pelbagai kitab turath yang disusun mengikut disiplin ilmu tertentu sebagai manhaj pembelajaran yang sistematik (Suhaimi, 2025):

- i. Al-Quran dan Ilmu-ilmunya
 - *Hidāyat al-mustafid fī ahkām al-tajwīd*. (Tajwid)
 - *‘Atīyah al-Rahmān fī uṣūl tafsīr al-Qur’ān*. (Usul Tafsir)
 - *Nahj al-Taysīr*. (Usul Tafsir)
 - *Tafsīr al-Jalālayn*. (Ilmu Tafsir)
 - *Tafsīr al-nasafī*. (Ilmu Tafsir)
 - *Hāshiyat al-Jamal ‘ala al-Jalālayn*.
 - *Hāshiyat al-Ṣāwī ‘ala tafsīr al-Jalālayn*.
- ii. Hadith dan Ilmu-ilmunya
 - *Manzūmat al-Bayqūnīyah* dan syarahnya.
 - *Al-Arba ‘īn al-nawawīyah* dan syarahnya.
 - *Mukhtaṣar Ṣaḥīḥ al-Bukhārī li-Ibn Abī Jamrah*.
 - *Riyāḍ al-ṣāliḥīn* dan syarahnya *Dalīl al-Fāliḥīn li-ṭuruq Riyāḍ al-ṣāliḥīn*.

Penemuan ini menunjukkan bahawa dalam tradisi pondok, ilmu tidak dinilai berdasarkan populariti, pengaruh sosial atau penerimaan majoriti semata-mata tetapi berdasarkan kredibiliti sumber, keabsahan maklumat dan kekuatan sandarannya kepada al-Quran, al-Sunnah serta tradisi keilmuan ulama muktabar. Dalam konteks pendidikan Islam, pendekatan ini mencerminkan prinsip bahawa ilmu yang benar mestilah berasaskan sumber yang diyakini dan melalui proses penelitian yang sistematik. Daripada perspektif yang lebih kritis, dapatan ini memperlihatkan bahawa kurikulum pondok mengandungi mekanisme dalaman yang berfungsi sebagai sistem kawalan kualiti ilmu (*knowledge quality control mechanism*).

2. *Al-Fahm wa al-Ifhām*

Al-Fahm wa al-Ifhām adalah metode dalam memahami teks-teks khususnya berkenaan dengan al-Quran dan hadith. Setiap maklumat atau data yang diperolehi perlulah difahami dengan menggunakan ilmu alat (Ilmu *Mabadi*) yang kukuh seperti ilmu bahasa arab iaitu nahu, *sarf*, *balaghah* dan lain-lain. Penguasaan bahasa Arab merupakan asas epistemologi yang penting dalam memahami al-Quran, hadith dan syariat Islam secara tepat. Dapatan kajian mendapati bahawa kefahaman terhadap nas tidak boleh dibataskan kepada makna literal atau zahir teks semata-mata tetapi memerlukan penguasaan bahasa yang membolehkan analisis terhadap aspek linguistik, semantik dan kontekstual bagi menyingkap makna tersurat dan tersirat yang terkandung dalam sesuatu nas (Al-Shatibi, 2004). Pendekatan *al-Fahm wa al-Ifhām* juga menekankan keseimbangan antara kefahaman individu dan penyampaian makna kepada orang lain secara jelas, sistematik dan berasaskan disiplin ilmu yang sahih, sekali gus mengelakkan berlakunya kekeliruan atau penyelewengan dalam memahami sumber-sumber utama Islam (Mohamad Faizal, 2024). Dalam sistem pengajian pondok, prinsip ini dapat dilihat melalui penyusunan pengajian kitab turath yang tertumpu kepada tiga bidang utama, iaitu nahu, *sarf* dan *balaghah* (Suhaimi, 2025; Mohd Faizal, 2025):

- i. Nahu
 - *Matan al-Ājurrūmīyah* dan syarahnya.
 - *Mutammimah li al-Ājurrūmīyah*
 - *Al-Kawākib al-durrīyah fī sharḥ Mutammimah al-Ājurrūmīyah*
 - *Qaṭru al-nada wabal al-ṣada*
 - *Matan al-fīyah* dan syarahnya *Sharḥ Ibn ‘Aqīl ‘ala Al-fīyah Ibn Mālik*

- ii. *Sarf*
 - *Matan al-binā' wa al-asās*
 - *Matan al'izzī dan syarahnya Sharḥ al-Kīlānī*
 - *Lāmiyatu al-af'āl*
 - *Matan al-Maqṣūd dan syarahnya al-Maṭlūb*
- iii. *Balaghah*
 - *Husnu al-ṣiyāghah*
 - *al-Balāghah al-wāḍiḥah*

Dapatan menunjukkan bahawa penguasaan ilmu alat seperti nahu, *sarf* dan *balaghah* dianggap sebagai syarat asas sebelum seseorang mampu memahami teks-teks agama secara berautoriti. Penemuan ini memperlihatkan bahawa proses pembelajaran di pondok tidak berhenti pada tahap mengetahui (*knowing*), tetapi menuntut kefahaman yang mendalam (*deep understanding*) terhadap struktur bahasa, konteks dan makna sesuatu teks. Analisis menunjukkan bahawa pendekatan ini bertujuan mengelakkan kecenderungan memahami nas agama secara literal atau terpisah daripada konteks disiplin ilmu yang lebih luas.

3. *Al-Tahlīl wa al-Hujjah*

Al-Tahlīl wa al-Hujjah merupakan suatu pendekatan epistemologi yang mengintegrasikan proses analisis dan pembuktian dalam memahami serta menjelaskan ajaran Islam berasaskan al-Quran dan hadith. Analisis adalah proses penyelidikan atau penghuraian sesuatu seperti keadaan, masalah, persoalan di samping untuk mengetahui pelbagai aspeknya seperti ciri-cirinya secara terperinci atau mendalam (Pustaka, 2005). Manakala, dari sudut pengertian al-hujjah (bahasa Arab: الحجة) adalah istilah yang banyak digunakan dalam Al-Quran yang bermaksud dalil, tanda, alasan, bukti atau argumentasi. Sedangkan secara istilah adalah suatu yang menunjukkan kebenaran suatu perkara (Sambas, 2000). Hubungan antara kedua-dua elemen ini memperlihatkan bahawa pembuktian tidak berlaku secara terpisah, tetapi merupakan hasil daripada proses analisis yang teliti dan berasaskan bukti. Justeru, pendekatan *al-Tahlīl wa al-Hujjah* mencerminkan tradisi intelektual Islam yang menekankan penggunaan akal secara sistematik dalam menilai, menghuraikan dan membuktikan sesuatu pengetahuan sekali gus menjadikannya sebagai salah satu mekanisme penting dalam pengembangan ilmu dan pembinaan wacana keilmuan Islam.

Dalam kerangka epistemologi Islam, proses ini berperanan sebagai wasilah dalam memastikan kesahihan sesuatu maklumat melalui pendekatan *istinbāt* dan *istidlāl* yang berasaskan sumber *naqli* dan *aqli* secara seimbang. Selain itu, ia turut selari dengan disiplin *usul fiqh* yang menekankan kaedah penghujahan (*ṭuruq al-istidlāl*) serta penelitian terhadap dalil-dalil secara kritis bagi mencapai kefahaman yang tepat (Al-Ghazali, 2017). Justeru, pengaplikasian *al-Tahlīl wa al-Hujjah* bukan sahaja memperkukuh struktur hujah dalam penulisan akademik, bahkan menjadi asas dalam membina kerangka metodologi kajian Islam yang bersifat objektif, sistematik dan berintegriti tinggi dalam menilai serta merumuskan sesuatu isu secara ilmiah. Dalam konteks pendidikan Islam khususnya di institusi pondok, pengaplikasian *al-Tahlīl wa al-Hujjah* diterjemahkan melalui penekanan terhadap penguasaan dua disiplin asas, iaitu *usul fiqh* dan mantik (Suhaimi, 2025; Mohd Faizal, 2025). Berikut merupakan sebahagian kitab-kitab yang menjadi silibus pengajian dalam pembelajaran ilmu ini ialah:

- i. *Usul Fiqh*
 - *Matan al-Waraqāt* dan syarahnya.

- *Nazm al-Waraqāt fī uṣūl al-fiqh* dan syarahnya *Laṭā'if al-Ishārāt ilā sharḥ Tas'hīl al-ṭaraqāt li-nuẓum al-Waraqāt*.
- ii. Mantik
 - *Matan al-sulam al-munawaraq* dan syarahnya.
 - *Al-Maqūlāt al-'asharah*.

Analisis data menunjukkan bahawa kedua-dua disiplin ini berfungsi sebagai instrumen epistemologi yang membentuk keupayaan pelajar untuk memahami, menganalisis dan menilai dalil secara sistematik. *Uṣul fiqh* menyediakan kerangka metodologi untuk proses istinbat hukum daripada sumber-sumber syarak, manakala mantik memperkukuh keupayaan berfikir secara logik, kritis dan tersusun dalam membina serta menilai penghujahan. Dapatan ini memperlihatkan bahawa kurikulum pondok bukan sekadar menekankan penguasaan kandungan ilmu agama, tetapi turut membangunkan kompetensi intelektual yang membolehkan pelajar mengaplikasikan proses analisis dan pembuktian secara ilmiah dalam memahami serta mengemukakan sesuatu hukum atau pandangan.

4. *Al-Istinbāt*

Al-Istinbāt adalah merujuk kepada proses pengeluaran kesimpulan hukum dan faedah yang dikeluarkan daripada sumber hukum Islam yang utama iaitu al-Quran dan hadith Rasulullah SAW. *Al-Istinbāt* berasal daripada perkataan nabata (نبط), yang dalam bahasa bermaksud mengeluarkan sesuatu. Dari segi istilah pula *al-Istinbāt* merujuk kepada proses mengeluarkan makna atau hukum daripada nas-nas syarak (Qunaibi, 1988). Tambahan lagi, *al-Istinbāt* boleh difahami sebagai proses memahami dan mengeluarkan makna daripada teks dengan menggunakan pemikiran yang tajam dan kefahaman yang mendalam (Al-Jurjani, 1985). Oleh itu, *al-Istinbāt* beroperasi sebagai suatu proses penaakulan yang mengintegrasikan unsur logik dan kefahaman mendalam terhadap nas, sekali gus membolehkan penghasilan hukum dan pengetahuan yang berasaskan metodologi ilmiah. Justeru, penguasaan *al-Istinbāt* dalam kurikulum pondok mencerminkan penekanan terhadap pembangunan keupayaan analitikal dan kemahiran berfikir aras tinggi yang menjadi teras dalam tradisi intelektual Islam.

Keberkesanan proses *al-Istinbāt* bergantung kepada penguasaan yang menyeluruh terhadap pelbagai disiplin ilmu yang saling melengkapi. *Al-Istinbāt* merupakan kemahiran ijihad utama yang menuntut penguasaan mendalam terhadap ilmu alat (seperti bahasa Arab dan ilmu mantik), ilmu sumber (seperti al-Quran dan hadith), dan kaedah penetapan hukum (seperti *qawā'id usūliyyah* dan *qawā'id fiqhiyyah*). Penguasaan ini penting bagi memastikan kesimpulan hukum yang dihasilkan adalah tepat (*as-sawab*) dan menepati kehendak syarak (*maqasid asy-syariah*). Justeru, proses ini bukan sahaja bersifat intelektual, bahkan merupakan satu metodologi ilmiah yang sistematik dalam membina kefahaman hukum Islam yang berautoriti, relevan, dan berasaskan dalil yang kukuh.

Analisis lanjut memperlihatkan bahawa *al-Istinbāt* bukan sekadar menghasilkan rumusan hukum tetapi turut menjadi mekanisme pengembangan ilmu yang membentuk struktur kurikulum pendidikan Islam. Dapatan kajian menunjukkan bahawa tradisi keilmuan yang terhasil daripada proses ini berpusat pada tiga disiplin utama, iaitu tauhid, fiqh dan tasawuf. Hubungan antara ketiga-tiga disiplin ini mencerminkan kerangka pendidikan Islam yang berorientasikan pembangunan insan secara menyeluruh dengan menyeimbangkan aspek pengetahuan, penghayatan agama dan pembentukan akhlak. Berikut merupakan sebahagian kitab-kitab yang dijadikan silibus dalam kurikulum pengajian institusi pondok bagi tiga disiplin utama, iaitu tauhid, fiqh dan tasawuf (Suhaimi, 2025; Mohd Faizal, 2025):

1. Tauhid

- *Umm al-Barahin* dan syarahnya.
- *Kifāyah al-‘Awwām fī ‘ilm al-kalām*.
- *Hāshiyah al-Sharqāwī ‘ala sharḥ al-Hud'hudī ‘ala al-Sanūsīyah*.
- *Jawharah al-tawḥīd* dan syarahnya.

2. Fiqh

- *Safīnah al-Najā* dan syarahnya.
- *Kāshifah al-sajā fī sharḥ Safīnat al-Najā*.
- *Al-Muqaddimah al-Ḥaḍramīyah fī fiqh al-sādah al-Shāfi‘īyah*.
- *Al-Sittīn mas’alah*.
- *Matan al-Ghayah wa al-Taqrīb*.
- *Fath al-qarīb al-mujīb fī sharḥ alfāz al-Taqrīb*.
- *Al-Iqnā’*.
- *Kifāyat al-akhyār fī ḥal Ghāyat al-ikhtisār*.
- *Matan al-Zubad* dan syarahnya.
- *Mawāhib al-Ṣamad fī ḥal alfāz al-Zubad*.
- *Hāshiyah al-Sharqāwī ‘ala Tuhfat al-ṭullāb sharḥ tahrīr Tanqīḥ al-Lubāb*.
- *Minhāj al-ṭālibīn wa-‘umda al-muftīn fī al-fiqh*.

3. Tasawuf

- *Bidāyah al-Hidāyah* dan syarahnya.
- *Marāqī al-‘Ubūdīyah sharḥ bidāyah al-Hidāyah*.
- *Minhāj al-‘ābidīn*.
- *Iḥyā’ ‘ulūm al-Dīn*.
- *Maw‘izah al-Mu‘minīn min Iḥyā’ ‘ulūm al-Dīn*.
- *al-Hikam al-Atā’īyah*.

Dapatan ini menunjukkan bahawa kurikulum pondok tidak memisahkan antara pembentukan intelektual, pengamalan hukum dan pembangunan kerohanian sebagaimana yang sering berlaku dalam model pendidikan moden yang cenderung kepada pengkhususan disiplin secara terpisah. Sebaliknya, hubungan antara tauhid, fiqh dan tasawuf memperlihatkan suatu pendekatan pendidikan yang berasaskan kesatuan ilmu (*unity of knowledge*) di mana pembinaan tauhid menjadi asas kepada amalan, manakala amalan pula diperkukuh melalui penghayatan kerohanian dan pembentukan akhlak.

Analisis ini selari dengan gagasan Imam al-Ghazali yang mengkritik pemisahan antara fiqh sebagai aspek amalan zahir dan tasawuf sebagai proses penyucian jiwa kerana kedua-duanya saling memerlukan dalam membentuk penghayatan agama yang asli. Dalam kerangka ini, fiqh tidak dapat berfungsi secara bermakna tanpa disokong oleh elemen tasawuf seperti khushyuk dan ikhlas manakala tasawuf pula perlu berakar pada disiplin fiqh bagi memastikan ketepatan amalan syarak (Al-Ghazali, 2005). Hal ini menunjukkan bahawa *al-Istinbāt* dalam tradisi pondok bukan sekadar mekanisme pengeluaran hukum tetapi berfungsi sebagai asas pembentukan sistem ilmu yang menghubungkan aspek epistemologi, ontologi dan aksiologi secara serentak. Secara tidak langsung, menolak tanggapan bahawa kurikulum pondok hanya menumpukan pengajian agama secara tradisional dan kurang relevan dengan keperluan pendidikan kontemporari. Sebaliknya, ini menunjukkan bahawa struktur kurikulum tersebut dibangunkan berasaskan suatu falsafah pendidikan yang jelas iaitu pembentukan insan yang seimbang dari aspek pemikiran, tingkah laku dan kerohanian.

Konsep Falsafah Pendidikan Islam

Falsafah Pendidikan Islam merupakan suatu kerangka pemikiran yang mendasari keseluruhan proses pendidikan berteraskan pandangan alam Islam. Matlamat utamanya ialah membentuk insan yang seimbang dari sudut jasmani, rohani, intelektual dan akhlak agar mampu melaksanakan peranan sebagai hamba Allah SWT dan khalifah di muka bumi. Dalam konteks ini, pendidikan tidak hanya difahami sebagai medium memperoleh ilmu, kemahiran atau kelayakan akademik semata-mata, bahkan sebagai proses tarbiah yang membentuk keperibadian manusia berasaskan nilai-nilai tauhid dan syariat Islam. Pendekatan ini selari dengan konsep *karamah insaniyyah* yang menekankan kedudukan manusia sebagai makhluk yang dimuliakan oleh Allah SWT serta dipertanggungjawabkan untuk memakmurkan kehidupan secara beretika dan beradab (Al-Qaradawi, 1968).

Sehubungan itu, Falsafah Pendidikan Islam tidak seharusnya diukur berdasarkan nilai materialistik seperti keuntungan ekonomi, peluang pekerjaan atau tuntutan industri semata-mata. Pendidikan menurut perspektif Islam mempunyai fungsi yang lebih luas iaitu membina keseimbangan antara keperluan duniawi dan ukhrawi serta membentuk insan yang memiliki kesedaran terhadap tanggungjawab agama, sosial dan kemanusiaan. Penekanan yang berlebihan terhadap aspek utilitarian dan kapitalistik dalam pendidikan dikhuatiri akan melahirkan generasi yang cemerlang dari sudut akademik dan profesional namun lemah dari aspek kerohanian, moral dan jati diri (Al-Kilani, 1987).

Dalam perbahasan falsafah pendidikan, persoalan berkaitan asal-usul kejadian manusia, tujuan kehidupan, hubungan manusia dengan alam serta hakikat kehidupan selepas kematian menjadi asas penting dalam pembentukan pandangan alam seseorang individu. Menurut al-Kilani (2009), persoalan-persoalan tersebut berkait rapat dengan aspek ontologi yang membincangkan hakikat kewujudan manusia dan alam semesta (Al-Kilani, 1987). Daripada asas ontologi tersebut, lahir pula aspek epistemologi yang membahaskan sumber dan kaedah memperoleh ilmu pengetahuan menurut perspektif Islam. Seterusnya, aspek aksiologi pula menjelaskan sistem nilai yang menjadi kayu ukur dalam menentukan baik dan buruk sesuatu tindakan. Kesemua aspek ini saling berkait dalam membentuk suatu sistem pendidikan yang bersifat menyeluruh dan berteraskan wahyu (Al-Aṣṣfahānī, 2007).

Selain itu, Falsafah Pendidikan Islam turut memainkan peranan penting dalam memperkasa institusi pendidikan berorientasikan agama seperti sekolah agama, madrasah, pondok dan universiti Islam. Penekanan terhadap falsafah ini penting bagi memastikan institusi pendidikan tidak terperangkap dalam kejumudan tradisionalisme ataupun terlalu dipengaruhi oleh paradigma pendidikan Barat yang bersifat sekular. Dalam sesetengah keadaan, terdapat institusi pendidikan yang terlalu menumpukan pengajian turath secara tekstual tanpa menghubungkannya dengan realiti semasa dan cabaran kontemporari. Sebaliknya, terdapat juga institusi yang menerima teori, konsep dan sistem pendidikan Barat secara tidak kritis sehingga mengetepikan nilai-nilai Islam dalam pembentukan kurikulum dan pemikiran pelajar. Kedua-dua kecenderungan ini boleh membawa kepada sikap *taklid* yang menjejaskan perkembangan pemikiran kritis dan kefahaman Islam yang holistik (Al-Kilani, 1987).

Di samping itu, Falsafah Pendidikan Islam berfungsi mengatasi dikotomi antara ilmu agama dan ilmu keduniaan melalui pendekatan pendidikan yang bersifat integrasi dan seimbang. Pendidikan Islam menegaskan bahawa semua cabang ilmu mempunyai hubungan dengan pengabdian kepada Allah SWT serta pembangunan manusia dan masyarakat. Hal ini sebagaimana yang dinyatakan dalam Falsafah Pendidikan Islam oleh Jabatan Pendidikan Islam dan Moral (JAPIM) yang menekankan usaha melahirkan insan kamil melalui penyampaian ilmu, kemahiran dan penghayatan Islam berasaskan al-Quran dan al-Sunnah. Walau bagaimanapun, pelaksanaan pendidikan Islam dalam

sistem pendidikan nasional masih berhadapan dengan cabaran tertentu, khususnya berkaitan dualisme pendidikan dan kecenderungan menilai mata pelajaran berdasarkan kepentingan pasaran kerja. Keadaan ini menyebabkan pendidikan Islam sering dianggap sebagai subjek pelengkap, sedangkan peranannya amat penting dalam membentuk insan yang seimbang, beradab dan berdaya saing menurut kerangka peradaban Islam (Ibrahim Saad, 1986).

Pembinaan kerangka asas Falsafah Pendidikan Islam dalam kajian ini dianalisis melalui karya-karya pemikiran tokoh sarjana Islam terpilih iaitu al-Kilani, Syed Muhammad Naquib al-Attas dan Abdullah Ishak. Pemilihan tokoh ini dibuat secara bertujuan berdasarkan autoriti dan sumbangan besar mereka dalam epistemologi pendidikan Islam. Data teks mengenai prinsip, elemen, dan matlamat pendidikan daripada tokoh-tokoh ini dianalisis secara tematik bagi mengenal pasti persamaan serta keselarasan konsep. Hasil analisis tersebut menjadi satu kerangka tema yang berfungsi sebagai instrumen penanda aras (*benchmark*) untuk menilai kurikulum institusi pondok.

Analisis Relevansi Kurikulum Institusi Pondok dalam Falsafah Pendidikan Islam

Subtopik ini membincangkan sejauh mana kurikulum dan budaya pendidikan di institusi pondok masih relevan serta bertepatan dengan prinsip utama falsafah pendidikan Islam. Perbincangan ini berasaskan analisis terhadap struktur kurikulum dan sukatan pengajian pondok yang dibentuk melalui tradisi pengajian kitab turath Jawi dan Arab (Metro, 2017). Analisis tersebut menilai hubungan antara kandungan kurikulum dengan lima elemen utama falsafah pendidikan Islam, sekali gus meneliti bagaimana tradisi keilmuan pondok mengintegrasikan pembangunan intelektual, pembinaan kerohanian, pengukuhan akhlak dan pembentukan cara hidup berteraskan nilai-nilai Islam dalam proses pendidikan.

1. Berasaskan Wahyu

Analisis terhadap struktur dan kandungan kurikulum institusi pondok menunjukkan bahawa keseluruhan sistem pengajiannya dibangunkan berasaskan kerangka epistemologi wahyu yang meletakkan al-Quran, al-Sunnah dan tradisi keilmuan Islam bersanad sebagai sumber autoriti tertinggi dalam pembentukan ilmu. Dapatan kajian memperlihatkan bahawa orientasi kurikulum pondok tidak sekadar bertujuan menyampaikan pengetahuan agama, tetapi dibentuk untuk merealisasikan suatu falsafah pendidikan yang berpaksikan pandangan alam Islam (*Islamic worldview*), di mana wahyu berfungsi sebagai asas dalam menentukan tujuan pendidikan, kandungan ilmu, metodologi pembelajaran dan pembentukan insan (Al-Attas, 1999). Hal ini jelas ditunjukkan melalui penggunaan hadith Jibril sebagai kerangka utama dalam penyusunan disiplin tauhid, fiqh dan tasawuf yang masing-masing mewakili aspek Islam, iman dan ihsan (Al-Nawawi, 1929). Hubungan antara ketiga-tiga disiplin ini menunjukkan bahawa kurikulum pondok beroperasi dalam suatu kerangka pendidikan yang menyatukan aspek kepercayaan, amalan dan pembinaan akhlak, sekali gus mencerminkan pendekatan pendidikan Islam yang holistik dan bersepadu.

Dalam pada itu, dapatan kajian menunjukkan bahawa kedudukan wahyu dalam kurikulum pondok melangkaui fungsi sebagai sumber hukum semata-mata sebaliknya bertindak sebagai asas epistemologi yang membentuk keseluruhan struktur pemikiran dan proses penghasilan ilmu. Dalam konteks ini, metodologi seperti *al-Tathabut wa al-Tabayyun* memperlihatkan penekanan yang tinggi terhadap kesahihan sumber, ketelitian dalam penerimaan maklumat dan kepentingan sanad sebagai mekanisme pengesahan ilmu. Pendekatan ini mencerminkan suatu tradisi intelektual yang berteraskan autoriti ilmu dan disiplin pengesahan yang tersusun, sekali gus menolak penerimaan maklumat secara tidak kritis. Dapatan ini turut menunjukkan bahawa sistem pondok mengembangkan

budaya ilmu yang berasaskan integriti akademik, ketepatan sumber dan kesinambungan tradisi keilmuan yang sahih.

Berdasarkan pemerhatian pengkaji di institusi pondok, pendekatan kurikulum yang diamalkan melalui kaedah *al-Fahm wa al-Ifhām*, *al-Tahlīl wa al-Hujjah* dan *al-Istinbāt* menunjukkan bahawa penghayatan terhadap wahyu tidak dilaksanakan secara literal atau berorientasikan hafalan semata-mata. Sebaliknya, proses memahami nas dibangunkan melalui penguasaan disiplin ilmu alat seperti nahu, *sarf*, *balaghah*, *usul fiqh* dan mantik yang membolehkan pelajar menganalisis, menilai dan mengeluarkan makna daripada teks secara sistematik, kritis dan tepat (Suhaimi, 2025; INF-02, temu bual, 23 Ogos 2025; INF-04, temu bual, 26 Oktober 2025). Keadaan ini menunjukkan bahawa tradisi pondok sebenarnya menggabungkan autoriti wahyu dengan proses penaakulan yang tersusun dan memperlihatkan bahawa kurikulum pondok menginstitusikan suatu budaya pemikiran kritis yang beroperasi dalam kerangka epistemologi Islam.

Justeru, analisis ini menunjukkan bahawa kerelevanan kurikulum pondok tidak wajar dinilai semata-mata berdasarkan ukuran pendidikan moden yang menekankan standardisasi, akreditasi dan kebolehpasaran graduan (Peter T. Knight, 2003). Sebaliknya, kekuatan utama sistem ini terletak pada keupayaannya mengekalkan suatu model pendidikan yang berasaskan wahyu, mengintegrasikan aspek intelektual, kerohanian dan moral dalam satu kerangka yang membentuk insan yang bukan sahaja berpengetahuan tetapi memiliki ketaatan kepada Allah SWT, keutuhan akhlak dan kefahaman agama yang berlandaskan wahyu serta disiplin ilmu yang betul. Dalam konteks ini, kurikulum pondok memperlihatkan dirinya sebagai epistemologi pendidikan Islam yang kekal relevan dalam menghadapi cabaran pendidikan kontemporari.

2. Berorientasikan Ubudiyyah

Analisis terhadap kurikulum institusi pondok menunjukkan bahawa keseluruhan struktur pendidikan yang dibangunkan berorientasikan konsep *ubudiyyah* iaitu pengabdian diri secara menyeluruh kepada Allah SWT sebagai matlamat tertinggi pendidikan. Dapatan kajian memperlihatkan bahawa orientasi kurikulum pondok tidak tertumpu kepada penguasaan ilmu sebagai tujuan akhir sebaliknya ilmu difahami sebagai instrumen yang membimbing manusia ke arah pelaksanaan tanggungjawab kehambaan dan pengabdian kepada Allah SWT. Dalam konteks ini, pembentukan insan tidak diukur berdasarkan pencapaian intelektual semata-mata tetapi melalui upaya menterjemahkan ilmu kepada amalan yang selaras dengan tuntutan syariah (Al-Ghazali, t.t). Hal ini dapat diperhatikan melalui penerapan konsep Islam dalam hadith Jibril yang diterjemahkan melalui penguasaan dan pengamalan rukun Islam sebagai praktikal kepada *ubudiyyah*. Penekanan terhadap disiplin fiqh dalam kurikulum pondok menunjukkan bahawa pendidikan Islam tidak dibangunkan atas kerangka pengetahuan yang bersifat teoritikal, tetapi berfungsi sebagai mekanisme pembentukan amalan yang menghubungkan manusia dengan Allah SWT melalui pelaksanaan ibadah secara konsisten dan berdisiplin.

Tambahan lagi, dapatan kajian menunjukkan bahawa orientasi *ubudiyyah* dalam kurikulum pondok melangkaui aspek ibadah lahiriah semata-mata yang sering dikaitkan dengan pelaksanaan syariat secara luaran. Sebaliknya, kerangka ihsan yang menjadi komponen utama dalam hadith Jibril memperlihatkan usaha sistematik untuk membentuk kesedaran kerohanian yang mendalam melalui konsep *muraqabah*, *musyadah* dan *mahabbah*. Pendekatan ini berasaskan prinsip “أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ” yang menekankan kehadiran kesedaran Allah SWT dalam setiap tindakan manusia. Analisis ini menunjukkan bahawa kurikulum pondok tidak sekadar menghasilkan individu yang mengetahui

hukum-hakam agama tetapi berusaha membentuk keperibadian yang sentiasa dipandu oleh kesedaran bahawa setiap perbuatan berada dalam pengawasan Allah SWT (YPPM Malaysia, 2014; INF-02, temu bual, 23 Ogos 2025; INF-03, temu bual, 1 Oktober 2025; INF-04, temu bual, 26 Oktober 2025; INF-05, temu bual, 8 November 2025). Kesedaran sedemikian mempunyai implikasi yang lebih mendalam terhadap pembentukan tingkah laku berbanding sistem kawalan luaran kerana ia melahirkan motivasi dalaman untuk bertindak secara jujur, amanah dan tulus tanpa bergantung kepada pengawasan manusia (Suhaimi, 2025; Bakriah, 2026).

Dapatan kajian turut memperlihatkan bahawa disiplin tasawuf memainkan peranan penting dalam merealisasikan orientasi *ubudiyyah* melalui proses *tazkiyah al-nafs*. Pengajian tasawuf yang merangkumi amalan zikir, muhasabah, pengawalan hawa nafsu dan pembentukan adab berfungsi sebagai mekanisme pendidikan yang membangunkan aspek kerohanian dan moral secara berterusan (Al-Ghazali, 2005). Dalam konteks ini, pembangunan rohani bukan dianggap sebagai elemen sampingan kepada pendidikan tetapi merupakan komponen teras yang menentukan keberkesanan proses pembentukan insan. Keadaan ini menunjukkan bahawa kurikulum pondok mengintegrasikan aspek akidah, syariah dan tasawuf dalam satu kerangka bagi memastikan ilmu yang diperoleh diterjemahkan kepada penghayatan dan amalan yang bermakna (Suhaimi, 2025).

Justeru, analisis ini menunjukkan bahawa orientasi *ubudiyyah* dalam kurikulum pondok menawarkan suatu corak pendidikan yang berbeza daripada kecenderungan sistem pendidikan moden yang sering mengukur kejayaan berdasarkan pencapaian akademik, kebolehpasaran dan produktiviti ekonomi semata-mata (Al-Attas, 1999). Sebaliknya, kurikulum pondok meletakkan pembangunan hubungan manusia dengan Allah SWT sebagai teras pendidikan sekali gus membentuk insan yang bukan sahaja memiliki keupayaan intelektual tetapi turut mempunyai kematangan kerohanian, keutuhan moral dan kesedaran etika yang tinggi. Dapatan ini memperkukuh hujah bahawa kurikulum pondok berfungsi sebagai model pendidikan Islam yang berupaya mengintegrasikan pembangunan ilmu, amalan dan kerohanian secara menyeluruh dalam proses pembentukan insan.

3. Keseimbangan antara Hafalan, Kefahaman dan Pemikiran Aras Tinggi

Analisis terhadap kurikulum institusi pondok menunjukkan bahawa proses pembelajaran yang diamalkan dibangunkan berasaskan keseimbangan yang pelbagai antara hafalan, kefahaman dan pemikiran aras tinggi. Dapatan kajian memperlihatkan bahawa tradisi pendidikan pondok tidak beroperasi dalam kerangka pedagogi yang bersifat hafalan sebagaimana yang sering digambarkan dalam sebahagian wacana pendidikan kontemporari (Mohamad Noor, 2008). Sebaliknya, hafalan berfungsi sebagai asas epistemologi yang membolehkan proses kefahaman, analisis dan pengembangan ilmu berlaku secara lebih sistematik (Ibn ‘Abd al-Barr, 1994). Penguasaan matan-matan asas dalam bidang nahu, *sarf*, akidah, *fiqh* dan *usul fiqh* memperlihatkan bahawa hafalan bukan merupakan matlamat akhir pendidikan tetapi bertindak sebagai instrumen bagi membina keupayaan intelektual yang lebih kompleks. Dalam konteks ini, hafalan berperanan sebagai mekanisme pemeliharaan ilmu yang membolehkan pelajar mengakses, menghubungkan dan mengembangkan pengetahuan secara berterusan (Ibn ‘Abd al-Barr, 1994).

Walau bagaimanapun, dapatan kajian menunjukkan bahawa kurikulum pondok tidak berhenti pada tahap penguasaan maklumat semata-mata. Melalui pendekatan *al-Fahm wa al-Ifhām*, pelajar didedahkan kepada proses memahami teks secara mendalam melalui penguasaan ilmu alat seperti nahu, *sarf*, *balaghah* dan disiplin bahasa Arab yang lain. Pendekatan ini membolehkan pelajar meneliti hubungan antara lafaz, konteks dan makna, sekali gus membangunkan keupayaan untuk memahami makna tersurat dan tersirat sesuatu nas secara bermetodologi (Suhaimi, 2025). Keadaan

ini menunjukkan bahawa proses pembelajaran dalam sistem pondok menekankan pembinaan kefahaman yang tepat dan bukan sekadar pengulangan maklumat yang dihafal.

Tambahan lagi, analisis data memperlihatkan bahawa penguasaan pemikiran aras tinggi diterjemahkan melalui pendekatan *al-Tahlīl wa al-Hujjah* serta *al-Istinbāt* yang menuntut pelajar melakukan analisis, sintesis, penilaian dan penghujahan berasaskan dalil. Pengajian *usul fiqh* dan mantik khususnya berfungsi sebagai instrumen intelektual yang melatih pelajar menilai premis, membina argumentasi, mengkritik pandangan serta merumuskan kesimpulan secara tepat dan tersusun (Suhaimi, 2025). Dapatan ini mencabar tanggapan bahawa institusi pondok hanya melahirkan pelajar yang mahir menghafal teks agama tanpa keupayaan berfikir secara kritis. Sebaliknya, tradisi keilmuan pondok memperlihatkan kewujudan budaya intelektual yang menggalakkan penaakulan, penghujahan dan penghasilan pengetahuan berasaskan disiplin metodologi yang jelas (Mohd Faizal, 2025).

Lebih menarik, analisis perbandingan dengan kerangka pendidikan moden seperti Taksonomi Bloom menunjukkan bahawa walaupun kedua-duanya menekankan perkembangan keupayaan kognitif daripada tahap asas kepada tahap yang lebih kompleks, kurikulum pondok memperlihatkan pendekatan yang lebih menyeluruh. Hal ini kerana pembangunan intelektual dalam sistem pondok tidak dipisahkan daripada pembentukan akhlak, pembangunan kerohanian dan orientasi ketuhanan. Berbeza dengan pendekatan pendidikan moden yang lazimnya memberi penekanan kepada pencapaian kognitif dan kompetensi fungsional, sistem pondok mengintegrasikan pembangunan akal, jasad dan roh dalam satu kerangka pendidikan yang berasaskan wahyu (Suhaimi, 2025; Bietenbeck, 2014).

Justeru, dapatan kajian menunjukkan bahawa keseimbangan antara hafalan, kefahaman dan pemikiran aras tinggi merupakan salah satu kekuatan utama kurikulum pondok yang sering terlepas pandang dalam penilaian terhadap pendidikan tradisional Islam. Keseimbangan ini memperlihatkan kewujudan suatu kerangka pedagogi yang matang dan bersepadu yang bukan sahaja berupaya melahirkan individu berilmu dan berfikiran kritis, malah membentuk insan yang mempunyai integriti moral, kesedaran kerohanian dan keupayaan membuat pertimbangan berasaskan nilai. Dengan demikian, kurikulum pondok dapat dilihat sebagai suatu model pendidikan yang menawarkan alternatif penting kepada kerangka pendidikan moden yang cenderung memisahkan pembangunan intelektual daripada pembentukan kerohanian dan akhlak.

4. Kesepaduan Tilawah, Tazkiyah dan Ta'lim

Analisis terhadap kurikulum institusi pondok memperlihatkan kewujudan suatu kerangka pendidikan yang berasaskan kesepaduan antara elemen *tilawah*, *tazkiyah* dan *ta'lim* sebagaimana yang diungkapkan dalam falsafah pendidikan Islam. Kesepaduan ini bukan sekadar mencerminkan integrasi komponen kurikulum, bahkan membentuk suatu kerangka epistemologi yang menolak pendekatan pendidikan yang mengehendakan proses pembelajaran kepada pemindahan pengetahuan semata-mata. Sebaliknya, pendidikan pondok menginstitusikan proses pembentukan insan melalui interaksi serentak antara pembacaan dan penghayatan wahyu (*tilawah*), penyucian serta pembangunan jiwa (*tazkiyah*) dan penguasaan ilmu secara sistematik (*ta'lim*). Pendekatan ini memperlihatkan bahawa pembinaan ilmu dalam tradisi pondok berfungsi sebagai mekanisme transformasi diri yang menghubungkan kognitif, pengamalan dan kerohanian secara bersepadu (Fahmi, 2016; Lailatul Choiriyah, 2026).

Tilawah diterjemahkan melalui penekanan yang konsisten terhadap pengajian al-Quran, hadith dan karya-karya turath yang menjadi sumber yang autoriti dalam pembentukan tradisi

keilmuan Islam. Penguasaan disiplin bahasa Arab seperti nahu, *sarf* dan *balaghah* pula berperanan sebagai instrumen epistemologi yang membolehkan pelajar berinteraksi secara langsung dengan teks-teks sumber tanpa bergantung sepenuhnya kepada medium terjemahan. Keadaan ini mempunyai implikasi yang signifikan terhadap keupayaan pelajar untuk memahami, menilai dan menginterpretasi kandungan wahyu secara lebih tepat (Suhaimi, 2025; Metro, 2017). Dengan kata lain, aspek *tilawah* dalam sistem pondok berfungsi bukan sahaja sebagai aktiviti pembacaan teks tetapi juga sebagai proses pengukuhan ketepatan epistemologi yang berasaskan sumber asal Islam.

Pada masa yang sama, elemen *tazkiyah* menempati kedudukan yang amat signifikan dalam struktur kurikulum pondok melalui integrasi disiplin tasawuf yang menekankan proses penyucian jiwa daripada sifat-sifat *mazmumah* dan pengukuhan sifat-sifat *mahmudah*. Berbeza dengan pendekatan pendidikan moden yang sering memberikan keutamaan kepada pencapaian akademik dan kemahiran teknikal, pendidikan pondok meletakkan pembangunan kerohanian sebagai prasyarat kepada pembentukan keilmuan yang bermakna. Penekanan terhadap konsep ihsan sebagai salah satu teras pendidikan memperlihatkan bahawa proses pembentukan sahsiah dilaksanakan secara tersusun melalui latihan kerohanian, penghayatan adab dan disiplin pengawalan diri (Mohd Faizal, 2025). Pendekatan ini memperkukuhkan hujah bahawa kecemerlangan intelektual tanpa pembangunan rohani berpotensi melahirkan ketidakseimbangan dalam pembentukan insan, sekali gus menjejaskan fungsi ilmu sebagai medium pembangunan peribadi dan sosial.

Sementara itu, elemen *ta'lim* direalisasikan melalui proses pengajaran dan pembelajaran yang tersusun dalam bidang-bidang teras seperti tauhid, fiqh dan tasawuf. Keutuhan aspek ini dapat diperhatikan melalui penggunaan metodologi keilmuan yang tersusun seperti *al-Tathabut wa al-Tabayyun*, *al-Fahm wa al-Ifham* dan *al-Istinbat* yang menggambarkan bahawa tradisi pondok beroperasi berdasarkan kerangka pedagogi dan epistemologi yang jelas. Pengaplikasian metodologi tersebut menafikan tanggapan bahawa sistem pendidikan pondok bersifat tradisional dalam erti kata yang statik atau tidak kritis. Sebaliknya, ia membuktikan bahawa proses penghasilan dan pemindahan ilmu dalam institusi pondok berlangsung secara berdisiplin dan berasaskan tradisi intelektual yang mempunyai asas metodologi yang kukuh (Suhaimi, 2025).

Kesepaduan antara *tilawah*, *tazkiyah* dan *ta'lim* akhirnya memperlihatkan keupayaan sistem pendidikan pondok untuk menawarkan suatu model pendidikan yang melangkaui dikotomi antara pembangunan intelektual dan pembangunan kerohanian. Dalam konteks wacana pendidikan kontemporari yang sering berdepan dengan krisis pengasingan bidang ilmu dan pemisahan nilai daripada proses pembelajaran, model pondok mengemukakan suatu alternatif yang lebih menyeluruh melalui penyatuan aspek keilmuan, pembentukan sahsiah, dan penghayatan keagamaan dalam satu kerangka pendidikan yang menyeluruh. Oleh itu, kekuatan utama pendidikan pondok bukan sekadar terletak pada pemeliharaan tradisi keilmuan Islam tetapi pada kemampuannya membangunkan insan yang memiliki keseimbangan antara keupayaan intelektual dan kerohanian selaras dengan matlamat pendidikan Islam yang berorientasikan pembentukan insan (*insan kamil*) (Zakaria Stapa, 2001).

5. Penekanan terhadap Aspek Praktikal dan Kelestarian Pembelajaran Sepanjang Hayat

Salah satu kekuatan utama kurikulum institusi pondok ialah penekanannya terhadap praktikal ilmu dan pembentukan budaya pembelajaran sepanjang hayat yang berteraskan kerangka pendidikan Islam. Berbeza dengan pendekatan pendidikan yang cenderung memisahkan antara penguasaan pengetahuan dan pengamalannya, sistem pondok mengintegrasikan kedua-dua perkara tersebut dalam satu kerangka pendidikan yang menyeluruh. Dalam konteks ini, ilmu tidak difahami sebagai entiti kognitif yang terhad kepada penguasaan teori tetapi sebagai instrumen transformasi diri yang perlu diterjemahkan secara tekal dalam amalan kehidupan individu dan masyarakat (Bakriah, 2026).

Pendekatan sedemikian memperlihatkan bahawa nilai sesuatu ilmu dalam tradisi pondok tidak diukur berdasarkan tahap penguasaan intelektual semata-mata tetapi pada sejauh mana ilmu tersebut berjaya membentuk tingkah laku, pemikiran dan orientasi hidup pelajar.

Praktikal ini dapat diperhatikan dengan jelas melalui pengajian fiqh yang memberikan penekanan terhadap aplikasi hukum-hakam syarak dalam pelbagai aspek kehidupan termasuk ibadah, muamalat dan hubungan sosial. Pengajaran fiqh dalam sistem pondok tidak terbatas kepada perbincangan hukum secara normatif sebaliknya diinstitusikan melalui latihan amali yang membolehkan pelajar menghayati serta melaksanakan tuntutan syariah dalam kehidupan seharian. Melalui rutin ibadah yang berdisiplin, penghayatan adab dan pembudayaan amalan kerohanian yang berterusan, institusi pondok berfungsi sebagai ruang sosialisasi nilai yang menghubungkan ilmu dengan realiti kehidupan (Suhaimi, 2025; Bakriah, 2026). Pendekatan ini menunjukkan bahawa proses pendidikan Islam yang berkesan memerlukan penghayatan ilmu sehingga menjadi sebahagian daripada identiti dan amalan harian individu bukannya sekadar pengetahuan yang bersifat abstrak dan teoritikal.

Pada masa yang sama, elemen pembelajaran sepanjang hayat diperkukuhkan melalui disiplin tasawuf yang menekankan amalan *muhasabah*, *muraqabah* dan *tazkiyah al-nafs* sebagai proses pembangunan diri yang berterusan. Tradisi ini mencerminkan suatu falsafah pendidikan yang melihat pembentukan insan sebagai proses yang tidak terhenti dengan tamatnya pengajian formal. Sebaliknya, pendidikan dianggap sebagai perjalanan berterusan ke arah peningkatan kualiti intelektual dan kerohanian dalam usaha mendekatkan diri kepada Allah SWT (Bakriah, 2026; INF-02, temu bual, 23 Ogos 2025; INF-03, temu bual, 1 Oktober 2025; INF-04, temu bual, 26 Oktober 2025; INF-05, temu bual, 8 November 2025). Perspektif ini mempunyai signifikansi yang besar dalam wacana pendidikan kontemporari yang sering menilai kejayaan pendidikan berdasarkan pencapaian akademik dan kelayakan formal semata-mata, sedangkan pendidikan Islam menekankan pembangunan insan secara berterusan sepanjang hayat.

Keupayaan kurikulum pondok untuk melahirkan pelajar yang mampu meneruskan proses pembelajaran secara autonomi turut terserlah melalui pengaplikasian metodologi *al-Istinbat* dan penguasaan ilmu-ilmu alat seperti *usul fiqh*, mantik dan bahasa Arab. Penguasaan disiplin-disiplin ini membolehkan pelajar bukan sahaja memahami ilmu yang dipelajari tetapi juga mengembangkan kapasiti intelektual untuk menilai, menganalisis dan mengaplikasikan prinsip-prinsip syarak terhadap pelbagai isu semasa yang sentiasa berkembang (Suhaimi, 2025). Keadaan ini membuktikan bahawa sistem pondok tidak sekadar menghasilkan individu yang menghafal atau mengulangi tradisi keilmuan yang diwarisi tetapi berupaya melahirkan pelajar yang memiliki kecekapan epistemologi untuk meneruskan tradisi penghasilan ilmu secara kritis. Oleh itu, budaya pembelajaran sepanjang hayat yang dibentuk dalam sistem pondok berasaskan kesedaran bahawa pencarian ilmu merupakan suatu bentuk ibadah yang berterusan dan tidak dibatasi oleh ruang, masa atau institusi formal.

Selain itu, penghayatan prinsip kesederhanaan yang menjadi sebahagian daripada budaya kehidupan pondok memperlihatkan bahawa pendidikan Islam turut memberi perhatian terhadap pembentukan orientasi hidup yang seimbang. Dalam era yang dicirikan oleh kecenderungan materialisme dan persaingan berasaskan pencapaian duniawi, tradisi pondok menawarkan suatu pendekatan alternatif yang menekankan nilai zuhud, kesederhanaan dan pengawalan diri. Amalan gaya hidup sederhana dalam kalangan pelajar bukan sahaja berfungsi sebagai latihan kerohanian bahkan membentuk kerangka pemikiran yang membolehkan mereka memahami hakikat kehidupan sebagai bentuk pengabdian kepada Allah SWT (Suhaimi, 2025; INF-02, temu bual, 23 Ogos 2025; INF-03, temu bual, 1 Oktober 2025; INF-04, temu bual, 26 Oktober 2025; INF-05, temu bual, 8 November 2025). Justeru, pendidikan tidak dilihat sebagai mekanisme pencapaian material semata-

mata tetapi sebagai proses pembentukan insan yang mampu menyeimbangkan tuntutan dunia dan akhirat.

Secara keseluruhannya, penekanan terhadap aspek praktikal dan kelestarian pembelajaran sepanjang hayat memperlihatkan bahawa kurikulum pondok menawarkan suatu model pendidikan yang melangkaui fungsi tradisional pemindahan ilmu. Sebaliknya, ia membentuk ekosistem pendidikan yang berupaya melahirkan individu yang bukan sahaja memiliki pengetahuan agama yang mendalam tetapi turut berkeupayaan menghayati, mengamalkan, mengembangkan dan menerapkan ilmu tersebut dalam pelbagai konteks kehidupan.

Kesimpulan

Secara keseluruhannya, analisis terhadap relevansi kurikulum institusi pondok dalam kerangka Falsafah Pendidikan Islam menunjukkan bahawa sistem ini mempunyai asas epistemologi, metodologi dan orientasi pendidikan yang selaras dengan prinsip pendidikan Islam yang menyeluruh. Kurikulum pondok dibina berteraskan wahyu melalui pengintegrasian al-Quran, al-Sunnah serta tradisi kesinambungan ilmu dengan ulama-ulama muktabar dalam kerangka hadith Jibril iaitu Islam, iman dan ihsan, sekali gus menegaskan keseimbangan antara pembangunan akal, rohani dan jasmani. Di samping itu, orientasi *ubudiyyah* dalam kurikulum pondok bertujuan melahirkan insan yang mengabdikan diri kepada Allah SWT melalui penghayatan ilmu, ibadah dan akhlak melalui integrasi disiplin tauhid, fiqh dan tasawuf yang menekankan teori dan amalan secara bersepadu. Pada masa yang sama, institusi pondok turut menyeimbangkan hafalan, kefahaman dan pemikiran aras tinggi melalui metodologi seperti *al-Tathabut wa al-Tabayyun*, *al-Fahm wa al-Ifham*, *al-Tahlil wa al-Hujjah* dan *al-Istinbat*, yang menafikan tanggapan bahawa pendidikan pondok bersifat hafalan semata-mata. Di samping itu, kesepaduan elemen *tilawah*, *tazkiyah* dan *ta'lim* memperlihatkan integrasi ilmu, adab dan penyucian jiwa. Akhirnya, penekanan terhadap aspek praktikal dan pembelajaran sepanjang hayat menegaskan bahawa kurikulum pondok kekal relevan dalam membentuk insan berilmu, berakhlak dan beramal secara berterusan. Oleh itu, dapatan kajian ini berpotensi menjadi asas kepada penggubalan kurikulum pondok yang lebih tersusun tanpa mengabaikan identiti, tradisi keilmuan dan matlamat pembentukan insan yang menjadi teras pendidikan Islam. Seterusnya, kajian ini menyumbang kepada wacana reformasi pendidikan Islam dengan menunjukkan bahawa transformasi institusi pondok tidak semestinya berpaksikan pemodenan berorientasikan Barat, sebaliknya memerlukan rekontekstualisasi antara sistem pendidikan tradisional dan formal. Dapatan ini turut mengkritik pendekatan pembangunan pendidikan yang terlalu menekankan *credentialism* sehingga mengabaikan pembentukan insan sebagai teras pendidikan Islam. Secara keseluruhannya, ilmu yang dipelajari di institusi pondok berorientasikan pencapaian untuk mengenal Allah SWT sebagai matlamat utama pendidikan yang mengatasi kepentingan serta tujuan yang bersifat duniawi.

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Gaya Asuhan Ibu Bapa dan Hubungannya Dengan Ketahanan Diri Dalam Kalangan Pelajar Sekolah Menengah

Parenting Styles and Its Relationship with Self-Resilience among Secondary School Students

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Abstrak

Ketahanan diri merupakan elemen penting dalam pembangunan psikososial pelajar sekolah menengah dalam menghadapi tekanan akademik, sosial dan emosi yang semakin kompleks. Gaya asuhan ibu bapa dikenal pasti sebagai antara penyumbang utama kepada ketahanan diri remaja. Oleh itu, kajian ini bertujuan mengenal pasti hubungan antara gaya asuhan ibu bapa dengan ketahanan diri dalam kalangan pelajar Tingkatan Empat di Sekolah Menengah Islam Al-Amin Gombak. Kajian ini menggunakan reka bentuk tinjauan dengan pendekatan kuantitatif dan dianalisis menggunakan perincian *Statistical Package For Social Sciences* (SPSS). Sampel kajian terdiri daripada 103 orang responden yang dipilih menggunakan kaedah persampelan rawak mudah. Instrumen kajian terdiri daripada soal selidik *Parental Authority Questionnaire (PAQ)* bagi mengukur gaya asuhan ibu bapa dan *Self-Resilience Scale* bagi mengukur ketahanan diri. Dapatan data dianalisis menggunakan statistik Korelasi Pearson bagi menguji hubungan antara gaya asuhan ibu bapa dengan ketahanan diri. Dapatan kajian menunjukkan terdapat hubungan yang signifikan antara gaya asuhan ibu bapa dengan ketahanan diri pelajar. Kajian ini memberi implikasi penting kepada ibu bapa, guru dan pihak pentadbiran sekolah dalam merangka pendekatan pembangunan pelajar yang lebih holistik dan berfokus keluarga bagi memperkukuh ketahanan diri remaja.

Kata Kunci: Gaya Asuhan Ibu Bapa; Ketahanan Diri; Pelajar

Pengenalan

Secara umumnya, ketahanan diri membawa erti seseorang yang berupaya dan mempunyai kekuatan psikologi dalam menghadapi tekanan dan kesusahan dalam hidup. Ianya merupakan sumber kekuatan mental yang boleh digunakan oleh individu dalam mengharungi cabaran kehidupan (Kalaivani, 2021). Manakala ketahanan diri dalam konteks akademik bermaksud keupayaan pelajar untuk berjaya menangani halangan, tekanan dan cabaran dalam suasana sekolah (Setyarahma & Ramadhana, 2021). Menurut Zhu et al., (2023), ketahanan diri dalam kalangan pelajar sekolah berperanan penting dalam membentuk kesejahteraan psikologi, kecemerlangan akademik dan keupayaan mengurus emosi dalam situasi yang mencabar. Hal ini kerana remaja yang mempunyai ketahanan diri tinggi cenderung untuk menghadapi tekanan persekolahan dengan lebih tenang, bersikap optimistik serta mampu membuat keputusan yang lebih matang (Jabeen & Dildar, 2023 dan Dou et al., 2023).

Di Malaysia, ketahanan diri dalam kalangan remaja dilaporkan berada pada tahap yang membimbangkan. Kajian oleh Hasan et al. (2021) mendapati bahawa tahap ketahanan diri akademik dalam kalangan murid B40 adalah sangat rendah hingga sederhana. Tambahan pula, laporan Kementerian Kesihatan Malaysia (KKM) melalui *National Health and Morbidity Survey* (NHMS, 2022) menunjukkan peningkatan kes kemurungan dan kebimbangan dalam kalangan remaja, yang menunjukkan kelemahan daya tindak mereka terhadap tekanan. Hal ini mencerminkan bahawa ramai pelajar sekolah menengah di Malaysia masih belum memiliki ketahanan diri yang mencukupi untuk menangani cabaran akademik dan sosial yang kompleks. Oleh itu, ketahanan diri menjadi elemen asas dalam pembangunan potensi pelajar secara holistik khususnya kepada pelajar di peringkat sekolah menengah. Sebagai kumpulan yang sedang melalui fasa perkembangan kritikal, pelajar sekolah menengah sering berhadapan dengan pelbagai tekanan dari segi akademik, sosial, keluarga dan emosi (Nadkarni & Vyas, 2023; Setyarahma & Ramadhana, 2021). Oleh itu, pelajar dalam kategori umur remaja ini amat memerlukan persekitaran sokongan yang positif bagi memperkukuh ketahanan diri mereka.

Menurut Cheraghian et al. (2023), ketahanan diri remaja boleh dipengaruhi oleh pelbagai faktor persekitaran termasuklah hubungan dengan keluarga, rakan sebaya serta guru di sekolah. Menurut Jain dan Jyoti (2023), gaya asuhan yang berbeza mempunyai pengaruh berbeza terhadap perkembangan emosi dan sosial anak-anak, termasuk ketahanan diri mereka. Kajian lepas luar negara oleh Feng et al. (2024) dan Rajawat & Chaturvedi (2024) telah menunjukkan bahawa gaya asuhan ibu bapa yang bersifat sokongan, empati dan melibatkan komunikasi terbuka berupaya meningkatkan ketahanan psikologi remaja. Dalam konteks kajian di Malaysia, kajian gaya asuhan ibu bapa banyak dikaitkan dengan pencapaian akademik dan tingkah (Ahmad, & Kutty, 2024).; namun kajian yang mengaitkan gaya asuhan ibu bapa dengan ketahanan diri pelajar masih lagi kurang (Rajan et al., 2024; Feng et al., 2024; Rajawat & Chaturvedi, 2024; Pranitha et al., 2022; Dedy Anshori, 2018). Hal ini menunjukkan kelompongan maklumat dan keterbatasan dalam menyediakan intervensi yang bersesuaian.

Secara keseluruhannya, kajian ini dilihat mempunyai kepentingan yang jelas kerana ia dapat mengisi kelompongan dalam penyelidikan tempatan serta menyumbang kepada pemahaman yang lebih mendalam tentang hubungan gaya asuhan ibu bapa dengan ketahanan diri pelajar. Penemuan kajian ini dapat menjadi rujukan kepada ibu bapa, guru bimbingan dan kaunseling serta pembuat dasar dalam merangka intervensi berfokus keluarga bagi memperkukuh ketahanan pelajar, selaras dengan matlamat pendidikan holistik yang menekankan pembangunan potensi individu secara menyeluruh. Selain itu, kajian ini juga mampu menyumbang kepada pengetahuan semasa tentang perkembangan remaja dan membuka peluang kepada pihak sekolah khususnya kaunselor sekolah dalam membimbing intervensi yang bertujuan untuk meningkatkan prestasi akademik dan kesejahteraan psikologi pelajar.

Sorotan Kajian

Pengkaji telah mengkaji sorotan kajian lepas yang mengaitkan gaya asuhan ibu bapa dengan ketahanan diri remaja. Terdapat banyak kajian lepas luar negara yang mengkaji tentang hubungan gaya asuhan ibu bapa dengan ketahanan diri dalam kalangan pelajar (Rajan et al., 2024; Feng et al., 2024; Rajawat & Chaturvedi, 2024; Pranitha et al., 2022) namun masih lagi kurang kajian yang dijalankan oleh pengkaji tempatan (Dedy Anshori, 2018).

Kajian pertama dijalankan oleh Rajan et al. (2024) bertujuan untuk mengenalpasti gaya asuhan ibu bapa, hubungan ibu bapa dengan anak dan daya tindak stres dalam kalangan remaja di dua sekolah menengah di Ernakulam, Kerala. Hasil kajian yang melibatkan 131 remaja tersebut mendapati gaya asuhan autoritatif paling dominan dan majoriti remaja mempunyai tahap daya tindak stres sederhana. Kajian kedua dijalankan oleh Feng et al. (2024) yang bertujuan mengkaji hubungan antara gaya asuhan ibu bapa dan ketahanan psikologi remaja. Dapatan kajian mendapati bahawa kehangatan emosi dan sokongan keluarga mempunyai hubungan positif dengan ketahanan psikologi. Sebaliknya, penolakan dan kawalan emosi oleh ibu bapa menunjukkan hubungan negatif. Justeru, dapatan kajian kuantitatif tersebut menekankan kepentingan gaya asuhan positif dalam membina ketahanan diri remaja.

Kajian seterusnya oleh Rajawat dan Chaturvedi (2024) menjalankan kajian untuk mengenalpasti kesan gaya asuhan ibu bapa terhadap tekanan akademik dan ketahanan diri remaja. Kajian yang dijalankan ke atas 155 orang pelajar berumur 12 hingga 19 tahun tersebut mendapati bahawa terdapat hubungan signifikan antara gaya asuhan ibu bapa dengan tekanan akademik dan ketahanan diri di mana gaya asuhan ibu bapa yang sesuai dapat menyumbang kepada kesejahteraan dan prestasi akademik remaja. Selain itu, dapatan kajian yang sama juga diperolehi oleh Pranitha et al. (2022). Kajian yang menggunakan pendekatan kuantitatif bersama dengan 250 pelajar berumur 14 hingga 18 tahun mendapati bahawa gaya keibubapaan “*acceptance-involvement*” merupakan peramal positif yang signifikan terhadap ketahanan diri. Seterusnya, pengkaji juga menyoroti kajian tempatan yang dijalankan oleh Dedy Anshori (2018) yang bertujuan untuk mengenal pasti pengaruh gaya asuhan ibu bapa dan kecerdasan emosi terhadap ketahanan diri pelajar. Hasil dapatan kajian tersebut menunjukkan bahawa gaya asuhan ibu bapa permisif berhubungan negatif dengan ketahanan diri remaja manakala gaya asuhan ibu bapa autoritatif dan kecerdasan emosi memberi sumbangan positif yang signifikan terhadap ketahanan diri pelajar.

Setelah penelitian kajian-kajian lepas, walaupun gaya asuhan ibu bapa dibahasakan dalam perbincangan artikel tersebut, namun masih kurang kajian dalam negara yang berfokus kepada ketahanan diri khususnya dalam kalangan remaja. Hal ini mewujudkan kelompongan dan maklumat terbatas oleh menjadi rujukan serta panduan oleh pengkaji-pengkaji yang akan datang. Oleh itu, pengkaji melihat kajian ini memberi sumbangan signifikan dalam mengisi kelompongan literatur tempatan dari aspek demografi remaja iaitu dengan mengkaji hubungan gaya asuhan ibu bapa dengan ketahanan diri pelajar sekolah menengah.

Metodologi Kajian

Sampel dan Prosedur

Metodologi merujuk kepada kaedah yang digunakan bagi menjalankan penyelidikan dan menentukan tatacara yang efektif bagi menjawab permasalahan kajian. Reka bentuk kuantitatif kajian ini adalah menggunakan reka bentuk tinjauan dan data dianalisis menggunakan perincian *Statistical Package For Social Sciences* (SPSS). Dalam kajian ini, sampel kajian terdiri daripada 103 orang responden

dalam kalangan pelajar Tingkatan Empat yang berumur lingkungan 16 tahun di Sekolah Menengah Islam Al-Amin Gombak yang dipilih menggunakan kaedah persampelan rawak mudah. Menurut Creswell (2012), persampelan rawak mudah ialah satu teknik persampelan di mana setiap individu dalam populasi mempunyai peluang yang sama untuk dipilih sebagai sampel kajian. Analisa korelasi Pearson digunakan dalam kajian ini bagi mengukur hubungan antara gaya asuhan ibu bapa dengan ketahanan diri dalam kalangan pelajar Tingkatan Empat di Sekolah Menengah Islam Al-Amin Gombak.

Inventori

Parental Authority Questionnaire (PAQ)

Soal selidik *Parental Authority Questionnaire* (PAQ) yang diadaptasi daripada kajian Buri (1991) bagi menilai tiga gaya keibubapaan utama, iaitu autoritarian, autoritatif dan permisif. Menurut Ernynoraina Md Isa (2016), instrumen asal yang mengandungi 60 item telah diubah suai oleh Kwan (2004) kepada 30 item dengan menggabungkan soalan berkaitan ibu dan bapa agar lebih sesuai dengan konteks kajian. Soal selidik ini menggunakan lima skala Likert iaitu (1) Sangat Tidak Setuju (2) Tidak Setuju (3) Kurang Setuju (4) Setuju (5) Sangat Setuju. Sebanyak 30 item dalam soal selidik ini dan nilai kebolehpercayaan pula adalah sebanyak 0.62.

Soal Selidik Skala Ketahanan Diri

Soal selidik Skala Ketahanan Diri ini telah diperkenalkan oleh Wagnild dan Young (1993) dan telah diubahsuai oleh Amalia Madihie et al (2011). Soal selidik ini mengandungi lima dimensi iaitu kebergantungan sendiri, mempunyai makna, ketenangan fikiran atau perasaan, ketabahan, serta kepercayaan bahawa kesunyian dan bersendirian bukanlah satu masalah. Soal selidik ini mengandungi 25 item dengan menggunakan tujuh skala Likert iaitu (1) Sangat Tidak Setuju (2) Tidak Setuju (3) Kurang Setuju (4) Neutral (5) Agak Setuju (6) Sangat (7) Sangat Setuju. Nilai kebolehpercayaan bagi alat ujian ini ialah 0.941.

Dapatan Kajian

Jadual 1 menunjukkan keputusan analisis korelasi hubungan antara gaya asuhan ibu bapa (autoritatif) dengan ketahanan diri pelajar. Keputusan menunjukkan bahawa terdapat hubungan yang signifikan antara gaya asuhan ibu bapa (autoritatif) dengan ketahanan diri pelajar ($r=0.236$, $p<0.05$). Oleh itu, analisis kajian menunjukkan bahawa terdapat hubungan secara signifikan gaya asuhan ibu bapa (autoritatif) dengan ketahanan diri pelajar. Hal ini menjelaskan bahawa gaya asuhan ibu bapa (autoritatif) mempunyai hubungan dengan ketahanan diri pelajar Sekolah Menengah Islam Al-Amin Gombak.

Jadual 1: Analisis korelasi hubungan antara gaya asuhan ibu bapa (autoritatif) dengan ketahanan diri

Gaya asuhan ibu bapa		Autoritatif	Ketahanan Diri
Autoritatif	Korelasi Pearson	1	.236*
	Sig. (2-tailed)		.014
	N		108

Berdasarkan Jadual 2, data menunjukkan keputusan analisis korelasi hubungan antara gaya asuhan ibu bapa (permisif) dengan ketahanan diri pelajar. Keputusan menunjukkan bahawa terdapat hubungan yang signifikan antara gaya asuhan ibu bapa (permisif) dengan ketahanan diri pelajar

($r=0.196$, $p< 0.05$). Oleh itu, analisis kajian menunjukkan bahawa terdapat hubungan secara signifikan (gaya asuhan ibu bapa (permisif) dengan ketahanan diri pelajar. Hal ini menjelaskan bahawa gaya asuhan ibu bapa (permisif) mempunyai hubungan dengan ketahanan diri pelajar Sekolah Menengah Islam Al-Amin Gombak.

Jadual 2: Analisis kolerasi hubungan antara gaya asuhan ibu bapa (permisif) dengan ketahanan diri

Gaya asuhan ibu bapa	Permisif	Ketahanan Diri
Permisif	Kolerasi Pearson	.196*
	Sig. (2-tailed)	.042
	N	108

Berdasarkan Jadual 3, data menunjukkan keputusan analisis korelasi hubungan antara gaya asuhan ibu bapa (autoritarian) dengan ketahanan diri pelajar. Keputusan menunjukkan bahawa tidak terdapat hubungan yang signifikan antara gaya asuhan ibu bapa (autoritarian) dengan ketahanan diri pelajar ($r=-0.061$, $p< 0.05$). Oleh itu, analisis kajian menunjukkan bahawa tidak terdapat hubungan yang secara signifikan (gaya asuhan ibu bapa (autoritarian) dengan ketahanan diri pelajar. Hal ini menjelaskan bahawa gaya asuhan ibu bapa (autoritarian) tidak mempunyai hubungan dengan ketahanan diri pelajar Sekolah Menengah Islam Al-Amin Gombak.

Jadual 3: Analisis kolerasi hubungan antara gaya asuhan ibu bapa (autoritarian) dengan ketahanan diri

Pembolehubah	Autoritarian	Ketahanan Diri
Autoritarian	Kolerasi Pearson	-.061
	Sig. (2-tailed)	.531
	N	108

Perbincangan

Secara keseluruhannya, hasil kajian telah menunjukkan terdapat hubungan yang signifikan antara gaya asuhan ibu bapa dengan ketahanan diri pelajar. Hal ini menunjukkan bahawa gaya asuhan ibu bapa sangat berkait rapat dalam membentuk ketahanan diri pelajar. Dapat dijelaskan lagi bahawa gaya asuhan ibu bapa menjadi penyumbang besar kepada ketahanan diri pelajar khususnya dalam dimensi seperti kebergantungan sendiri, mempunyai makna, ketenangan fikiran atau perasaan, ketahanan serta kepercayaan bahawa kesunyian dan bersendirian bukanlah satu masalah.

Berdasarkan dimensi gaya asuhan ibu bapa, hasil kajian menunjukkan bahawa terdapat hubungan yang signifikan antara gaya asuhan ibu bapa (autoritatif) dengan ketahanan diri pelajar. Dapatan ini disokong oleh kajian lepas yang menunjukkan bahawa terdapat hubungan signifikan di antara gaya asuhan ibu bapa (autoritatif) dengan ketahanan diri pelajar (Rajan et al., 2024; Feng et al., 2024; Rajawat & Chaturvedi, 2024; Pranitha et al., 2023; Dedy Anshori, 2018). Hasil kajian ini disokong oleh kajian Rajawat & Chaturvedi (2024) yang mendapati bahawa gaya asuhan autoritatif berupaya menyumbang kepada pembinaan ketahanan diri remaja. Gaya asuhan ibu bapa (autoritatif) dapat dilihat sebagai gaya asuhan yang seimbang iaitu menggabungkan peraturan tegas dan kasih sayang dalam mendidik anak-anak.

Cara didikan ibu bapa dilihat sebagai orang yang signifikan dalam meningkatkan ketahanan diri dalam anak-anak mereka. Hal ini kerana ibu bapa merupakan individu yang paling hampir dengan anak-anak yang boleh membentuk personaliti sekaligus memupuk pembangunan sahsiah dalam menghadapi cabaran hidup. Gaya asuhan ibu bapa yang membina cenderung untuk membentuk diri anak-anak remaja yang kurang mempunyai kebergantungan sendiri malah boleh berdikari dalam menghadapi kesulitan dan tekanan hidup (Shengyao et.al, 2024; Mallick, 2016). Justeru, dapatlah

disimpulkan bahawa ibu bapa harus mengamalkan gaya asuhan yang positif di mana ibu bapa mendengar pandangan anak namun tetap menetapkan batasan yang jelas. Manakala ibu bapa juga perlu mengelak kawalan yang terlalu ketat, hukuman dan pengabaian yang berlebihan terhadap anak-anak agar memupuk ketahanan diri remaja yang kuat dan berkesan (Rajan et al., 2024; Feng et al., 2024).

Walau bagaimanapun, terdapat kajian lepas yang bercanggah dengan hasil dapatan kajian pengkaji. Jain dan Jyoti (2023) dalam kajiannya telah mendapati bahawa terdapat perkaitan yang negatif antara gaya asuhan ibu bapa dengan ketahanan diri pelajar. Hasil ini menjelaskan bahawa kajian hubungan yang dikaji adalah tidak signifikan antara pembolehubah gaya asuhan ibu bapa dengan ketahanan diri pelajar. Situasi ini dapat disimpulkan bahawa kesan gaya asuhan terhadap ketahanan diri remaja boleh berbeza bergantung kepada konteks budaya dan sosial, serta instrumen pengukuran yang digunakan. Selain itu, faktor lain juga boleh dilihat juga dalam mempengaruhi ketahanan diri pelajar misalnya persekitaran budaya, sokongan sosial, motivasi dan kecerdasan emosi (Dou et al., 2023; Mat et. al, 2023; dan Mensih et. al., 2021).

Manakala Dedy Anshori (2018) dalam hasil kajiannya menunjukkan bahawa gaya asuhan ibu bapa permisif berhubungan negatif dengan ketahanan diri remaja. Hasil ini bercanggah dengan dapatan kajian yang menunjukkan terdapat hubungan secara signifikan gaya asuhan ibu bapa (permisif) dengan ketahanan diri pelajar di Sekolah Menengah Islam Al-Amin Gombak. Hal ini menjelaskan bahawa gaya asuhan ibu bapa (permisif) juga membentuk ketahanan diri pelajar yang dikaji. Menurut Nuryatmawati (2020), corak gaya asuhan ibu bapa (permisif) anak-anak bebas untuk berkelakuan dan membuat keputusan. Jika terdapat perbezaan pendapat, ibu bapa akan mengalah kepada anak namun tidak mengabaikan anak-anak mereka. Justeru, hal ini menjelaskan bahawa pembentukan ketahanan diri pelajar di Sekolah Menengah Islam Al-Amin Gombak bergantung kepada corak asuhan penyayang dan tidak terikat dengan peraturan dan keputusan daripada ibu bapa.

Kesimpulan

Secara keseluruhannya, kajian ini dilihat gaya asuhan ibu bapa mempunyai perkaitan yang kuat dalam membentuk ketahanan diri pelajar. Kajian ini mampu menyumbang kepada pengetahuan semasa tentang perkembangan remaja di sekolah menengah khususnya dan membimbing intervensi yang bertujuan untuk meningkatkan prestasi akademik dan kesejahteraan keseluruhan. Dapatan kajian yang diperolehi memberi implikasi penting kepada ibu bapa, guru dan pihak pentadbiran sekolah dalam merangka pendekatan pembangunan pelajar yang lebih holistik dan berfokus keluarga bagi memperkukuh ketahanan diri remaja. Kajian ini juga memberi manfaat kepada pelajar sekolah bahawa gaya asuhan ibu bapa ini sangat penting dalam membentuk ketahanan diri pelajar dalam mengharungi cabaran kehidupan. Selain itu, secara praktikalnya hasil kajian ini boleh dijadikan sebagai garis panduan kepada pihak terlibat dalam membangunkan minda pelajar yang mempunyai ketahanan diri melalui penekanan aspek gaya asuhan ibu bapa.

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Ijtihad Kontemporari dalam Bidang Perubatan di Malaysia

Contemporary Ijtihad in The Field of Medicine in Malaysia

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Abstrak

Aspek perubatan merupakan antara cabang baharu dalam bidang fiqh kontemporari. Kebanyakan isu yang timbul melibatkan perkara-perkara yang belum pernah dibincangkan secara jelas oleh ulama terdahulu. Penilaian perlu dilakukan oleh ulama kontemporari agar lebih praktikal dan sesuai dengan kehidupan pada masa kini. Objektif kajian ini adalah untuk menganalisis ijtihad kontemporari dalam bidang perubatan di Malaysia dengan memberi tumpuan kepada isu-isu seperti pemindahan organ daripada haiwan, penubuhan bank susu ibu, serta hukum pembedahan plastik. Metodologi kajian menggunakan pendekatan kualitatif dengan menganalisis kandungan artikel yang berkaitan dan merujuk kitab-kitab dan penulisan yang berkaitan ijtihad kontemporari dalam bidang perubatan serta melihat fatwa rasmi di Malaysia Jawatankuasa Fatwa Kebangsaan serta Majlis Fatwa Negeri-Negeri. Dapatan kajian menunjukkan bahawa para ulama mempunyai beberapa pendapat tentang ijtihad kontemporari dalam bidang perubatan di Malaysia, sebagai panduan kepada masyarakat tempatan mahupun luar negara. Kajian ini mencadangkan penyepaduan pendekatan empirikal seperti temu bual bersama pakar perubatan, ahli fiqh dan wakil institusi fatwa. Pendekatan ini penting bagi mendapatkan gambaran sebenar tentang bagaimana ijtihad diaplikasikan dalam situasi klinikal serta cabaran yang dihadapi dalam pelaksanaannya secara praktikal. Intinya, kajian lanjutan diperlukan bagi meneliti kefahaman masyarakat terhadap hukum berkaitan perubatan Islam serta keberkesanan penyampaian fatwa dalam isu-isu yang kritikal.

Kata kunci: Ijtihad Kontemporari, Isu Perubatan Terkini, Ijtihad dan Fatwa.

Pengenalan

Bidang perubatan semakin berkembang di Malaysia, baik dari sudut kepakaran perubatan, kemudahan rawatan, penyelidikan kesihatan mahupun perkembangan teknologi moden dalam meningkatkan kualiti perkhidmatan kesihatan kepada masyarakat. Perkembangan pesat dalam bidang keilmuan, sains dan teknologi, di samping perubahan dalam aspek sosial, ekonomi dan politik telah memberi impak yang signifikan terhadap corak kehidupan masyarakat (Muhammad Ikhlas et al., 2016). Dari sudut pandang hukum Islam kontemporari, bidang perubatan merupakan antara bidang yang menyumbang kepada hukum dan ijtihad yang baharu disebabkan peredaran masa dan keperluan terhadap masyarakat kini. Dinamisme sains dan teknologi ini memberi kesan terhadap perubahan dan

ketetapan hukum ijtihad dan dibuat dengan lebih efektif (Jamaludin, Ramli & Rahman, 2011). Menurut Jamaludin, Ramli dan Rahman (2011) lagi, adalah sukar bagi sarjana Islam untuk menetapkan sesuatu hukum secara tepat tanpa mendapatkan bantuan dan penjelasan daripada pakar perubatan. Kerjasama antara ahli perubatan dengan sarjana Islam adalah satu bentuk ijtihad iaitu *ijtihad jamaei* yang sangat diperlukan oleh masyarakat.

Namun begitu, selari dengan perkembangannya, wujud isu-isu hukum berkaitan jenis rawatan yang dilakukan kepada pesakit. Antaranya seperti pemindahan rahim, pembedahan mayat orang Islam untuk pembelajaran, pendermaan sperma, bayi tabung uji dan lain-lain. Disebabkan tiada penjelasan hukum di dalam al-Quran, hadis serta pandangan ulama klasik secara eksplisit, maka aplikasi ijtihad kontemporari wajar dilakukan bagi menyelesaikan isu yang timbul mengikut keadaan semasa dan nilai setempat (Rosele et al., 2021). Persoalan yang ditimbulkan oleh masyarakat kepada pihak berkaitan menunjukkan kepekaan mereka terhadap isu baharu yang timbul yang memerlukan jawapan dan keputusan yang tepat dari sudut sumber dan data yang diperolehi. Hal ini berkait rapat juga dengan peranan institusi kerajaan seperti Jawatankuasa Fatwa Kebangsaan serta Majlis Fatwa Negeri-Negeri yang menjadi tempat rujukan utama oleh umat Islam di Malaysia. Selain itu, sebagai seorang ahli fatwa yang terlibat dengan fatwa di peringkat kebangsaan dan negeri yang mempunyai autoriti dalam proses istinbat serta pengeluaran hukum-hakam, mereka tidak dapat dipisahkan daripada teori-teori ijtihad yang diaplikasikan dalam urusan berfatwa (Roslan & Suhaimi, 2022). Hal ini jelas menunjukkan hubungan kait ijtihad baharu sangat berperanan dalam mengeluarkan hukum kontemporari. Justeru, ijtihad kontemporari perlu dirangka dengan mengambil kira perubahan masa, tempat dan keadaan agar hukum yang dihasilkan kekal relevan serta mampu memenuhi keperluan masyarakat. Kajian ini memberi tumpuan kepada pendekatan ijtihad kontemporari dalam menangani isu-isu semasa di Malaysia, khususnya dalam bidang perubatan, melalui analisis terhadap artikel dan karya ilmiah yang berkaitan.

Sorotan kajian menunjukkan bahawa perkembangan disiplin ilmu sains dan teknologi telah mendorong para sarjana Islam kontemporari untuk lebih aktif dalam menangani isu-isu baharu yang timbul demi menjaga kemaslahatan umat. Kajian oleh Sarah, Mohd Shazni, & Mohd Fadzhil (2024) bertajuk “Penentuan *Al-Awlawiyyāt Maṣlahah* dan *Mafsadah* dalam Fatwa Perubatan di Malaysia” mendapati bahawa penentuan keutamaan antara manfaat dan mudarat merupakan elemen penting dalam pengeluaran fatwa perubatan di Malaysia. Dalam konteks kajian, setiap prosedur rawatan perlu dinilai secara teliti bagi memastikan manfaat yang diperolehi melebihi mudarat yang mungkin berlaku. Selain itu, ianya menyediakan kerangka kerja sistematik bagi mufti dan ahli perubatan untuk membuat keputusan teknikal yang selari dengan *maqasid syariah*, terutamanya dalam mendepani teknologi masa kini. Pendekatan ini secara tidak langsung menyokong pencapaian maqasid syariah, khususnya dalam aspek pemeliharaan nyawa dan kesihatan. Walaupun kajian ini menerangkan kepentingan *fiqh al-awlawiyyat* secara jelas, namun kajian ini hanya memfokuskan kepada beberapa isu perubatan terpilih dan menggunakan reka bentuk kajian kes, maka dapatannya tidak merangkumi keseluruhan spektrum isu perubatan moden.

Seterusnya, kajian oleh Anhar, Zubair dan Alifah (2024) bertajuk “Perkembangan Fiqh Syafii Era Milenium: Kajian Fatwa-Fatwa semasa di Malaysia” menjelaskan bahawa institusi fatwa di Malaysia, meskipun terikat dengan *qaul* muktamad mazhab Syafii dari sudut perundangan, turut mengadaptasi pandangan *marjuh* serta pandangan daripada mazhab lain berdasarkan pertimbangan masalah dan keperluan semasa, khususnya dalam menangani isu-isu yang berkaitan dengan konteks masyarakat setempat. Antara isu yang disentuh ialah jual beli tanpa lafaz, kebenaran solat jamak bagi pesakit kronik dan lain-lain. Perkara ini penting bagi mengukuhkan dinamisme hukum Islam di Malaysia, memastikan ia tidak jumud tetapi kekal relevan dengan perubahan teknologi dan gaya hidup tanpa mencetuskan kekeliruan awam. Namun demikian, kajian ini terhad kepada isu-isu harian

tertentu seperti ibadat dan muamalat serta terikat dengan kerangka enakmen pentadbiran negeri yang mengehadkan ruang ijtihad mutlak.

Di samping itu, kajian oleh Mohammad Khairul, Ahmad Irdha & Mohd Al Adib (2023) bertajuk “Implementasi Kaedah Fiqah Berelemenkan Darurat dalam Perubatan: Analisis Fatwa Terpilih Jabatan Mufti Negeri Selangor” menekankan beberapa kaedah fiqh berkaitan dengan skop darurat dalam perubatan. Terdapat beberapa kaedah fiqh yang penting telah dinyatakan oleh kajian tersebut demi kesesuaian isu yang timbul seperti *darurah* mengharuskan larangan, kemudharatan tidak dihilangkan dengan kemudharatan dan lain-lain. Selain itu, kajian ini menjelaskan kekukuhan peranan institusi fatwa sebagai pusat rujukan proaktif yang mampu mengadaptasi prinsip Syariah tradisional ke dalam realiti perubatan kompleks, memastikan nyawa dan agama terpelihara. Namun kajian ini hanya menerapkan kaedah fiqh dalam fatwa-fatwa yang disebut dan sering kali wujud secara implisit serta tidak dijelaskan secara zahir atau terperinci dalam teks pewartaan fatwa disebabkan sifat soalan yang umum.

Secara keseluruhannya, sorotan kajian ini membuktikan bahawa ijtihad kontemporari memainkan peranan yang sangat penting dalam memastikan hukum Islam sentiasa relevan dengan perubahan semasa. Tanpa pendekatan ijtihad dan fatwa yang berkesan dan responsif, masyarakat Islam berisiko berhadapan dengan kekeliruan hukum serta ketidakupayaan untuk menangani cabaran moden. Oleh itu, usaha memperkasa ijtihad kontemporari perlu dipergiatkan, sama ada melalui penyelidikan ilmiah, penglibatan institusi fatwa mahupun kerjasama antara pelbagai bidang kepakaran, agar hukum Islam terus berfungsi sebagai panduan hidup yang praktikal dan komprehensif dalam semua aspek kehidupan.

Metodologi Kajian

Kajian ini menggunakan kaedah pengumpulan data secara dokumentasi (*document analysis*) sebagai sumber utama dalam memperoleh maklumat. Kaedah dokumentasi dipilih kerana kajian ini bersifat kualitatif dan bertujuan menghuraikan konsep serta menganalisis isu berkaitan ijtihad kontemporari dalam bidang perubatan berdasarkan sumber-sumber bertulis yang berautoriti. Data kajian diperoleh daripada dua kategori sumber, iaitu sumber primer dan sumber sekunder. Sumber primer merangkumi al-Quran, Hadis, kitab-kitab fiqh muktabar, keputusan muzakarah dan fatwa yang dikeluarkan oleh institusi berautoriti seperti Muzakarah Jawatankuasa Fatwa Majlis Kebangsaan bagi Hal Ehwal Agama Islam Malaysia, Jawatankuasa Fatwa Negeri serta fatwa-fatwa ulama kontemporari yang berkaitan dengan isu perubatan. Sumber-sumber ini dijadikan asas bagi memahami dalil dan prinsip syarak yang menjadi sandaran kepada sesuatu hukum. Manakala sumber sekunder pula terdiri daripada artikel jurnal, buku ilmiah, prosiding persidangan, tesis, disertasi serta laporan rasmi yang berkaitan dengan ijtihad kontemporari, fiqh perubatan dan fatwa semasa. Analisis terhadap sumber-sumber ini membolehkan pengkaji mengenal pasti perkembangan kajian terdahulu, pandangan para sarjana Islam, serta isu-isu yang masih memerlukan penelitian lanjut. Selain itu, penggunaan pelbagai sumber bertulis turut membantu meningkatkan kesahihan maklumat melalui proses semakan silang (*cross-checking*) antara pelbagai rujukan yang berautoriti.

Konsep Ijtihad dan Ijtihad Kontemporari

Ijtihad dari sudut terminologi berasal daripada perkataan Arab iaitu (اجتهاد) “*ijtihad*” yang merupakan *masdar* daripada “*ijtahada*” (اجتهد), manakala kata asalnya ialah (جهد) “*ja-ha-da*” yang membawa maksud bersungguh-sungguh serta mengeluarkan daya usaha untuk mencapai sesuatu tujuan (Ahmad

Mokhtar, 2008). Dari sudut istilah pula, al-Qaradawi mengambil pandangan Muhammad al-Shawkani yang mendefinisikan ijtihad sebagai mencurahkan segala daya usaha untuk memperoleh hukum syarak yang bersifat amali melalui kaedah *istinbat*. Walaupun sebahagian ulama usul seperti al-Amidi dan al-Ghazali menambah beberapa syarat dalam definisi ijtihad sebagai langkah berhati-hati bagi mengelakkan pihak yang tergesa-gesa berfatwa tanpa penelitian yang mendalam, namun al-Qaradawi berpandangan bahawa ungkapan “mencurahkan daya usaha” sudah memadai berdasarkan firman Allah dalam Surah al-Baqarah ayat 286 yang menjelaskan bahawa sesuatu tuntutan adalah menurut kadar kemampuan seseorang (Mohd Khir, Muhammad Firdaus & Mohd Kamel, 2026). Oleh itu, ijtihad dapat difahami sebagai usaha pemikiran para ulama dalam mengeluarkan fatwa dan hukum bagi menyelesaikan permasalahan masyarakat berdasarkan dalil syarak. Ijtihad kontemporari dalam bahasa Arab disebut sebagai *al-ijtihād al-muʿāṣir* yang merujuk kepada ijtihad pada zaman semasa. Perkataan *al-muʿāṣir* boleh diertikan sebagai kontemporari atau baharu (Doniach, 1972) kerana istilah tersebut membawa maksud hidup, wujud pada masa semasa atau sezaman (Osman Khalid et al., 2006). Berdasarkan pengertian tersebut, ijtihad kontemporari dapat difahami sebagai suatu proses ijtihad yang mengambil kira konteks semasa dan setempat serta tertakluk kepada perubahan dan perkembangan zaman (Muhammad Ikhlās et al., 2016).

Aplikasi Kaedah Ijtihad dalam Bidang Perubatan

Aplikasi kaedah ijtihad dalam bidang perubatan amat penting dalam menangani pelbagai isu kontemporari yang timbul seiring perkembangan teknologi dan kemajuan sains kesihatan. Ijtihad semakin diperlukan pada masa kini berbanding zaman sebelumnya disebabkan perubahan yang berlaku dalam era globalisasi serta kemajuan sains dan teknologi yang mempengaruhi kehidupan masyarakat (Nurnaningsih, 2013). Justeru, pendekatan ijtihad berperanan sebagai mekanisme penting dalam menentukan hukum terhadap isu-isu baharu ini. Antara bidang yang mendatangkan perubahan yang besar terhadap keperluan ijtihad pada hari ini, iaitu bidang ekonomi dan kehartaan serta bidang sains dan perubatan (al-Qaradawi, 1996). Dalam kajian ini, antara isu perubatan yang akan dibincangkan ialah pemindahan organ haiwan kepada manusia, penubuhan bank susu ibu, serta penentuan status hukum terhadap rawatan perubatan moden. Kesemua isu ini menuntut penilaian yang mendalam berdasarkan prinsip-prinsip syarak dan maqasid al-syariah bagi memastikan keputusan yang dikeluarkan bertepatan dengan kehendak Islam dan maslahat umat.

Analisis dan Perbincangan

Pemindahan organ haiwan kepada manusia

Dalam Islam, isu berkaitan pemindahan dan pendermaan organ tidak dinyatakan secara eksplisit dalam sumber utama hukum syarak, iaitu al-Quran dan al-Sunnah. Hal ini kerana teknologi pemindahan organ hanya wujud sebagai satu kemajuan dalam bidang perubatan moden sekitar abad ke-20 (Muhammad Azizan et al., 2024). Seawal abad ke-17 hingga abad ke-20, telah wujud amalan pemindahan darah daripada pelbagai jenis haiwan kepada manusia bagi tujuan merawat pesakit yang menghidap pelbagai penyakit patologi (Muhammad Azizan et al., 2024). Menurut Kamus Dewan (2012), pemindahan ialah perbuatan memindahkan iaitu mengalihkan. Konsep pemindahan organ haiwan yang dibincangkan ialah dari sudut kesucian haiwan itu untuk dijadikan gantian kepada organ manusia yang sudah luput atau rosak. Para ulama telah mula membincangkan perkara ini seawal tahun 1950-an. Pandangan yang dikemukakan oleh para ulama mengenai pemindahan organ adalah bersifat *ijtihadi*, iaitu berdasarkan pendekatan fiqh kontemporari yang menangani isu-isu baharu yang tidak dibincangkan secara langsung oleh ulama silam (Muhammad Azizan et al., 2024).

Secara umumnya, hukum pendermaan dan pemindahan organ adalah harus, memandangkan tindakan ini memenuhi prinsip menjaga nyawa manusia, iaitu antara objektif utama dalam Maqasid

Syariah. Pemindahan organ, khususnya dalam kes rawatan perubatan, sering kali menjadi ikhtiar terakhir untuk menyelamatkan nyawa pesakit yang mengalami kegagalan organ kronik. Dalam hal ini, beberapa kaedah fiqh diaplikasikan, terutamanya kaedah yang membenarkan sesuatu perkara dilakukan dalam situasi darurat dan apabila tiada alternatif lain yang lebih baik. Perbincangan mengenai rawatan pemindahan organ di Malaysia bermula sekitar tahun 1960-an. Hasil daripada perbincangan ini, Majlis Jawatankuasa Fatwa Kebangsaan bagi Hal Ehwal Ugama Islam Malaysia telah mengeluarkan fatwa rasmi pada tahun 1970 berkaitan hukum pemindahan organ. Secara keseluruhannya, Jawatankuasa Fatwa Kebangsaan serta Majlis Fatwa Negeri-Negeri berkenaan mengharuskan pemindahan organ, tetapi dengan syarat-syarat tertentu yang perlu dipatuhi (Muhammad Azizan et al., 2024). Hukum syarak dan garis panduan pelaksanaan pemindahan organ antara manusia telah diperjelaskan dengan baik oleh Ahli Jawatankuasa Majlis Fatwa memberikan keputusan yang ideal demi kemaslahatan masyarakat.

Sebelum membincangkan pemindahan organ haiwan kepada manusia, adalah penting untuk memahami terlebih dahulu kedudukan hukum berkaitan pemindahan organ sesama manusia. Perbincangan antara pemindahan organ haiwan yang halal adalah tidak menjadi isu di sini kerana ia jelas dibolehkan oleh syarak bergantung kepada cara dan sifat organ tersebut didapatkan. Pemindahan organ, anggota dan tisu kepada pesakit yang melibatkan haiwan halal dimakan serta disembelih mengikut rukun dan syarat yang ditetapkan tidak menimbulkan sebarang permasalahan kerana bahan-bahan tersebut tidak dianggap sebagai najis (Zulkifli Mohamad al-Bakri, 2015). Oleh yang demikian, dari sudut hukum pemindahan daripada organ haiwan yang halal dimakan dan dilakukan sembelihan syarak dipindahkan kepada manusia tidak menjadi permasalahan yang mendalam. Isu berkaitan haiwan yang halal dan tidak dilakukan sembelihan syarak antara isu yang perlu diperhalusi. Hal ini kerana haiwan tersebut dikategorikan sebagai bangkai dan najis kerana tidak disembelih mengikut kaedah syarak. Menurut Muhammad Azizan et al. (2024), mazhab Syafii menjelaskan penggunaan anggota bangkai haiwan yang terdiri daripada objek keras hanya dibenarkan dalam keadaan darurat atau hajat kerana anggota tersebut dihukum sebagai najis. Namun begitu, Mazhab Hanafi mempunyai pandangan yang lebih luas apabila mengharuskan penggunaan anggota atau bahagian bangkai haiwan yang bersifat keras sebagai bahan gantikan bagi anggota tertentu tubuh manusia tanpa dibatasi oleh keadaan darurat. Malah, para ulama mazhab Hanafi secara jelas mengharuskan penggunaannya. Antaranya, dalam *al-Fatawa al-Hindiyyah* dinyatakan bahawa harus mengubati penyakit menggunakan tulang yang diambil daripada kambing, lembu, unta, kuda dan haiwan-haiwan lain. Walau bagaimanapun, bagi anggota, organ dan tisu haiwan yang tidak disembelih serta tidak berbentuk objek keras seperti jantung, hati dan seumpamanya, penggunaannya tidak diharuskan kecuali dalam keadaan hajat dan darurat kerana organ-organ tersebut dihukum sebagai najis menurut semua mazhab. Hukum yang sama turut terpakai terhadap penggunaan anggota, organ dan tisu yang diambil daripada haiwan yang tidak halal dimakan, iaitu disamakan dengan hukum bangkai haiwan halal yang tidak disembelih, kecuali babi dan anjing (Zulkifli & Nizaita, 2003).

Para ulama dalam hukum pemindahan organ haiwan yang haram kepada manusia sepakat mengatakan bahawa hukumnya adalah haram atas sebab dihukum najis pada haiwan tersebut. Ini berdasarkan sabda Rasulullah SAW yang bermaksud: *“Sesungguhnya Allah telah mengharamkan arak dan harganya, mengharamkan bangkai dan harganya, serta mengharamkan khinzir dan harganya”* (Sahih Abu Dawud, v. 24, no. 3485). Namun terdapat perbezaan pendapat tentang keperluannya kerana dilihat kepada darurat. Bagi mazhab Syafii, penggunaan tulang yang dianggap najis adalah tidak dibenarkan kecuali dalam keadaan yang sangat mendesak dan tidak ada alternatif lain selain daripada tulang yang suci (Muhammad Azizan et al., 2024). Al-Nawawi berkata bahawa sekiranya tulang seseorang patah, maka ia hendaklah disambungkan dengan tulang yang suci. Ulama mazhab Shafie menjelaskan bahawa tidak harus menggunakan bahan yang najis selagi masih mampu memperoleh bahan yang suci. Namun, jika penggunaan bahan najis dilakukan kerana keperluan dan

tiada alternatif yang suci, maka keadaan tersebut dianggap sebagai keuzuran yang dimaafkan. Sebaliknya, jika seseorang tidak berada dalam keadaan memerlukan atau masih mempunyai pilihan bahan yang suci tetapi tetap memilih bahan yang najis, maka perbuatannya dianggap berdosa dan bahan tersebut wajib digantikan dengan yang suci sekiranya penggantinya tidak memudaratkan dirinya (Hamdan et al., 2018).

Majma' al-Fiqh al-Islami yang bernaung di bawah Rabitah al-A'lam al-Islami yang telah bersidang pada 28 Rabi' al-Akhir hingga 7 Jamadil Awwal 1405H telah memutuskan bahawa pemindahan organ daripada haiwan kepada manusia hanya dibenarkan jika organ tersebut berasal daripada haiwan yang boleh dimakan dan telah disembelih menurut syarak. Sekiranya tidak memenuhi syarat ini, ia hanya boleh dilakukan dalam keadaan darurat (Muhammad Azizan et al., 2024). Menurut Muhammad Azizan et al. (2024) lagi, fatwa yang sama turut dikeluarkan oleh Syeikh 'Atiyyah Saqar, mantan Mufti Republik Arab Mesir dalam fatwanya pada Mei 1997 yang menjawab persoalan berkaitan penggunaan tulang haiwan najis untuk merawat tulang manusia yang patah. Pandangan ini turut disokong oleh Sheikh Jad al-Haq 'Ali Jad al-Haq, mantan Mufti Mesir pada 5 Disember 1979. Ini berdasarkan kesesuaian kaedah fiqh yang bermaksud: *Apabila bertembungnya dua mafsadah, maka diambil kira (ditolak) mudarat yang paling besar dengan melakukan mudarat yang lebih ringan*. Kadangkala berlaku pertentangan antara dua mafsadah dalam keadaan yang tidak memungkinkan kedua-duanya dielakkan sekali gus, sehingga seseorang terpaksa memilih salah satu daripadanya. Dalam situasi sebegini, apabila salah satu mafsadah perlu dikorbankan bagi memilih mafsadah yang lebih ringan, maka beberapa piawaian tertentu perlu diambil kira (Ridzwan, 2008). Adapun Syeikh Muhammad bin Muhammad al-Mukhtar al-Syinqiti menetapkan dua syarat utama bagi membolehkan penggunaan organ haiwan yang najis iaitu pesakit benar-benar memerlukan organ tersebut dan disahkan oleh pakar perubatan dan tiada pilihan lain selain menggunakan organ tersebut (Muhammad Azizan et al., 2024).

Menubuhkan bank susu ibu di Malaysia

Menurut Kamus Dewan (2012), penyusuan merujuk kepada perbuatan menyusukan bayi, manakala anak susuan ialah anak yang disusui oleh seseorang wanita. Dalam konteks kajian, penyusuan anak susuan merujuk kepada perbuatan menyusui bayi oleh orang lain selain ibu kandungnya (Amirah Huwaina dan Zuliza, 2022). Penyusuan susu ibu merupakan satu amanah yang diberi oleh Allah SWT kepada para ibu bagi melaksanakan tanggungjawab mereka selepas melahirkan anak. Tempoh penyusuan yang diperuntukkan berdasarkan sistem Islam ialah sehingga anak tersebut mencapai umur dua tahun sekiranya si ibu berkemampuan (Al-Sharbaji & Mustafa, 1987). Namun disebabkan beberapa kekangan yang dihadapi oleh para ibu yang tidak dapat menyusukan anak kandungnya, mereka akan menyerahkan tugas penyusuan kepada ibu susuan yang lain. Cadangan penubuhan bank susu dilihat mampu menyediakan satu lagi bentuk perkhidmatan rawatan yang terbaik, khususnya kepada bayi yang memerlukan rawatan khas. Hal ini demikian kerana khasiat yang terkandung dalam susu ibu amat tinggi dan tidak dapat ditandingi oleh mana-mana alternatif perubatan pada masa kini. Faktor inilah yang menjadi antara sebab utama penubuhan bank susu ibu dianggap wajar untuk dilaksanakan (Kim & Unger, 2010).

Menurut Amirah Huwaina dan Zuliza, (2022), bank susu ibu mula diperkenalkan di Malaysia pada tahun 2006 oleh Mantan Ketua Pengarah Kementerian Kesihatan Malaysia, Ismail Merican. Beliau membangkitkan isu penubuhan bank susu ibu dalam ucapan perasmianya semasa Seminar Isu-Isu Perubatan Menurut Perspektif Islam. Penubuhan bank susu ibu ialah menghimpunkan segala susu yang telah didermakan oleh para ibu ke dalam satu tempat yang tertentu, setelah terlebih dahulu melalui tapisan dan disahkan suci serta bebas daripada sebarang penyakit. Antara elemen yang penting dan perlu diambil berat berkaitan penubuhan bank susu ibu ialah pendokumentasian segala

maklumat yang bersangkutan dengan para penderma dan penerima susu tersebut. Sesuai dengan perkembangan tersebut, kaedah mendokumentasi amalan penyusuan bayi kepada selain ibu kandungnya, telah dilaksanakan oleh beberapa institusi kerajaan (Amirah Huwaina dan Zuliza, 2022). Jabatan Agama Islam Selangor merupakan negeri pertama yang melaksanakan dokumentasi anak susuan melalui kaedah pendaftaran kad susuan yang dikenali sebagai Kad My-Rada'ah. Kad tersebut diperkenalkan kepada para ibu bagi mengelakkan berlakunya permasalahan berkaitan perkahwinan antara adik-beradik susuan (Ruwaida, 2018). Perkara ini merupakan satu inisiatif yang perlu dilakukan bagi mengelakkan isu hukum daripada berlaku.

Berpandukan ketetapan Jawatankuasa Fatwa di bawah Seksyen 47 Enakmen Pentadbiran Agama Islam (Negeri Selangor) 2003 bertarikh 20 Disember 2012, fatwa telah menyatakan tentang hukum penubuhan bank susu ibu adalah tidak diharuskan kerana penubuhan bank susu boleh mengakibatkan percampuran nasab dan membawa umat Islam terjebak dalam keraguan serta perkara yang haram dan keperluan penubuhannya juga tidak berada dalam keadaan darurat sehingga mengancam masalah awam (Mohammad Khairul, Ahmad Irdha & Mohd Al Adib, 2023). Hal ini kerana apabila bayi-bayi susuan menerima penyusuan lebih daripada seorang wanita, perkara ini akan menjadikan mereka adik-beradik susuan dan dalam konsep perkahwinan Islam mereka tidak dibenarkan berkahwin sesama mereka jika memenuhi syarat-syarat susuan yang ditetapkan. Pandangan ini adalah selaras dengan pandangan majoriti fuqaha bahawa seseorang bayi itu sah sebagai anak susuan sama ada melalui penyusuan secara langsung dari payudara atau penyusuan secara tidak langsung dan ini menjadi rangkuman resolusi yang disepakati semasa Muzakarah Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia Kali Ke-97 yang bersidang pada 15-17 Disember 2011 yang membincangkan isu ini (Amirah Huwaina dan Zuliza, 2022). Perkara ini juga selaras dengan yang di dalam Hadis Riwayat Abu Dawud yang bermaksud: *“Tidak berlaku hukum penyusuan melainkan dengan apa yang menguatkan tulang dan menumbuhkan daging”* (Riwayat Abu Dawud, v. 12, no. 2059). Sehubungan itu, Muzakarah memutuskan bahawa penubuhan bank susu tidak diharuskan dalam syarak kerana berpotensi menyebabkan percampuran nasab serta menimbulkan keraguan terhadap perkara yang diharamkan, sedangkan keperluannya tidak mencapai tahap darurat yang mengancam kepada kepentingan masalah.

Terdapat satu kajian yang dijalankan di Terengganu menyatakan Model Bank Susu Patuh Syariah (BSPS) adalah satu inisiatif terbaik untuk membekalkan susu ibu yang bersih kepada bayi-bayi yang memerlukannya (Norhaspida, 2023). Hal ini kerana BSPS yang akan dilaksanakan dijangka dapat menyelamatkan nyawa yang lebih banyak bagi bayi pramatang. Norhaspida (2023) turut menyatakan bahawa seramai 64,620 bayi pramatang telah dilahirkan di Malaysia pada tahun 2015, dan sebahagian daripada mereka berdepan dengan pelbagai komplikasi kesihatan serta penyakit yang memerlukan rawatan dan penjagaan khusus. Tambahan lagi, perkara ini telah mendapat kelulusan untuk dibuat kajian dan dilaksanakan oleh Jawatankuasa Fatwa Terengganu pada 5 Oktober 2020. Perkara ini menjadi satu pembaharuan hukum yang dilaksanakan oleh Ahli Majlis Fatwa Negeri Terengganu kerana melihat isu perubatan ini dapat meningkatkan masalah kepada para ibu dan bayi. Menurut Normadiah & Zuliza (2014), penubuhan bank susu ibu tidak lagi dianggap haram sekiranya tiada unsur yang membawa kepada pengharaman dalam proses penyusuan tersebut. Hal ini kerana keputusan Muzakarah Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia yang tidak mengharuskan penubuhan bank susu dibuat atas pertimbangan berlakunya kecelaruan nasab. Oleh yang demikian, antara langkah yang boleh diambil ialah pendokumentasian jika ingin melaksanakan bank susu ibu kerana dapat mengelakkan sebarang keraguan dan berhati-hati ketika ingin mengambil atau menyusukan bayi-bayi susuan.

Adapun dalam perkara ini penting untuk diberi perhatian akan kaedah fiqh dalam menimbang tara berkenaan penubuhan bank susu tersebut. Sekalipun begitu, fatwa yang diputuskan mengambil kira kaedah fiqh iaitu “menolak kemudaratannya itu lebih utama daripada meraih kebaikan” (Mohammad Khairul, Ahmad Irdha & Mohd Al Adib, 2023). Apabila sesuatu perkara itu bertembung antara membawa manfaat dengan mendatangkan mudarat, maka hendaklah keutamaan diberikan kepada mencegah kemudaratannya. Kaedah ini juga bermaksud seandainya terdapat percanggahan antara kebaikan dan keburukan, maka usaha untuk menolak keburukan itulah yang lebih dituntut meskipun manfaat yang ada kelihatan nyata. Oleh itu, cadangan bagi penubuhan bank susu ibu di Malaysia merupakan satu perancangan yang kontemporari kerana ingin menjaga kemaslahatan para ibu yang tidak mampu memberikan susu ibu yang baik dan kualiti. Justeru, perkara ini boleh diperhalusi lagi dengan hukum yang bersifat kontemporari jika terdapat keperluan di masa akan datang.

Hukum pembedahan plastik

Dalam era bidang perubatan yang semakin maju, teknologi moden semakin hari semakin berkembang sehingga terdapat rawatan atau teknologi yang membolehkan perubatan moden dilakukan dengan lebih berkesan. Pembedahan kosmetik atau lebih dikenali sebagai pembedahan plastik antara rawatan yang menjadi bualan masyarakat khususnya golongan wanita kerana sifat semula jadi wanita yang cenderung terhadap penjagaan dan kecantikan diri. Malah, terdapat segelintir individu yang sanggup membelanjakan ribuan ringgit demi memperoleh paras rupa yang diidamkan agar kelihatan lebih cantik dan menarik, sehingga mengabaikan aspek halal dan haram serta risiko yang boleh memudaratkan diri dan nyawa (Muhammad Afifi & Mohd Izhar, 2023). Menurut Agensi Astro Awani (2019), Korea Selatan merupakan antara negara yang terkenal dalam menawarkan perkhidmatan pembedahan plastik bagi memenuhi keinginan masyarakat terhadap rupa bentuk yang diidamkan. Menurut kajian antarabangsa yang disiarkan dalam *International Medical Travel Journal*, Korea Selatan berada di kedudukan kelima dunia dari segi jumlah pelaksanaan pembedahan plastik, dengan 5.4 peratus daripada doktornya terdiri daripada pakar bedah plastik. Negara tersebut turut menawarkan pakej pelancongan pembedahan plastik yang merangkumi penginapan dan rawatan susulan berikutan permintaan tinggi dari seluruh dunia.

Namun begitu, perkara yang perlu diperjelaskan ialah hukum melakukan pembedahan terhadap tubuh badan manusia. Di sini, pengkaji akan memfokuskan kepada perbincangan pembedahan plastik atau komestik dari sudut hukum Islam. Menurut Kamus Dewan (2012), pembedahan plastik bermaksud pembedahan untuk mencantikkan atau memulihkan bentuk sesuatu struktur tubuh yang cacat, berpenyakit atau kurang cantik. Dahulunya, perkhidmatan perubatan hanya digunakan oleh individu yang mengalami masalah kesihatan, namun kini, individu yang sihat juga memilih untuk menjalani rawatan, khususnya berkaitan kecantikan rupa paras (Muhammad Afifi & Mohd Izhar, 2023). Menurut Prala Ney, Nur dan Waode (2023), sebahagian individu melakukan pembedahan plastik tanpa mempertimbangkan kesannya akibat kurang memahami hukum Islam. Tindakan tersebut lazimnya dipengaruhi faktor psikologi seperti rasa rendah diri terhadap kekurangan fizikal sehingga menjejaskan keyakinan diri. Selain itu, ada juga yang percaya bahawa perubahan fizikal mampu mengubah nasib kehidupan menjadi lebih baik. Namun, dalam pandangan Islam, kedudukan manusia adalah sama di sisi Allah SWT tanpa mengira penampilan fizikal, dan kemuliaan seseorang hanya diukur berdasarkan ketakwaannya.

Dari sudut pandang sarjana kontemporari, pembedahan plastik atau komestik untuk tujuan kecantikan menjadi salah satu perbahasan yang kompleks. Menurut Nasuha, Muhammad Iqbal dan Muhammad Faisal (2025), terdapat beberapa pertimbangan dalam pembedahan plastik mengikut perspektif fiqh. Dalam fiqh kontemporari, hukum pembedahan plastik dinilai berdasarkan niat, tujuan serta pertimbangan maslahat dan mudarat. Sekiranya prosedur tersebut dilakukan untuk merawat

kecacatan fizikal, kesan kemalangan atau meningkatkan keyakinan diri, maka sebahagian ulama mengharuskannya. Namun, jika ia dilakukan semata-mata untuk mengikuti trend kecantikan secara berlebihan tanpa keperluan yang munasabah, maka hal tersebut dipertikaikan kerana tubuh manusia merupakan ciptaan Allah SWT yang sempurna. Selain itu, pembedahan plastik juga perlu dinilai dari sudut manfaat dan kemudaran di mana jika mendatangkan manfaat yang lebih besar seperti meningkatkan kualiti hidup, maka ia boleh diharuskan, manakala jika membawa mudarat fizikal atau psikologi, maka ia wajar dielakkan. Namun, perkara tersebut perlulah tidak melampaui batas syarak atas masalah yang diperlukan. Sejajar dengan kaedah fiqh iaitu “perkara darurat dilakukan sekadarnya”. Rawatan tersebut ditegah oleh syarak sekiranya melangkaui tujuan asal (Wan Abdul Fattah et al., 2015).

Al-Naysaburi (1995) ketika menafsirkan surah al-Nisa ayat 119 menyatakan masalah mengubah ciptaan Allah SWT dibahagikan kepada dua kategori iaitu aspek spiritual dan aspek fizikal. Ibn Abbas, Al-Hasan, Qatadah, Mujahid, Al-Dahhak dan Sa'id Ibn Jubayr mentafsirkan ayat tersebut sebagai larangan mengubah agama Allah SWT yang suci (Al-Razi, 1997). Mereka berhujah dengan surah al-Rum ayat 30 yang menjelaskan bahawa Islam merupakan fitrah asal manusia dan tidak boleh diubah. Oleh itu, manusia yang mengingkari Allah SWT setelah mengakuinya ketika di alam roh dianggap telah mengubah fitrah tersebut (Al-Tha'labi, 2002). Adapun daripada aspek fizikal, terdapat tiga tafsiran kepada ayat tersebut. Al-Razi (1997) menyatakan bahawa Anas, Ibn Hawshab, Ikrimah dan Abu Salih mentafsirkan ayat tersebut sebagai larangan melakukan pembedahan terhadap haiwan, manakala Ibn Zayd pula menafsirkannya sebagai larangan menukar jantina dan mengubah fitrah manusia seperti hubungan sesama jantina serta sumbang mahram. Selain itu, Ibn Mas'ud dan Al-Hasan berpendapat bahawa ayat tersebut turut merujuk kepada larangan melakukan perubahan pada tubuh untuk tujuan kecantikan seperti bertatu dan menjarangkan gigi. Perkara ini berdasarkan hadis yang masyhur berkaitan dengan mengubah ciptaan Allah, nabi Muhammad SAW bersabda yang bermaksud: *“Allah SWT melaknat wanita-wanita yang mentatu dan yang meminta ditatu, wanita-wanita yang mencukur kening, dan wanita-wanita yang merenggangkan gigi untuk tujuan kecantikan dengan mengubah ciptaan Allah SWT”* (Sahih Al-Bukhari, no. 4886). Berdasarkan hadis tersebut, dapat difahami bahawa Islam melarang beberapa bentuk perhiasan yang diamalkan oleh sebahagian wanita pada zaman Rasulullah SAW. Baginda menegaskan bahawa sesiapa yang melakukan perbuatan tersebut akan menerima laknat serta dijauhkan daripada rahmat Allah SWT. Oleh itu, perbuatan-perbuatan tersebut tergolong dalam dosa besar kerana terdapat ancaman laknat daripada Allah SWT terhadap pelakunya (Muhammad Afifi & Mohd Izhar, 2023).

Dari perspektif hukum Islam, al-Qaradawi menilai pembedahan plastik untuk tujuan kecantikan dengan lebih berhati-hati. Dalam kitabnya “Halal dan Haram dalam Islam”, beliau menjelaskan bahawa perbuatan mengubah ciptaan Allah SWT tanpa alasan syarie, seperti semata-mata kerana tidak berpuas hati dengan penampilan diri, adalah dilarang dalam Islam (Nasuha, Muhammad Iqbal dan Muhammad Faisal, 2025). Namun begitu, bukan semua perubahan dihukumkan haram walaupun pada zahirnya ia mengubah ciptaan Allah SWT. Ini kerana terdapat perubahan yang diwajibkan dan disunatkan seperti berkhatan, mencukur rambut ketika berihram, memotong kuku, mencukur bulu kemaluan dan sebagainya berdasarkan hadis Rasulullah SAW yang bermaksud: *“Fitrah (sunat) itu ada lima; berkhatan, mencukur bulu kemaluan, mencabut bulu ketiak, mencukur misai, dan memotong kuku”* (Sahih Al-Bukhari, no. 5889). Perkara yang disebut di dalam hadis adalah merupakan sunnah para Nabi dan tiada unsur larangan terhadap mengubah ciptaan Allah SWT (Muhammad Afifi & Mohd Izhar, 2023). Oleh yang demikian, sebagai seorang muslim hendaklah sentiasa bersyukur dan reda dengan pemberian daripada Allah SWT terhadap agar dapat membina sifat takwa, memelihara keimanan serta mengelakkan diri daripada perbuatan yang bercanggah dengan syariat Islam.

Kesimpulan

Secara keseluruhannya, pelaksanaan ijtihad kontemporari dalam bidang perubatan merupakan satu keperluan yang mendesak dalam menjawab pelbagai isu baharu yang tidak dinyatakan secara khusus dalam sumber hukum utama Islam. Perkembangan sains dan teknologi telah membawa kepada munculnya pelbagai persoalan hukum dalam rawatan moden yang memerlukan penilaian berdasarkan prinsip maqasid syariah, kaedah fiqh dan keperluan semasa. Kajian ini telah mengupas beberapa isu utama seperti pemindahan organ haiwan kepada manusia, penubuhan bank susu ibu, serta hukum pembedahan plastik yang kesemuanya memerlukan pendekatan ijtihad yang mendalam, teliti dan berasaskan maslahat serta darurat.

Kajian ini mendapati bahawa majoriti ulama dan fuqaha kontemporari mengharuskan sesuatu rawatan atau amalan perubatan sekiranya wujud keperluan yang diiktiraf syarak, tiada alternatif lain yang sesuai, serta pelaksanaannya tidak bercanggah dengan prinsip dan batasan syariah. Namun begitu, kaedah fiqh tetap menekankan bahawa menolak kemudaratan lebih utama daripada meraih manfaat, justeru setiap inovasi perubatan perlu dinilai dengan cermat agar tidak membawa kepada kerosakan akidah, nasab atau keselamatan diri.

Oleh itu, *ijtihad mu'asir* perlu terus digerakkan oleh institusi fatwa, ulama dan pakar dalam bidang masing-masing melalui pendekatan ijtihad kolektif (*ijtihad jama'i*) agar hukum-hukum yang dikeluarkan benar-benar memberi panduan yang sahih dan relevan kepada masyarakat Islam masa kini. Diharapkan kajian ini dapat membuka ruang kepada penyelidikan lanjut yang lebih komprehensif dalam isu-isu fiqh perubatan kontemporari demi kelestarian syariah dan kesejahteraan umat.

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Integrasi Pendidikan Dakwah Dalam Program Orientasi Pelajar: Satu Kajian Terhadap Pembangunan Sahsia Dan Kesedaran Sosial

Integration of Da'wah Education in Student Orientation Programs: A Study on Character Development and Social Awareness

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Abstrak

Kajian ini bertujuan meneliti integrasi pendidikan dakwah dalam program orientasi pelajar sebagai satu mekanisme awal pembentukan sahsiah dan kesedaran sosial dalam kalangan pelajar. Program orientasi lazimnya dilihat sebagai platform penyesuaian pelajar terhadap persekitaran institusi, namun potensinya sebagai medium dakwah masih kurang diberi perhatian secara sistematik. Oleh itu, kajian ini menumpukan dua objektif utama iaitu mengenal pasti konsep pendidikan dakwah dalam konteks pembangunan sahsiah pelajar dan menganalisis pendekatan dakwah yang diterapkan dalam program orientasi pelajar serta kesannya terhadap kesedaran sosial. Kajian ini menggunakan pendekatan kualitatif melalui analisis kandungan terhadap kajian berkaitan pendidikan dakwah, pembangunan sahsiah, dan kesedaran sosial dalam konteks pendidikan tinggi. Dapatan kajian menunjukkan bahawa terdapat enam (6) komponen yang perlu diterapkan dengan nilai dakwah sebagai elemen pendidikan dalam program orientasi pelajar di peringkat pendidikan tinggi. Komponen-komponen ini dilihat sebagai asas kepada pembentukan akhlak pelajar dan seterusnya membantu memberi kesedaran sosial terhadap pelajar berkaitan tanggungjawab sebagai anggota masyarakat, khususnya dalam konteks *amar makruf nahi munkar*. Kajian ini mencadangkan agar pendekatan dakwah disusun secara lebih strategik dan berstruktur dalam modul orientasi pelajar bagi melahirkan generasi pelajar yang berakhlak, berdaya tahan dan peka terhadap isu sosial semasa.

Kata Kunci: Integrasi; Pendidikan Dakwah; Program Orientasi; Pembangunan Sahsia; Kesedaran Sosial

Pengenalan

Institusi pengajian tinggi memainkan peranan penting dalam melahirkan modal insan yang seimbang dari aspek intelektual, emosi, spiritual dan sosial. Dalam era globalisasi dan perkembangan teknologi yang pesat, pelajar bukan sahaja berdepan cabaran akademik, bahkan turut terdedah kepada pelbagai pengaruh sosial dan budaya yang boleh mempengaruhi pembentukan sahsiah mereka. Oleh itu, proses pembentukan peribadi pelajar tidak boleh hanya tertumpu kepada aspek akademik semata-mata, sebaliknya perlu disokong dengan pendekatan pendidikan yang menekankan nilai moral, spiritual dan tanggungjawab sosial.

Program orientasi pelajar merupakan antara medium terawal yang memperkenalkan pelajar kepada budaya dan sistem kehidupan kampus. Program ini lazimnya bertujuan membantu pelajar menyesuaikan diri dengan persekitaran baharu, memahami struktur organisasi institusi serta membina hubungan sosial dengan warga kampus. Menurut Menteri Pendidikan Tinggi, YB Dato' Seri Diraja Dr. Zambry Kadir (2024), di dalam laman sesawang Kementerian Pendidikan Tinggi (KPT), proses orientasi di universiti adalah penting untuk membentuk kehidupan baru dalam persekitaran universiti seterusnya mampu membentuk individu yang matang dan berdaya saing (Kementerian Pendidikan Tinggi 2024).

Walau bagaimanapun, kebanyakan program orientasi lebih tertumpu kepada aspek pengurusan dan penyesuaian akademik, sedangkan elemen pendidikan dakwah masih kurang diberikan penekanan secara menyeluruh. Dalam konteks Islam, dakwah bukan hanya merujuk kepada penyampaian ceramah agama semata-mata, tetapi merangkumi proses pendidikan, pembentukan akhlak dan pembangunan kesedaran sosial yang berterusan. Pendidikan dakwah berfungsi sebagai medium pembinaan insan yang mempunyai kefahaman agama yang kukuh serta mampu mengaplikasikan nilai Islam dalam kehidupan seharian. Justeru, integrasi pendidikan dakwah dalam program orientasi pelajar dilihat sebagai satu pendekatan strategik dalam membentuk pelajar yang berakhlak mulia, berdisiplin dan mempunyai kepekaan terhadap isu sosial.

Dakwah merupakan suatu tanggungjawab besar dalam Islam yang bertujuan menyeru manusia kepada kebaikan dan mencegah kemungkaran berdasarkan panduan al-Quran dan al-Sunnah. Menurut Ghazali (1996) perkataan dakwah berasal dari perkataan Arab iaitu (*da'ʿa*, *yadʿu*, *daʿwah*) yang membawa maksud memanggil, mengajak, menyeru dan menjemput pada sesuatu untuk merangsang kepada sesuatu tujuan. Dari sudut istilah pula, terdapat ramai ulama dan ahli disiplin ilmu dakwah cuba memberikan tafsiran dakwah mengikut pandangan mereka sendiri. Mahfuz (1975) mendefinisikan dakwah sebagai galakan kepada manusia untuk membuat kebaikan dan berusaha untuk mendapatkan petunjuk daripada Allah SWT. Ia juga diertikan sebagai suruhan untuk melakukan perkara yang baik dan meninggalkan segala larangan demi mencapai matlamat dan memperoleh kebahagiaan di dunia dan akhirat.

Kandil (1989) pula mendefinisikan dakwah dengan menjelaskan bahawa dakwah adalah segala usaha dan kegiatan yang dijalankan untuk menyeru orang ramai kepada jalan yang benar dan lurus, agar umat manusia dapat mengenal dan percaya kepada Allah SWT, Tuhan yang Maha Esa, dan melaksanakan syariat-Nya, iaitu membentuk urusan dan sistem hidup mereka dalam segala aspek menurut prinsip-prinsip syariah yang bersumberkan kepada al-Quran dan al-Sunnah. Manakala Abd Aziz (1997) menjelaskan bahawa dakwah itu adalah usaha golongan yang mempunyai kemampuan untuk memberi nasihat dan tunjuk ajar kepada sasaran untuk membawa mereka kepada Islam dan menjauhkan mereka daripada kepercayaan selain daripada Allah, mengikut kaedah-kaedah yang tertentu. Semua huraian definisi di atas bersesuaian dengan beberapa firman Allah SWT yang berkaitan antaranya:

“Dan tidak ada yang lebih baik perkataannya daripada orang yang menyeru kepada (mengesakan dan mematuhi perintah) Allah, serta ia sendiri mengerjakan amal yang soleh, sambil berkata: “Sesungguhnya aku adalah dari orang-orang Islam (yang berserah bulat-bulat kepada Allah)”.

(Al-Quran, 41: 33)

“Dan hendaklah ada di antara kamu segolongan umat yang menyeru kepada kebajikan, menyuruh kepada yang ma'ruf dan mencegah dari yang mungkar merekalah orang-orang yang beruntung”.

(Al-Quran, 3:104)

Ibu bapa merupakan tunjang utama dalam pembentukan sahsiah, pemikiran dan gaya hidup anak-anak mereka, manakala pihak universiti menyambung peranan tersebut di universiti. Pihak universiti berkongsi tanggungjawab dengan ibu bapa dalam mendisiplinkan pelajar seiring dengan tuntutan Falsafah Pendidikan Kebangsaan (2026), iaitu mewujudkan insan yang bersepadu dan seimbang dari segi intelek, rohani, emosi dan jasmani berdasarkan kepercayaan dan kepatuhan kepada Tuhan.

Kejayaan akademik pelajar dianggap tidak bermakna jika adab dan sahsiah pelajar tidak mencerminkan nilai muslim yang baik. Kepentingan adab ini dapat dilihat melalui pujian Allah SWT kepada Rasulullah SAW dalam firmanNya yang bermaksud:

“Dan sesungguhnya kamu benar-benar mempunyai budi pekerti yang agung”

(Al-Quran, 68: 4)

Menurut Asmeng dan Ahmad Farid (2007), adab dan akhlak merupakan asas kepada keperibadian yang baik serta melambangkan rahsia ketakwaan dan ketinggian agama seseorang. Ini menunjukkan bahawa kejayaan hidup seseorang bukan dilihat pada nilai akademiknya tetapi, nilai adab dan akhlaknya. Gejala sosial yang berleluasa dalam kalangan pelajar telah dianggap sebagai budaya dan gaya hidup moden pelajar universiti. Namun, budaya ini ditolak dalam Islam kerana menyalahi syariat Islam itu sendiri.

Antara impak budaya sosial yang semakin berleluasa ialah peningkatan kes rogol dikalangan pelajar. Jabatan Perangkaan Malaysia (DOSM) mengeluarkan statistik jenayah rogol yang dikemaskan kini pada 2 November 2023 telah mencatatkan sebanyak 1,553 kes pada tahun 2021 dan seterusnya meningkat dengan catatan berjumlah 1,712 kes pada tahun 2022. (Portal Rasmi Jabatan Perangkaan Malaysia, 2024). Statistik ini diikuti dengan beberapa kes rogol terkini yang dilaporkan berlaku pada 15 Februari 2024, melibatkan pelajar Institut Pengajian Tinggi (IPT) dengan dua pertuduhan melakukan persetubuhan haram terhadap adik kandung perempuannya (Berita Harian, 2024). Kes seterusnya adalah pada Mac 2024 mendedahkan 4 orang pelajar universiti yang didakwa atas kes amang seksual dan rogol remaja (*My Metro*, 2024).

Selain itu, kesalahan jenayah seksual yang menjadi trend dalam kalangan pelajar institut pengajian tinggi (IPT) adalah kes *sugar baby* iaitu pelacuran *online* yang kebanyakannya memberi alasan masalah kewangan yang mendesak. Maka jalan pelacuran dianggap sebagai jalan mudah bagi menampung perbelanjaan di universiti yang dianggap tinggi (Mohammad et al, 2025).

Menurut Nurul Farhanah dan Shahlan (2024), terdapat dua cabaran besar pelajar IPT yang menjadi faktor kepada daya tahan pelajar iaitu hubungan sosial dan emosi ataupun psikologi. Dua cabaran ini wujud adalah disebabkan faktor sejarah hidup zaman kanak-kanak dan juga faktor semasa yang melibatkan suasana dan keadaan sekeliling universiti. Hal ini membawa kepada masalah daya tahan psikologi yang lemah. Mohd Misbahul Munir Masduki (PN-Parit Buntar) menyuarakan kebimbangan terhadap peningkatan isu kesihatan mental dalam kalangan pelajar, termasuk mereka yang mempunyai idea untuk membunuh diri. Beliau berkata, berdasarkan laporan Tinjauan Kesihatan dan Morbiditi Kebangsaan dari 2019 hingga 2023, berlaku peningkatan ketara dalam isu kesihatan

mental yang melibatkan pelajar sekolah dan institusi pengajian tinggi (IPT) atas faktor tekanan belajar dan tugas (Zaid 2023).

Melihat kepada data-data statistik yang disenaraikan di atas sangat jelas menunjukkan bahawa gejala sosial yang berlaku dalam kalangan pelajar universiti bukanlah satu perkara yang boleh diambil remeh oleh semua pihak. Terdapat banyak faktor yang menyebabkan keterlibatan remaja dengan gejala sosial antaranya (Normadiana et al 2021):

- a. Tahap pendidikan agama
- b. Faktor hubungan antara pelajar dengan ibu bapa dan rakan sebaya
- c. Faktor pengaruh internet
- c. Faktor masa lapang pelajar
- d. Dorongan rakan sebaya

Sehubungan dengan itu, pihak universiti berperanan besar dalam membasmi kes gejala sosial yang melibatkan pelajar IPT. Bahagian Hal Ehwal Pelajar (HEP) universiti adalah antara organisasi yang mampu membantu mengatasi masalah gejala sosial dengan menerapkan program-program bermanfaat yang bersifat holistik. Majlis Perwakilan Pelajar (MPM) universiti yang menjadi peneraju dan penggerak kepada program anjuran HEP, dikategorikan sebagai badan dakwah yang menjalankan *al-amr bil ma'ruf wa an-nahy al-munkar* dalam kalangan pelajar. Selain peranan mereka membawa suara-suara pelajar, mereka juga berperanan besar dalam membentuk sahsiah dan keperibadian mulia dalam diri pelajar seterusnya menjadi contoh tauladan yang baik. Antara program yang dilihat wajar dan mampu menjadi platform dakwah untuk membina sahsiah pelajar adalah melalui program orientasi pelajar.

Dalam konteks dakwah, terdapat beberapa kaedah tertentu yang boleh diguna pakai bagi tujuan menyeru dan mendorong manusia supaya sentiasa menuju ke arah kebaikan dan mengelak daripada perlakuan mungkar dan maksiat melalui program orientasi pelajar. Kaedah ini dikupas melalui tiga perkara utama iaitu:

1. Personaliti pendakwah
2. Mesej dan kandungan-kandungan dakwah
3. Metodologi dakwah untuk menarik minat sasaran

Oleh itu, kajian ini bertujuan untuk mengenal pasti konsep pendidikan dakwah dalam konteks pembangunan sahsiah pelajar dan menganalisis pendekatan dakwah yang diterapkan dalam program orientasi pelajar serta kesannya terhadap kesedaran sosial.

Metodologi Kajian

Kajian ini menggunakan kaedah kajian berbentuk kualitatif dengan menggunakan pendekatan analisis kandungan sebagai instrumen pengumpulan data yang dirujuk melalui bahan-bahan akademik seperti buku, jurnal, dokumen dan latihan akademik. Penganalisan data adalah melalui pengkelasan tema dan deskripsi.

Pendidikan Dakwah dalam Konteks Pembangunan Sahsiah

Pendidikan dakwah merujuk kepada usaha mendidik manusia agar memahami, menghayati dan mengamalkan ajaran Islam secara menyeluruh. Ia melibatkan proses penyampaian ilmu, pembentukan akhlak, pemurnian jiwa dan pembangunan spiritual yang berterusan. Menurut al-

Ghazali, pendidikan dalam Islam bertujuan melahirkan insan yang dekat dengan Allah SWT serta mampu mengawal hawa nafsu demi mencapai kebahagiaan dunia dan akhirat.

Dalam konteks dakwah, pendidikan bukan hanya bersifat penyampaian maklumat agama, tetapi turut menekankan aspek *tarbiah ruhiyyah* dan pembentukan tingkah laku. Pendekatan ini sejajar dengan metodologi dakwah Rasulullah SAW yang mendidik para sahabat melalui teladan, hikmah, kasih sayang dan penghayatan nilai Islam secara praktikal.

a. *Qudwah Hasanah (Contoh Tauladan yang Baik)*

Qudwah dari sudut bahasa menurut al-Balabaki (1995) bermaksud contoh, teladan, atau model. *Hasanah* pula menurut beliau sebagai perbuatan yang baik. Apabila digabungkan antara *qudwah* dan *hasanah* maka menjadi satu maksud yang ideal iaitu “contoh teladan yang baik” (Norafidah 2021). Islam mengakui, kaedah pendidikan dakwah melalui *qudwah hasanah* adalah merupakan pendekatan paling efektif dalam dakwah. Ianya merupakan pandangan pertama yang ditunjukkan oleh pendakwah dan dinilai oleh sasaran dakwah. Firman Allah SWT yang bermaksud:

“Demi sesungguhnya! Adalah bagi kamu pada (Nabi Ibrahim dan pengikut-pengikutnya) itu contoh ikutan yang baik...”

(Al-Quran, 60: 6)

“Demi sesungguhnya, adalah bagi kamu pada diri Rasulullah itu contoh ikutan yang baik”

(Al-Quran, 33: 21)

Menurut Fariza dan Ahmad Marzuki (2020), dua asas yang menjadi landasan kepada *qudwah hasanah* ialah *akhlak al-karimah* dan tindak tanduk yang selari dengan tutur kata. Sebagai seorang pendakwah, dalam mendidik sasaran, pendakwah mestilah terlebih dahulu melaksanakan apa yang diperkatakan supaya mampu menimbulkan kepercayaan sasaran terhadap kata-kata pendakwah. Menurut Noraziah (2022), manusia secara fitrahnya dijadikan oleh Allah S.W.T akan mencari *qudwah hasanah* untuk dijadikan sebagai pedoman dan panduan hidup untuk dicontohi. Oleh itu, dalam institusi keluarga, anak-anak akan melihat ibu bapa sebagai panduan untuk bertingkah laku. Jika ibu bapa menunjukkan contoh yang baik, maka akan melahirkan akhlak yang baik dalam diri anak-anak kerana itu tingkah laku kebiasaan yang dilihat oleh anak-anak tersebut.

b. *Mauizah Hasanah (Penasihatan yang Baik)*

Metodologi *mauizah hasanah* merujuk kepada pendekatan pendidikan melalui nasihat, teguran dan bimbingan secara berhikmah serta penuh kelembutan. Dalam dakwah, pendekatan ini digunakan untuk menyentuh hati manusia agar menerima kebenaran dengan rela hati tanpa paksaan. Syed Qutb pula menjelaskan *mauizah hasanah* ialah cara masukke dalam hati dengan lemah lembut, menyelami perasaan secara halus, bukan dengan mengherdik, bukan juga dengan mencela dalam perkara-perkara yang tidak wajib dicela, bukannya dengan membuka tembelang kesalahan yang kadang-kadang berlaku dengan sebab kejahilan atau dengan niat yang baik (Raja Nur Insyirah & Khazri 2024).

Allah S.W.T juga memberi penekanan tentang kaedah dakwah dengan lemah lembut berbanding kekerasan yang akhirnya akan membawa kepada kemudaratannya yang lebih besar. Firman Allah SWT yang bermaksud:

“Pergilah kamu berdua kepada Firaun, sesungguhnya ia telah melampaui batas dalam kekufurannya. Kemudian, hendaklah kamu berkata kepadanya dengan kata-kata yang lemah lembut, semoga ia beringat atau takut.”

(Al-Quran, 20: 43-44)

Dalam ayat di atas jelas menunjukkan bahawa, suruhan Allah kepada Nabi Musa a.s dan Nabi Harun a.s supaya menyampaikan dakwah secara lemah lembut kepada Firaun walaupun kekufurannya melampaui batas. Ini kerana, metode kekasaran akan menyebabkan Firaun menjadi lebih ego dan jauh untuk menerima dakwah. Menurut Nor Amalina dan Wan Hishamuddin (2019), syarat pelaksanaan dakwah melalui konsep amar makruf nahi mungkar ialah melaksanakan dakwah dengan ikhlas, lemah lembut, sabar dan toleransi tanpa mengikut hawa nafsu. Syarat-syarat yang dinyatakan ini adalah bertujuan untuk mengelak daripada berlakunya kemudaratan dalam berdakwah seperti penolakan dakwah, mewujudkan persepsi negatif terhadap pendakwah dan agama Islam itu sendiri.

Dalam konteks pendidikan kontemporari, metodologi ini sangat relevan kerana pendekatan psikologi yang lembut lebih berkesan dalam membentuk perubahan tingkah laku berbanding pendekatan keras.

c. Metodologi Tazkiyah al-Nafs (Penyucian Jiwa)

Tazkiyah al-nafs merupakan metodologi tarbiyyah yang menumpukan kepada penyucian hati dan pembangunan spiritual. Dalam Islam, kerosakan tingkah laku manusia berpunca daripada hati yang lalai dan dipengaruhi hawa nafsu. Oleh itu, dakwah perlu memberi perhatian kepada pembinaan rohani agar lahir individu yang memiliki ketakwaan dan kesedaran ihsan.

Allah S.W.T telah menggariskan beberapa kaedah yang menjadi asas pembangunan insan melalui firman yang bermaksud:

“Dialah yang telah mengutuskan dalam kalangan orang-orang (Arab) yang Umiyyin, seorang Rasul (Nabi Muhammad S.A.W) dari bangsa sendiri, yang membacakan kepada mereka ayat-ayat Allah (yang membuktikan keesaan Allah dan kekuasaanNya), dan membersihkan mereka (dari iktikad yang sesat), serta mengajarkan mereka Kitab Allah (Al-Quran) dan hikmah (pengetahuan yang mendalam mengenai hukum-hukum syarak). Dan sesungguhnya mereka sebelum (kedatangan Nabi Muhammad) itu adalah dalam kesesatan yang nyata”

(Al-Quran, 62: 2)

Melalui ayat di atas, dapat dikeluarkan tiga kaedah asas yang boleh digunakan untuk membangunkan insan iaitu (Aida Hartini, 2012):

- a. Membacakan ayat-ayat al-Quran (Kaedah *Tilawah al-Ayat*)
- b. Membersihkan jiwa mereka (Kaedah *Tazkiyyah al-Nafs*)
- c. Mengajaran kepada mereka al-Kitab dan al-Hikmah (Kaedah *Ta'lim al-Kitab wa al-Hikmah*)

Maka telah disebutkan salah satu daripada kaedah yang penting dalam mendidik dan membina peribadi manusia adalah penekanan kepada pembersihan jiwa iaitu kaedah kedua yang disebutkan (*tazkiyyah al-nafs*).

Menurut al-Ghazali, *tazkiyyah al-nafs* adalah proses membersihkan jiwa dari segala kemusyrikan dan cabang-cabang, merealisasikan kesuciannya dengan tauhid dan cabang-cabangnya serta menjadikan nama-nama Allah yang baik sebagai akhlaknya (Said, 2001). Hati yang tidak

tenteram, resah gelisah dan jiwa tidak tenang termasuk dalam penyakit-penyakit hati yang kadang-kadang tidak diketahui oleh empunya diri. Jiwa yang tidak tenang ini akan melahirkan akhlak dan tingkah laku yang bercanggah dengan syariat. Oleh itu, jiwa ini perlu keembali semula kepada Tuhannya dengan cara menjadi insan yang muqarrabin (dekat dengan Allah) dan beramal soleh (Fariza, 2005).

Ibnu Qayyim berpendapat, hati manusia mempunyai potensi untuk menaakul, memahami dan melihat kebenaran kerana hati manusia mempunyai *al-nur* (cahaya) fittah keimanan kepada Allah SWT Tetapi hati manusia perlu dididik dengan ilmu supaya dapat mengenal Allah SWT, mentauhidkannya dan mengabdikan diri kepadaNya. Ini ilmu, hati dapat mengenali perbezaan di antara halal dan haram (Puteh, 1988).

Metodologi ini dilaksanakan melalui ibadah seperti solat, zikir, tilawah al-Quran, puasa, *qiyamullail* dan muhasabah diri. Amalan-amalan tersebut berfungsi membersihkan jiwa daripada sifat mazmumah seperti riya', sombong, hasad dengki dan cinta dunia yang melampau. Pendekatan ini amat penting dalam mendepani cabaran masyarakat moden yang mengalami krisis spiritual dan kekosongan jiwa akibat materialisme serta pengaruh hedonisme.

Aplikasi Pendekatan Dakwah dalam Program Orientasi Pelajar

1. Personaliti Pendakwah

Pendakwah dalam program orientasi perlu berperanan sebagai contoh teladan yang baik (*qudwah hasanah*) kepada pelajar. Menurut Fariza, A. et al. (2020) qudwah hasanah merupakan teladan atau ikutan yang baik atau disebut juga role model. Istilah teladan disebut dengan kalimah uswah. Beliau juga menyatakan bahawa uswah merupakan suatu keadaan seseorang untuk mengikut atau meniru orang lain, sama ada dalam hal kebaikan, atau sebaliknya. Sebagai seorang pemimpin, akhlak al-karimah dan tindak tanduk yang selari dengan tutur kata merupakan asas yang menjadi landasan kepada qudwah hasanah. Sekiranya kedua-dua asas ini wujud dalam diri seorang pemimpin barulah pemimpin itu boleh menjadi teladan yang baik kepada pengikut di bawahnya. Contoh yang baik merupakan dakwah dan boleh mencapai keharmonian dalam hidup. Selain itu, seorang pemimpin merupakan model atau 'lakaran potret'. Rasulullah SAW merupakan qudwah yang baik dari aspek amali, lisan dan rohani.

Oleh itu, sangat dituntut oleh seorang pemimpin itu agar melaksanakan amalan yang mulia dan meninggalkan perbuatan yang tercela. Setiap perbuatan yang lahir dari keikhlasan dan ketulusan hati seorang pemimpin, pengaruhnya akan terpamer apabila mesej yang disampaikan dapat diikuti oleh orang lain. Hal ini kerana pelajar baharu lazimnya berada dalam fasa penyesuaian terhadap persekitaran universiti dan cenderung menjadikan individu tertentu sebagai rujukan awal. Justeru, tingkah laku, percakapan, disiplin serta akhlak keperibadian pendakwah akan diperhatikan dan berpotensi mempengaruhi pembentukan karakter pelajar.

Pendakwah yang mempunyai akhlak mulia akan membentuk persepsi positif dalam kalangan pelajar terhadap nilai-nilai Islam dan kehidupan berorganisasi. Ini selari dengan prinsip dakwah Islam yang menekankan bahawa penyampaian mesej bukan hanya melalui kata-kata, tetapi juga melalui contoh perlakuan yang ditunjukkan. Dalam konteks orientasi pelajar, pendekatan ini dapat membantu pelajar menghayati nilai sahsiah yang ditonjolkan oleh pendakwah atau fasilitator orientasi agar boleh diinterpretasi oleh pelajar.

Selain itu, personaliti pendakwah yang berkesan juga perlu menampilkan kemahiran komunikasi yang baik dan berhikmah. Pendakwah perlu memahami bahawa pelajar baharu datang daripada pelbagai latar belakang budaya, pendidikan, keluarga dan tahap kefahaman agama yang berbeza. Oleh itu, pendekatan komunikasi yang terlalu keras, gurauan terlalu berlebihan, bersifat menghukum atau tidak sensitif mungkin menyebabkan mesej dakwah kurang diterima. Helmi Akhtar, et. al. (2017) Untuk menghasilkan sesuatu komunikasi yang berkesan, ianya perlu melalui proses-proses yang akan menjamin kelancaran komunikasi itu sendiri. Antara rukun-rukun komunikasi yang penting ialah:

Cara komunikasi yang baik dengan memberi penekanan kepada gaya bahasa mengikut suasana persekitaran yang ada. Firman Allah SWT yang bermaksud:

“Dan katakanlah (Wahai Muhammad) kepada hamba-hambaku yang beriman supaya mereka berkata dengan kata-kata yang baik. Sesungguhnya syaitan itu senantiasa menghasut di antara yang beriman dan yang menentang. Sesungguhnya syaitan merupakan musuh yang nyata kepada manusia.”
(Al-Quran, 17:53)

Selain itu, Helmi Akhtar et al. (2017) Pemimpin apabila mereka berkomunikasi hendaklah menjaga dan mengawal intonasi suara. Kalau diperhatikan bagaimana sifat seorang khatib Jumaat yang baik dapat menyampaikan khutbahnya mengikut suasana para hadirin yang berada di hadapan. Ini bertujuan untuk menarik perhatian dan menghilangkan kebosanan mereka. Firman Allah SWT:

“Dan sederhanakanlah langkah mu ketika berjalan dan rendahkanlah suaramu. Sesungguhnya seburuk-buruk suara ialah suara keldai...”
(Al-Quran, 31:19)

Di samping itu, Helmi et al. (2017) susunan maklumat yang jelas diperlukan agar pendengar dapat memahami maklumat yang disampaikan dan tidak menimbulkan pertanyaan dan persoalan yang rumit apabila melaksanakan tugas yang diberikan. Firman Allah SWT:

“Katakanlah lagi (kepada mereka): " Taatlah kamu kepada Allah dan taatlah kepada Rasul Allah. Kemudian jika kamu berpaling ingkar maka ketahuilah bahawa sesungguhnya Rasul Allah hanya bertanggungjawab akan apa yang ditugaskan kepadanya, dan kamu pula bertanggungjawab akan apa yang ditugaskan kepada kamu. Dan jika kamu taat kepadanya nescaya kamu peroleh hidayah petunjuk; dan (sebenarnya) Rasul Allah hanyalah bertanggungjawab menyampaikan perintah-perintah Allah dengan penjelasan yang terang nyata.”
(Al-Quran, 24:54)

Personaliti pendakwah juga perlu dicirikan dengan empati dan keprihatinan terhadap kebajikan pelajar. Pelajar baharu sering mengalami tekanan emosi akibat perpisahan dengan keluarga, cabaran akademik, masalah penyesuaian sosial serta kebimbangan terhadap masa depan. Dalam keadaan ini, pendakwah yang prihatin berfungsi bukan sahaja sebagai penyampai ilmu, tetapi juga sebagai pembimbing, penasihat dan pendengar yang baik dengan menerapkan sifat kongruen (tulen) menerima tanpa syarat.

Pendakwah yang memahami cabaran psikososial pelajar dapat membantu mereka membina daya tahan diri (*resilience*) dan mengurus tekanan dengan lebih baik. Sebagai contoh, pendekatan dakwah yang menekankan konsep kesabaran, pengurusan emosi, ukhuwah dan tanggungjawab sosial dapat membantu pelajar mengembangkan kesejahteraan diri serta semangat saling membantu dalam

komuniti kampus.

Kesimpulannya, pendakwah yang bersifat fleksibel mampu menyesuaikan kaedah dakwah mengikut situasi, termasuk menggunakan medium digital, aktiviti interaktif, perbincangan santai dan pendekatan kreatif dalam program orientasi. Hal ini menjadikan proses pendidikan dakwah lebih dinamik dan dekat dengan minat generasi muda. Secara keseluruhannya, personaliti pendakwah memainkan peranan penting dalam keberkesanan aplikasi pendekatan dakwah dalam program orientasi pelajar menjadi medium strategik dalam membentuk sahsiah pelajar yang seimbang dalam pelbagai aspek. Pendakwah bukan sekadar penyampai maklumat agama, tetapi berfungsi sebagai model teladan, pembimbing sahsiah, pemudah cara sosial serta agen pembangunan karakter pelajar. Ciri-ciri seperti akhlak yang baik, komunikasi berhikmah, empati, ilmu pengetahuan, kredibiliti serta keterbukaan pemikiran amat diperlukan bagi memastikan mesej dakwah dapat diterima secara positif oleh pelajar baharu.

2. Mesej dan Kandungan Dakwah

Menurut Dato' Seri Dr. Hj. Zulkifli Mohamad Al-Bakri (2019), berdasarkan Kamus Dewan, pendakwah ialah individu atau golongan yang berperanan menyebarkan ajaran sesuatu agama. Dalam istilah bahasa Arab, pendakwah dikenali sebagai da'i, iaitu seseorang yang memikul tanggungjawab untuk menyampaikan seruan dakwah kepada masyarakat. Sementara itu, mad'u merujuk kepada individu atau kelompok yang menjadi sasaran dakwah, sama ada dalam kalangan Muslim mahupun bukan Muslim, lelaki atau perempuan.

Menurut Dato' Seri Dr. Hj. Zulkifli Mohamad Al-Bakri (2019) dari sudut istilah, dakwah merupakan suatu usaha yang bertujuan mengajak manusia menerima dan menghayati ajaran Islam, seterusnya mengikuti petunjuk Allah SWT serta menegakkan syariat-Nya dalam kehidupan. Dakwah juga membawa maksud menyeru manusia supaya mentauhidkan Allah SWT melalui pelaksanaan ibadah dan amal ketaatan, di samping membebaskan diri daripada segala bentuk pengabdian selain kepada-Nya. Selain itu, dakwah menuntut pelaksanaan hak-hak yang telah ditetapkan oleh Allah SWT, menolak segala perkara yang bercanggah dengan syariat, mengajak kepada kebaikan (*amar makruf*), mencegah kemungkaran (*nahi mungkar*) serta berjihad di jalan Allah SWT. Definisi ini bertepatan dengan pandangan yang dikemukakan oleh Syeikh Dr. Yusuf al-Qaradhawi dalam *Thaqafah al-Da'iyah*.

Menurut Dato' Seri Dr. Hj. Zulkifli Mohamad Al-Bakri (2019) Syeikh Muhammad al-Ghazali menjelaskan bahawa dakwah merupakan suatu sistem atau program yang menyeluruh dan lengkap. Menurut beliau, setiap peringkat dakwah merangkumi ilmu pengetahuan yang diperlukan oleh manusia bagi menjelaskan tujuan serta matlamat sebenar kehidupan. Hal ini menunjukkan bahawa dakwah bukan sekadar penyampaian nasihat atau ceramah agama, bahkan merupakan satu proses pendidikan yang membimbing manusia ke arah kehidupan yang diredai Allah SWT.

Menurut Dato' Seri Dr. Hj. Zulkifli Mohamad Al-Bakri (2019), Abdul Karim Zaidan berpandangan bahawa kandungan utama dakwah ialah Islam itu sendiri. Ini bermaksud segala aspek ajaran Islam, sama ada berkaitan akidah, ibadah, akhlak, syariah mahupun muamalat, merupakan inti pati yang perlu disampaikan kepada manusia melalui proses dakwah. Pandangan ini disandarkan kepada firman Allah SWT yang menjelaskan bahawa Islam merupakan agama yang sempurna dan menjadi panduan hidup bagi seluruh umat manusia (Al-Quran, 3:19).

Mesej dan kandungan dakwah merupakan antara komponen utama yang menentukan keberkesanan pendidikan dakwah dalam membentuk sahsiah serta kesedaran sosial pelajar baharu.

Mesej dakwah merujuk kepada isi penyampaian yang mengandungi nilai, ajaran, nasihat dan panduan hidup berdasarkan prinsip Islam, manakala kandungan dakwah pula melibatkan bentuk pengisian yang disampaikan kepada pelajar sepanjang program orientasi. Pemilihan mesej dan kandungan yang sesuai amat penting kerana ia menjadi asas kepada pembentukan pemikiran, sikap dan tingkah laku pelajar dalam menyesuaikan diri dengan kehidupan kampus.

Salah satu aspek utama mesej dakwah dalam program orientasi ialah penekanan terhadap pembentukan sahsiah diri pelajar. Hal ini penting kerana pelajar baharu sedang memasuki fasa kehidupan yang lebih bebas dan mencabar, di mana mereka perlu membuat keputusan secara lebih berdikari tanpa pengawasan langsung daripada keluarga. Mesej dakwah yang menekankan pembinaan sahsiah mampu membantu pelajar memahami bahawa kecemerlangan di institusi pengajian tinggi bukan hanya terletak pada pencapaian akademik, tetapi juga pada keupayaan membina akhlak dan personaliti yang baik. Sebagai contoh, pengisian berkaitan adab menuntut ilmu, kepentingan menjaga hubungan sesama manusia, menjaga pergaulan dan *ikhtilat* (batasan) antara lelaki dan perempuan.

Kandungan dakwah dalam program orientasi juga perlu memberi perhatian kepada aspek kerohanian dan pembinaan identiti pelajar. Kehidupan di universiti sering mendedahkan pelajar kepada pelbagai pengaruh sosial, ideologi serta gaya hidup yang boleh memberi kesan terhadap pegangan nilai mereka. Oleh itu, pengisian dakwah perlu membantu pelajar membina asas spiritual yang kukuh agar mereka mampu membuat pertimbangan yang baik dalam kehidupan seharian. Pengisian seperti kepentingan solat, pengurusan tekanan dan pergaulan bebas serta hubungan manusia dengan Tuhan dapat memberi kekuatan emosi dan spiritual kepada pelajar. Kandungan sebegini penting untuk membantu pelajar mengekalkan keseimbangan dalam tuntutan agama dan keperluan akademik.

Menurut Nurul Amirah, A.R. et. al (2024) Penghayatan agama boleh membentuk pemikiran dan tingkah laku individu, mempengaruhi perhubungan antara individu, dan memberi impak yang besar kepada masyarakat dan budaya secara keseluruhan. Falsafah Pendidikan Negara memberi mesej penting dari segi keseimbangan makna pembangunan dalam konteks pelajar iaitu tidak tertumpu kepada pembangunan minda atau intelek sahaja, bahkan meliputi aspek spiritual, emosi dan fizikal. Penghayatan agama yang merangkumi semua aspek keperluan kehidupan mempunyai fungsi penting dalam membangunkan manusia dari segi spiritual, intelektual, emosi dan fizikal mengikut sistem (*manhaj*) yang ditentukan oleh Allah SWT melalui pengutusan rasul-Nya Nabi Muhammad SAW. Dalam konteks pembangunan pelajar khususnya pelajar muslim yang menguasai lebih separuh dari populasi pelajar di kebanyakan IPTA negara ini, pembangunan berteraskan penghayatan agama merupakan sesuatu yang sangat penting atas prinsip agama sebagai salah satu daya kawal manusia dari aspek tingkah laku.

Dimensi kerohanian dalam penghayatan agama melalui kaedah tazkiyyah al-nafs perlu dihayati dan dijadikan teras kepada pembentukan modul pembangunan pelajar terutama di pihak Hal Ehwal Pelajar (HEP) dalamsebarang acara, program atau kursus yang melibatkan pelajar muslim, malah program yang bersumberkan tazkiyyah al-nafs dengan penanaman nilai-nilai murni yang universal harus diterap dan dikongsi bersama dengan pelajar non-muslim yang lain. Pembangunan menyeluruh yang berpaksikan pembangunan ‘diri yang halus’ ini menghasilkan manusia yang disebut oleh Syeikh Mahmud Syaltut sebagai berjiwa agama (*al-damir al-dini*) yang tidak akan membantah perintah Allah SWT, tidak menipu, khianat, mengabaikan kebenaran dan meninggalkan kewajipan, sehingga menjamin keselamatan dan keamanan keseluruhan hidupnya (Syaltut, 1966).

Selain isi kandungan, cara penyampaian mesej dakwah juga perlu dilakukan secara inklusif dan berhikmah agar sesuai dengan latar belakang pelajar yang pelbagai. Pendakwah perlu mengelakkan pendekatan yang terlalu menghukum atau rigid, sebaliknya menggunakan pendekatan yang lembut, membimbing dan memberi kefahaman secara rasional. Mesej yang disampaikan secara positif, berbentuk motivasi dan penyelesaian masalah lebih mudah diterima oleh pelajar berbanding pendekatan yang terlalu menekankan larangan semata-mata. Dalam hal ini, dakwah perlu dilihat sebagai medium pendidikan yang membantu pelajar berkembang secara holistik, bukan sebagai tekanan tambahan kepada mereka.

Salah satu pendekatan yang boleh diperkenalkan dalam program orientasi universiti ialah *Living with Difference*, iaitu suatu aktiviti yang memberi peluang kepada pelajar baharu untuk mengalami sendiri realiti kehidupan individu yang berbeza latar belakang daripada mereka. Berbeza dengan aktiviti khidmat masyarakat yang hanya menumpukan kepada pemberian bantuan, program ini menekankan proses memahami kehidupan orang lain melalui pengalaman secara langsung. Setiap kumpulan pelajar dipadankan dengan komuniti tertentu seperti individu orang kurang upaya (OKU), mualaf, masyarakat Orang Asli atau pelajar antarabangsa. Pendekatan ini bertujuan membentuk sikap saling menghormati, empati dan toleransi sejak awal kemasukan ke universiti.

Sepanjang program, setiap pelajar dipadankan secara rawak dengan seorang atau beberapa orang rakan yang mempunyai latar belakang yang berbeza daripada mereka. Pelajar dikehendaki menghabiskan masa bersama pasangan atau kumpulan tersebut melalui pelbagai aktiviti seperti makan bersama, berbincang tentang pengalaman hidup, berkongsi kisah keluarga, cabaran sepanjang pendidikan, budaya negeri atau etnik masing-masing, serta harapan dan matlamat sepanjang berada di universiti. Selain itu, setiap pelajar turut diberikan tugas untuk menemubual rakan mereka mengenai pengalaman yang pernah membentuk kehidupan mereka, cabaran yang dihadapi sebelum memasuki universiti dan nilai-nilai yang menjadi pegangan dalam kehidupan seharian. Aktiviti ini membolehkan pelajar melihat sesuatu isu daripada perspektif orang lain serta memahami bahawa setiap individu mempunyai pengalaman hidup yang berbeza.

Selepas tamat aktiviti, setiap kumpulan dikehendaki menghasilkan refleksi mengenai perkara baharu yang dipelajari daripada rakan mereka dan menghubungkannya dengan nilai-nilai Islam seperti *rahmah* (kasih sayang), *ta'awun* (tolong-menolong), *ukhuwah*, *ihsan*, saling menghormati serta kepentingan mengelakkan prasangka terhadap orang lain. Fasilitator kemudiannya membimbing sesi refleksi dengan mengaitkan pengalaman pelajar kepada ajaran Islam yang menekankan persaudaraan sesama manusia, kepelbagaian sebagai tanda kebesaran Allah SWT serta kewajipan berinteraksi dengan hikmah dan akhlak yang baik. Melalui sesi ini, pelajar dapat memahami bahawa dakwah bukan sekadar menyampaikan nasihat atau ilmu agama, malah turut dizahirkan melalui akhlak, sikap saling memahami dan menghormati perbezaan dalam kehidupan bermasyarakat.

Pendekatan ini menjadikan dakwah lebih bersifat praktikal kerana pelajar mempelajari nilai-nilai Islam melalui interaksi sebenar bersama rakan-rakan yang mempunyai pengalaman hidup berbeza, bukannya hanya menerima penerangan secara teori di dalam dewan. Pengalaman tersebut mampu membentuk rasa empati, mengurangkan stereotaip dan prasangka serta meningkatkan kemahiran berkomunikasi dengan individu daripada pelbagai latar belakang. Pada masa yang sama, pelajar akan menyedari bahawa kehidupan di universiti bukan sekadar mengejar kecemerlangan akademik, tetapi juga menjadi ruang untuk membina hubungan persaudaraan yang kukuh berlandaskan nilai-nilai Islam.

Dari sudut pembangunan sahsiah, program ini dapat membentuk sifat rendah diri, menghormati perbezaan, meningkatkan kemahiran komunikasi interpersonal, memupuk semangat

kerjasama serta mengukuhkan ukhuwah dalam kalangan pelajar baharu. Manakala dari aspek kesedaran sosial, pelajar akan lebih memahami realiti kehidupan rakan-rakan mereka, sekali gus mengurangkan sikap prejudis, individualistik dan eksklusif yang boleh menjejaskan keharmonian kehidupan kampus. Oleh itu, *Living with Difference* bukan sahaja memenuhi objektif orientasi universiti dalam membantu proses penyesuaian pelajar terhadap persekitaran kampus, malah berfungsi sebagai medium pendidikan dakwah yang menyepadukan pembinaan sahsiah, pengukuhan ukhuwah dan kesedaran sosial dalam kalangan pelajar secara lebih menyeluruh.

Kesimpulannya, mesej dan kandungan dakwah dalam program orientasi pelajar memainkan peranan penting dalam membentuk sahsiah, identiti diri dan kesedaran sosial pelajar. Kandungan yang menekankan pembangunan akhlak, pengukuhan spiritual, tanggungjawab sosial serta penyelesaian isu semasa pelajar mampu membantu mereka menyesuaikan diri dengan kehidupan kampus secara lebih positif. Pada masa yang sama, penyampaian mesej yang relevan, praktikal dan berhikmah akan meningkatkan keberkesanan integrasi pendidikan dakwah dalam program orientasi, sekali gus menyumbang kepada pembentukan pelajar yang seimbang dari aspek intelektual, emosi, spiritual dan sosial.

3. Metodologi Dakwah

Metodologi dakwah merupakan satu bidang yang membincangkan kaedah, pendekatan dan strategi yang digunakan dalam menyampaikan mesej Islam secara sistematik, tersusun dan berkesan kepada sasaran dakwah. Menurut Abd. Aziz et al. (1997), metodologi dakwah ialah suatu ilmu yang mengkaji cara-cara penyampaian dakwah secara saintifik dan terancang bagi memastikan mesej Islam dapat disampaikan mengikut keperluan sasaran. Selari dengan itu, Abd. Aziz et al. (1997) menjelaskan bahawa metodologi merupakan komponen penting dalam dakwah kerana keberkesanan sesuatu mesej bukan sahaja bergantung kepada kandungannya, bahkan turut dipengaruhi oleh kaedah penyampaian yang digunakan. Sesebuah mesej dakwah yang baik tidak akan mencapai objektifnya sekiranya disampaikan melalui pendekatan yang kurang sesuai dengan latar belakang, keperluan dan tahap kefahaman sasaran. Oleh itu, pemilihan metodologi yang tepat menjadi faktor utama dalam memastikan proses dakwah dapat membentuk perubahan sikap, pemikiran dan tingkah laku individu.

Dalam konteks program orientasi pelajar, metodologi dakwah memainkan peranan penting kerana orientasi merupakan fasa awal yang menentukan proses penyesuaian pelajar terhadap kehidupan di universiti. Justeru, pendidikan dakwah dalam program orientasi tidak seharusnya hanya tertumpu kepada penyampaian ceramah agama atau pengisian berbentuk teori, sebaliknya perlu diterjemahkan melalui reka bentuk program yang memberi peluang kepada pelajar menghayati nilai-nilai Islam secara praktikal. Pendekatan seperti pembelajaran berasaskan pengalaman (*experiential learning*), simulasi situasi sebenar, aktiviti kolaboratif, refleksi sendiri, dialog terbuka dan pembelajaran berasaskan masalah (*problem-based learning*) boleh dijadikan medium untuk menyampaikan mesej dakwah secara lebih berkesan. Melalui pendekatan ini, pelajar bukan sahaja memperoleh pengetahuan, malah dapat menghubungkan nilai-nilai Islam dengan pengalaman sebenar yang bakal mereka lalui sepanjang kehidupan sebagai pelajar.

Asas utama metodologi dakwah telah dijelaskan oleh Allah SWT menerusi firman-Nya yang bermaksud:

"Serulah ke jalan Tuhanmu dengan hikmah dan nasihat yang baik serta berbahaslah dengan mereka dengan cara yang terbaik."

(Al-Quran, 16:125)

Ayat ini menjadi panduan utama dalam pelaksanaan dakwah kerana menggariskan tiga pendekatan asas, iaitu al-hikmah, al-maw'izah al-hasanah dan al-mujadalah bi al-lati hiya ahsan. Ketiga-tiga pendekatan ini bukan sahaja relevan dalam penyampaian dakwah kepada masyarakat umum, malah boleh diadaptasikan secara sistematik dalam pelaksanaan program orientasi pelajar bagi membentuk pembangunan sahsiah dan meningkatkan kesedaran sosial pelajar.

Pendekatan pertama ialah al-hikmah, iaitu kebijaksanaan dalam memilih strategi, kandungan dan bentuk pelaksanaan dakwah yang sesuai dengan keadaan sasaran. Berdasarkan kajian Wan Zuhaira et al. (2024), pendekatan hikmah menuntut penyampaian dakwah disesuaikan dengan tahap pengetahuan, kemampuan serta latar belakang sasaran agar mesej yang disampaikan dapat diterima secara berperingkat dan tidak membebankan mereka. Dalam konteks program orientasi universiti, prinsip ini boleh diterjemahkan melalui penyusunan modul yang progresif, iaitu bermula dengan pengisian yang berkaitan penyesuaian diri terhadap kehidupan kampus sebelum diperluaskan kepada pembentukan identiti pelajar Muslim, tanggungjawab sosial dan peranan sebagai khalifah. Penyusunan kandungan secara berperingkat ini membantu pelajar memahami hubungan antara nilai-nilai Islam dengan cabaran sebenar yang akan mereka hadapi di universiti.

Selain penyusunan kandungan, pendekatan al-hikmah juga boleh diaplikasikan melalui penggunaan kaedah pembelajaran yang lebih interaktif berbanding ceramah konvensional. Sebagai contoh, aktiviti simulasi pengurusan konflik rakan sebilik, pengurusan kewangan pelajar, pengurusan masa, etika penggunaan media sosial dan cabaran integriti akademik boleh dimasukkan ke dalam modul orientasi. Melalui simulasi ini, pelajar diberi peluang membuat keputusan berdasarkan nilai-nilai Islam dalam situasi yang hampir sama dengan kehidupan sebenar. Kaedah seperti ini membolehkan pelajar menghayati konsep amanah, tanggungjawab, kejujuran dan disiplin melalui pengalaman sendiri, sekali gus menjadikan proses pembelajaran lebih bermakna. Pendekatan berasaskan pengalaman ini juga selari dengan keperluan generasi muda yang lebih mudah memahami sesuatu melalui penglibatan aktif berbanding penerimaan maklumat secara pasif.

Pendekatan kedua ialah *al-maw'izah al-hasanah*, iaitu penyampaian nasihat yang baik dan membina. Dalam pelaksanaan program orientasi, pendekatan ini tidak semestinya diterjemahkan melalui sesi ceramah atau motivasi yang panjang, sebaliknya boleh diintegrasikan dalam pelbagai bentuk aktiviti yang memberi ruang kepada pelajar untuk menghayati sendiri mesej yang ingin disampaikan. Antaranya ialah sesi perkongsian pengalaman bersama alumni, aktiviti mentor-mentee, penulisan jurnal refleksi, *sharing circle* dan tayangan video yang mengandungi kisah-kisah inspirasi berkaitan kehidupan pelajar. Aktiviti sedemikian memberi peluang kepada pelajar menilai pengalaman sendiri serta menghubungkannya dengan nilai-nilai Islam seperti syukur, sabar, amanah dan tanggungjawab.

Sebagai contoh, selepas menjalani aktiviti berkumpul atau projek khidmat komuniti, setiap pelajar boleh diminta menulis refleksi mengenai pengajaran yang diperoleh serta perubahan sikap yang ingin dilakukan sepanjang tempoh pengajian. Sesi refleksi ini kemudiannya dibincangkan bersama fasilitator bagi membantu pelajar melihat hubungan antara pengalaman yang dilalui dengan prinsip-prinsip Islam. Pendekatan ini menjadikan dakwah lebih bersifat mendidik kerana pelajar membina kefahaman melalui pengalaman dan refleksi, bukannya hanya menerima nasihat secara langsung. Selain itu, teknik seperti *storytelling*, perkongsian pengalaman sebenar dan perbincangan nilai turut membantu menjadikan mesej dakwah lebih dekat dengan realiti kehidupan pelajar.

Pendekatan ketiga ialah *al-mujadalah bi al-lati hiya ahsan*, iaitu dialog atau perbincangan secara terbaik. Dalam konteks pendidikan tinggi, pendekatan ini amat sesuai kerana pelajar lazimnya mempunyai pemikiran yang lebih kritikal dan gemar mengemukakan persoalan serta pandangan

mereka sendiri. Oleh itu, program orientasi perlu menyediakan ruang dialog yang sihat bagi membolehkan pelajar membincangkan isu-isu semasa secara terbuka dan beretika. Pelaksanaan pendekatan ini boleh dilakukan melalui forum mini, diskusi kumpulan kecil, pembelajaran berasaskan kes (*case-based learning*) dan simulasi penyelesaian masalah yang berkaitan dengan kehidupan pelajar.

Sebagai contoh, pelajar boleh diberikan beberapa situasi seperti isu buli siber, penyalahgunaan media sosial, budaya hedonisme, tekanan akademik, konflik antara rakan, integriti dalam peperiksaan atau cabaran keseimbangan antara akademik dan kehidupan peribadi. Setiap kumpulan dikehendaki membincangkan penyelesaian terhadap isu tersebut berdasarkan nilai-nilai Islam sebelum membentangkan hasil perbincangan kepada kumpulan lain. Pendekatan ini bukan sahaja meningkatkan penguasaan pelajar terhadap prinsip-prinsip Islam, malah melatih mereka berfikir secara kritis, menghormati pandangan yang berbeza serta menyelesaikan konflik melalui perbincangan yang matang dan beradab. Pada masa yang sama, aktiviti dialog seperti ini dapat menggalakkan penglibatan aktif pelajar dalam proses pembelajaran, sekali gus menjadikan orientasi lebih interaktif dan bermakna.

Menurut Wan Zuhaira et al. (2024), pemilihan metodologi dakwah yang bersesuaian merupakan faktor penting dalam memastikan objektif dakwah dapat dicapai. Metodologi yang dirancang secara sistematik dan mengambil kira keperluan sasaran mampu meningkatkan tahap penerimaan terhadap mesej yang disampaikan. Dalam konteks orientasi pelajar, strategi pelaksanaan yang menggabungkan pendekatan hikmah, nasihat yang membina dan dialog secara berhemah dapat mewujudkan suasana pembelajaran yang lebih inklusif, mesra pelajar dan berorientasikan pembangunan insan. Hal ini kerana pelajar bukan sahaja memerlukan maklumat berkaitan kehidupan kampus, tetapi juga bimbingan yang mampu membentuk identiti, akhlak dan tanggungjawab sosial mereka sebagai individu yang bakal menyumbang kepada masyarakat.

Secara keseluruhannya, pengaplikasian metodologi dakwah berdasarkan Surah An-Nahl ayat 125 dalam program orientasi pelajar bukan sekadar melibatkan penyampaian ilmu agama, tetapi merangkumi perancangan strategi pelaksanaan, pemilihan teknik penyampaian dan reka bentuk aktiviti yang mampu memberi pengalaman pembelajaran secara langsung kepada pelajar. Gabungan pendekatan al-hikmah, al-maw'izah al-hasanah dan al-mujadalah bi al-lati hiya ahsan menjadikan program orientasi lebih bersifat pendidikan, interaktif dan berpusatkan pelajar. Melalui pendekatan ini, orientasi bukan sahaja membantu pelajar menyesuaikan diri dengan persekitaran universiti, malah menjadi medium pembangunan sahsiah, pengukuhan nilai spiritual dan peningkatan kesedaran sosial. Pendekatan sedemikian bertepatan dengan matlamat integrasi pendidikan dakwah dalam melahirkan graduan yang seimbang dari aspek intelektual, akhlak dan tanggungjawab terhadap masyarakat serta mampu mengamalkan nilai-nilai Islam dalam kehidupan seharian.

Kesimpulan

Secara keseluruhannya, pendidikan dakwah memainkan peranan yang sangat signifikan dalam pembangunan sahsiah individu dan masyarakat. Melalui pendekatan yang berteraskan al-Quran dan al-Sunnah, pendidikan dakwah mampu melahirkan insan yang berakhlak mulia, berintegriti, berilmu dan mempunyai hubungan spiritual yang kukuh dengan Allah S.W.T. Dalam menghadapi cabaran globalisasi dan krisis moral masa kini, pendidikan dakwah perlu diperkasakan sebagai mekanisme utama dalam membentuk generasi yang seimbang dari aspek jasmani, emosi, rohani dan intelektual.

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Kecerdasan Buatan dan Kebolehpasaran Graduan Generasi Z: Kajian Konseptual terhadap Kompetensi dalam Pasaran Kerja Digital

Artificial Intelligence and Generation Z Graduate Employability: A Conceptual Review of Competencies in the Digital Labour Market

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Abstrak

Perkembangan pesat kecerdasan buatan (*Artificial Intelligence*, AI) dalam era ekonomi digital telah mengubah struktur pasaran kerja global secara signifikan, sekali gus mempengaruhi kebolehpasaran graduan, khususnya dalam kalangan Generasi Z. Generasi ini, yang dikenali sebagai *digital natives*, memasuki pasaran kerja dalam konteks transformasi teknologi yang menuntut bukan sahaja penguasaan kemahiran teknikal tetapi juga kompetensi insaniah dan adaptif yang tinggi. Walaupun AI membuka ruang kepada penciptaan pekerjaan baharu dan peningkatan produktiviti, ia juga mengurangkan kebergantungan kepada pekerjaan rutin dan peringkat kemasukan, sekali gus meningkatkan keperluan kepada kemahiran yang lebih kompleks seperti pemikiran kritikal, kreativiti dan kolaborasi manusia-AI. Sehubungan itu, metodologi kajian ini menggunakan pendekatan konseptual berasaskan analisis literatur sistematik dengan reka bentuk kualitatif bukan empirikal untuk meneliti hubungan antara kecerdasan buatan dan kebolehpasaran graduan Generasi Z dalam pasaran kerja digital dalam tempoh 7 tahun terkini. Data diperolehi daripada sumber sekunder terkini seperti jurnal berindeks, prosiding, laporan industri, dan dokumen dasar, manakala analisis dijalankan melalui pengenalanpastian tema, pengkodan konsep, serta pemetaan hubungan antara kompetensi dan kebolehpasaran. Dapatan literatur menunjukkan bahawa kebolehpasaran graduan kini semakin bergantung kepada integrasi tiga domain kompetensi utama, iaitu kompetensi digital seperti literasi data, penciptaan kandungan digital, kompetensi kognitif pemikiran kritikal dan penyelesaian masalah, serta kompetensi sosial dan emosi. Selain itu, kajian terdahulu turut menegaskan bahawa kemahiran berkaitan AI muncul sebagai faktor pembeza utama dalam meningkatkan peluang pekerjaan graduan serta kesesuaian kerjaya dalam persekitaran kerja yang semakin dipacu teknologi. Namun demikian, wujud jurang kemahiran (*skills mismatch*) antara keluaran institusi pendidikan dan

keperluan industri yang memerlukan pendekatan holistik dalam pembangunan kurikulum berasaskan teknologi, inklusif serta berorientasikan masa hadapan. Implikasi tinjauan sorotan ini memberikan panduan strategik kepada institusi pendidikan tinggi, pembuat dasar dan pihak industri dalam memperkukuh pembangunan modal insan. Pendekatan ini sejajar dengan keperluan Revolusi Industri 4.0 dan 5.0 yang menuntut tenaga kerja berdaya saing dan adaptif terhadap perubahan teknologi.

Kata kunci: Kecerdasan Buatan; Kebolehpasaran Graduan; Generasi Z; Kompetensi Digital, Literasi AI; Pasaran Kerja Digital

Pengenalan

Perkembangan teknologi digital dan Revolusi Industri 4.0 telah mengubah secara drastik struktur ekonomi global serta keperluan tenaga kerja masa kini. Teknologi seperti kecerdasan buatan (AI), automasi dan analitik data telah menjadi pemacu utama transformasi organisasi dan industri. Perubahan ini memberi kesan langsung kepada keperluan kemahiran serta kebolehpasaran graduan universiti dalam pasaran pekerjaan yang semakin kompetitif. Kecerdasan buatan kini memainkan peranan penting dalam pelbagai sektor seperti pendidikan, perniagaan, kesihatan dan industri teknologi. Penggunaan kecerdasan buatan dalam organisasi telah mengubah profil pekerjaan serta kemahiran yang diperlukan oleh majikan, termasuk kemahiran analitik, literasi digital dan penyelesaian masalah yang kompleks. Oleh itu, graduan yang memiliki pengetahuan dan kemahiran berkaitan kecerdasan buatan lebih berpotensi untuk memperoleh peluang pekerjaan yang lebih baik (Omar, 2022; Cahyaningtyas, et al., 2023; Harahap, et al., 2025).

Generasi Z, yang merangkumi individu yang dilahirkan antara tahun 1997 hingga 2012, dikenali sebagai generasi yang dibentuk oleh era transformasi digital dan perkembangan teknologi yang berlaku secara pesat di peringkat global. Generasi ini sering dirujuk sebagai *digital natives* kerana mereka membesar dalam persekitaran yang kaya dengan teknologi digital, termasuk internet berkelajuan tinggi, telefon pintar, media sosial, kecerdasan buatan dan pelbagai platform digital yang memudahkan akses kepada maklumat dan komunikasi. Pendedahan intensif terhadap teknologi sejak usia muda telah menghasilkan perubahan yang signifikan dalam cara generasi Z berfikir, berkomunikasi, belajar dan berinteraksi dalam pelbagai konteks kehidupan. Ciri-ciri tersebut menjadikan mereka lebih fleksibel, pantas menyesuaikan diri dengan perubahan teknologi serta mempunyai kecenderungan yang tinggi terhadap penggunaan platform digital dalam aktiviti akademik, sosial dan pekerjaan. Dalam masa yang sama, keterhubungan digital yang berterusan turut membentuk jangkakan baharu terhadap persekitaran pembelajaran dan dunia pekerjaan yang lebih berasaskan teknologi, sekali gus menjadikan penguasaan kemahiran digital sebagai elemen penting bagi meningkatkan daya saing generasi ini dalam ekonomi berteraskan pengetahuan dan inovasi (Dolot, 2018; Omar, 2022; Chan & Lee, 2023).

Seiring dengan ciri-ciri tersebut, Generasi Z dilihat memiliki potensi yang tinggi untuk memanfaatkan teknologi baharu seperti kecerdasan buatan (AI). Namun demikian, tahap kesediaan dan kompetensi mereka dalam mengintegrasikan AI secara berkesan dalam konteks pendidikan dan pekerjaan masih memerlukan penyelidikan yang lebih mendalam (Tumiran, et al., 2025; Chonsalasin, et al., 2025; Wahab, et al., 2025; Yusof, et al., 2025; Omar, et al., 2026).

Walau bagaimanapun, kelebihan dari segi literasi teknologi tidak semestinya menjamin kebolehpasaran dalam pasaran pekerjaan masa kini. Dalam era kecerdasan buatan (*Artificial Intelligence*), majikan bukan sahaja menuntut kemahiran menggunakan teknologi, tetapi juga kemahiran yang lebih kompleks seperti pemikiran kritis, penyelesaian masalah, kreativiti serta

keupayaan bekerja bersama sistem automasi dan teknologi pintar. Hal ini menunjukkan bahawa walaupun Generasi Z mempunyai kelebihan sebagai generasi digital, mereka masih berhadapan dengan cabaran untuk menyesuaikan kompetensi mereka dengan keperluan industri yang semakin dipacu oleh teknologi kecerdasan buatan (Omar, et al., 2025; Fathoni, et al., 2025; Omar, et al., 2026).

Tambahan pula, transformasi digital yang pesat telah mengubah struktur pekerjaan global, di mana banyak pekerjaan rutin mula digantikan oleh teknologi automasi dan kecerdasan buatan. Perubahan ini menyebabkan majikan kini lebih memberi penekanan kepada kemahiran multidimensi seperti literasi AI, kemahiran analitik data, komunikasi interpersonal dan keupayaan pembelajaran sepanjang hayat. Oleh itu, graduan Generasi Z perlu meningkatkan kompetensi mereka secara berterusan agar dapat menyesuaikan diri dengan perubahan teknologi dan kekal relevan dalam pasaran pekerjaan masa hadapan (Omar, 2022; Chardonnnens, 2025).

Dalam konteks pendidikan tinggi, situasi ini menuntut institusi pendidikan untuk menstruktur semula kurikulum dengan mengintegrasikan kemahiran digital, kecerdasan buatan serta pembelajaran berasaskan industri. Pendekatan ini penting bagi memastikan graduan Generasi Z bukan sahaja mahir menggunakan teknologi, tetapi juga memiliki kompetensi profesional dan kemahiran insaniah yang diperlukan untuk bersaing dalam ekonomi digital global (Ismail, 2025; Imjai, et al., 2025).

Revolusi teknologi yang dipacu oleh kecerdasan buatan (AI) dan transformasi digital telah membawa perubahan ketara terhadap struktur pekerjaan serta keperluan kompetensi tenaga kerja global. Perubahan ini bukan sahaja meningkatkan permintaan terhadap kemahiran digital dan analitik data, malah turut menuntut kebolehan individu untuk berinteraksi secara efektif dengan sistem berasaskan AI dalam pelbagai konteks pekerjaan. Portocarrero Ramos et al. (2025) melaporkan bahawa penggunaan AI generatif dalam persekitaran kerja meningkat secara drastik daripada 22% pada tahun 2023 kepada 75% pada tahun 2024, mencerminkan kadar penerimaan teknologi yang semakin pesat dalam kalangan organisasi. Namun demikian, perkembangan ini turut menimbulkan cabaran baharu kepada institusi pendidikan tinggi, khususnya dalam memastikan kesediaan graduan untuk memenuhi tuntutan pasaran pekerjaan yang sentiasa berubah.

Beberapa kajian terdahulu menunjukkan bahawa masih wujud jurang yang ketara antara kemahiran yang dimiliki oleh graduan dengan kompetensi yang diperlukan oleh majikan. Tee et al. (2024) menegaskan bahawa majikan kini mengutamakan kemahiran digital yang merangkumi literasi maklumat, pemikiran kritikal, penyelesaian masalah, komunikasi serta kolaborasi sebagai elemen penting bagi meningkatkan produktiviti dan daya saing organisasi. Oleh itu, institusi pendidikan tinggi perlu melaksanakan reformasi kurikulum yang lebih responsif dan berorientasikan masa hadapan bagi memastikan pembangunan modal insan yang mampu beradaptasi dengan perubahan teknologi serta memenuhi keperluan industri yang semakin dipengaruhi oleh aplikasi AI dan automasi pintar (Jalil & Foong, 2025; Omar et al., 2026). Pendekatan ini bukan sahaja dapat mengurangkan jurang kemahiran, malah berpotensi meningkatkan tahap kebolehpasaran graduan dalam ekonomi berasaskan pengetahuan dan teknologi.

Namun begitu, banyak kajian menunjukkan wujud jurang antara kemahiran graduan universiti dengan keperluan sebenar industri. Dalam konteks Malaysia, kajian oleh Tee et al. (2024) mendapati bahawa majikan menekankan kepentingan kemahiran digital, penyelesaian masalah dan komunikasi sebagai faktor utama dalam meningkatkan kebolehpasaran graduan. Sehubungan itu, kajian ini membincangkan secara konseptual peranan kecerdasan buatan dalam membentuk kebolehpasaran serta pembangunan kompetensi graduan Generasi Z dalam era digital (Malaysia, 2022; Omar, 2022; Jalil & Foong, 2025; Ismail, 2025).

Sorotan Literatur

Sorotan kajian lepas dalam kajian ini bertujuan mengenal pasti dan menganalisis trend penyelidikan terkini berkaitan peranan kecerdasan buatan (AI) dalam membentuk kebolehpasaran graduan Generasi Z dalam konteks pasaran kerja digital. Selain itu, sorotan ini turut menilai dan mensintesis dimensi utama kompetensi kebolehpasaran, termasuk literasi AI, kemahiran digital lanjutan, serta kemahiran insaniah yang diketengahkan dalam kajian terdahulu. Di samping itu, tinjauan ini juga berperanan mengenal pasti jurang penyelidikan sedia ada serta merumuskan asas bagi pembinaan kerangka konseptual yang menjelaskan hubungan antara kompetensi dan kebolehpasaran graduan dalam ekosistem pekerjaan berasaskan teknologi.

Kecerdasan buatan dalam era digital

Kecerdasan buatan merujuk kepada sistem komputer yang mampu meniru keupayaan kognitif manusia seperti pembelajaran, analisis data dan membuat keputusan. Teknologi ini digunakan secara meluas dalam automasi proses, analitik data, sistem sokongan keputusan dan pembelajaran mesin (Omar, 2022; Apriadi & Sihotang, 2023; Omar, et al., 2025; Chonsalasin, et al., 2026). Dalam era digital, kecerdasan buatan bukan sahaja meningkatkan kecekapan organisasi tetapi juga mengubah struktur pekerjaan. Teknologi ini boleh menggantikan tugas rutin tetapi pada masa yang sama meningkatkan permintaan terhadap kemahiran kognitif, kreatif dan sosial manusia. Oleh itu, kecerdasan buatan bukan semata-mata menggantikan tenaga kerja manusia tetapi turut melengkapkan peranan manusia dalam organisasi (Devianto & Dwiasnati, 2020; Omar, et al., 2025).

Penguasaan kemahiran kecerdasan buatan kini dianggap sebagai kompetensi penting bagi graduan universiti. Kajian menunjukkan bahawa graduan yang memiliki kemahiran kecerdasan buatan serta keupayaan menggunakan alat kecerdasan buatan generatif mempunyai peluang pekerjaan yang lebih tinggi serta tahap produktiviti yang lebih baik dalam organisasi (Borham, et al., 2022; Tumiran, et al., 2025).

Kompetensi graduan generasi z dalam era kecerdasan buatan

Generasi Z mempunyai tahap keterdedahan teknologi yang lebih tinggi berbanding generasi sebelumnya. Walaupun generasi ini mempunyai kelebihan dari segi literasi teknologi, mereka masih perlu membangunkan kompetensi tertentu bagi memastikan mereka mampu bersaing dalam pasaran kerja yang dipacu oleh teknologi kecerdasan buatan (Mokhtar & Lakman, 2021; Omar, 2022; Abdullah, et al., 2023; Ali, et al., 2025).

Di samping itu, kompetensi utama yang diperlukan oleh graduan Generasi Z dalam era digital merangkumi literasi digital, pemikiran kritis, kemahiran komunikasi, kreativiti serta keupayaan pembelajaran sepanjang hayat. Kemahiran ini penting kerana teknologi kecerdasan buatan memerlukan tenaga kerja yang mampu bekerjasama dengan sistem automasi serta menyelesaikan masalah yang kompleks dalam organisasi (Jalil & Foong, 2025).

Selain itu, kajian oleh Chan dan Lee (2023) mendapati bahawa pelajar Generasi Z menunjukkan tahap penerimaan yang tinggi terhadap penggunaan teknologi kecerdasan buatan generatif dalam proses pembelajaran dan pembangunan kemahiran. Teknologi ini membantu meningkatkan produktiviti, mempercepatkan proses pembelajaran serta membolehkan pelajar memperoleh pengetahuan secara lebih fleksibel dan interaktif (Dolot, 2018; Omar, 2022; Rani, et al., 2025; Chardonnens, 2025).

Sorotan kajian lepas juga turut menekankan bahawa pembangunan kompetensi digital dan keupayaan adaptasi teknologi merupakan faktor penting dalam meningkatkan kebolehpasaran graduan Generasi Z. Persekitaran pembelajaran digital seperti penggunaan sistem pembelajaran dalam talian dan platform kolaborasi maya didapati mampu meningkatkan kemahiran adaptasi digital serta kompetensi kebolehpasaran pelajar (Omar, 2022; Apriadi & Sihotang, 2023; Cahyaningtyas, et al., 2023; Chardonnens, 2025; Susanti & Waskito, 2026).

Walaupun terdapat banyak kajian berkaitan kebolehpasaran graduan dan kemahiran digital, penyelidikan yang mengkaji secara khusus hubungan antara kecerdasan buatan, kebolehpasaran graduan dan kompetensi graduan Generasi Z masih terhad. Kebolehpasaran graduan merujuk kepada keupayaan seseorang graduan untuk memperoleh pekerjaan serta mengekalkan kerjaya yang relevan dalam pasaran kerja. Dalam era digital, kebolehpasaran tidak lagi bergantung kepada kelayakan akademik semata-mata tetapi juga kepada kemahiran praktikal dan kebolehsuaian terhadap teknologi (Zaenudin & Riyan, 2024; Yusof, et al., 2025).

Kebanyakan kajian lebih menumpukan kepada aspek kemahiran digital secara umum tanpa kajian secara mendalam tentang peranan kemahiran kecerdasan buatan dalam meningkatkan kebolehpasaran graduan (Mula & Ristiani, 2025; Rahman, et al., 2025; Portocarrero Ramos, et al., 2025; Omar, et al., 2025; Prakoso, 2026). Selain itu, kajian empirikal yang mengintegrasikan ketiga-tiga konstruk utama iaitu kecerdasan buatan, kompetensi graduan dan kebolehpasaran graduan Generasi Z masih kurang diterokai dalam konteks pendidikan tinggi. Oleh itu, kajian lanjut diperlukan bagi memahami bagaimana penguasaan kemahiran kecerdasan buatan dapat mempengaruhi pembangunan kompetensi graduan serta meningkatkan kebolehpasaran mereka dalam pasaran kerja digital (Rani, et al., 2025; Syahrani, et al., 2026).

Kecerdasan buatan dalam transformasi pasaran kerja

Perkembangan teknologi kecerdasan buatan (*Artificial Intelligence, AI*) telah membawa perubahan besar terhadap struktur ekonomi dan pasaran pekerjaan global. Kecerdasan buatan merujuk kepada sistem teknologi yang mampu meniru keupayaan kognitif manusia seperti pembelajaran, analisis data dan pembuatan keputusan melalui penggunaan algoritma dan pembelajaran mesin. Teknologi ini digunakan secara meluas dalam pelbagai sektor termasuk industri, pendidikan, kewangan dan kesihatan bagi meningkatkan kecekapan operasi serta menyokong proses membuat keputusan organisasi (Siang, et al., 2012; Devianto & Dwiasnati, 2020; Wahab, et al., 2025; Tumiran, et al., 2025; Syahrani, et al. 2026).

Kajian menunjukkan bahawa integrasi kecerdasan buatan dalam organisasi telah mengubah profil pekerjaan serta kemahiran yang diperlukan oleh tenaga kerja. Perkembangan teknologi ini bukan sahaja meningkatkan automasi tugas rutin tetapi juga mewujudkan pekerjaan baharu yang memerlukan kemahiran analitik, kreativiti dan keupayaan bekerja bersama sistem teknologi pintar (Ahmadi, et al., 2024). Oleh itu, perkembangan kecerdasan buatan telah mengubah paradigma pasaran kerja daripada bergantung kepada kemahiran tradisional kepada kemahiran digital dan teknologi yang lebih kompleks (Zakaria & Norul'Azmi, 2022; Putra, et al., 2025).

Selain itu, penggunaan teknologi kecerdasan buatan dalam organisasi turut meningkatkan produktiviti pekerja serta mempercepatkan proses inovasi. Kajian terkini menunjukkan bahawa pekerja yang memiliki kemahiran menggunakan teknologi AI seperti alat AI generatif mempunyai tahap produktiviti yang lebih tinggi serta mampu meningkatkan kecekapan kerja dalam pelbagai bidang professional (Sakinah & Kuswinarno, 2024; Mehmet, et al., 2025).

Kebolehpasaran graduan dalam era digital

Kebolehpasaran graduan merujuk kepada keupayaan individu untuk memperoleh, mengekalkan dan memajukan kerjaya dalam persekitaran pekerjaan yang semakin dinamik dan kompetitif. Dalam konteks ekonomi digital, konsep kebolehpasaran telah berkembang melangkaui pencapaian akademik kepada penguasaan pelbagai kompetensi yang diperlukan oleh industri, termasuk kemahiran digital, pengalaman pembelajaran berasaskan amali, kemahiran insaniah serta keupayaan menyesuaikan diri dengan perubahan teknologi yang pesat. Sehubungan itu, graduan yang mampu mengintegrasikan pengetahuan akademik dengan kompetensi teknologi dan kemahiran abad ke-21 dilihat lebih berpotensi memenuhi keperluan industri serta meningkatkan kebolehpasaran mereka dalam pasaran kerja yang dipacu oleh inovasi dan transformasi digital (Rahmat et al., 2022; Reddy et al., 2023; Tee et al., 2024; Omar et al., 2025; Omar et al., 2026).

Kajian lepas menunjukkan bahawa perkembangan ekonomi digital telah meningkatkan permintaan terhadap tenaga kerja yang memiliki gabungan kemahiran teknikal dan kemahiran sosial. Faktor seperti literasi digital, modal insan, modal sosial dan keupayaan adaptasi teknologi dikenal pasti sebagai elemen utama yang mempengaruhi kebolehpasaran graduan dalam era digital (Shahran, 2024; Ali, et al., 2025; Imjai, et al., 2025).

Di samping itu, kajian terkini mendapati bahawa kemahiran berkaitan kecerdasan buatan semakin menjadi faktor penting dalam menentukan kebolehpasaran graduan universiti. Graduan yang mempunyai pengetahuan dan kemahiran menggunakan teknologi AI lebih berpotensi memperoleh pekerjaan yang selari dengan bidang pengajian mereka serta menunjukkan tahap kesesuaian kerjaya yang lebih baik (Mardiana, et al., 2024; Wahab, et al., 2025; Susanti & Waskito, 2026).

Walau bagaimanapun, beberapa kajian lain turut menunjukkan wujud jurang kemahiran antara graduan universiti dengan keperluan industri. Banyak majikan berpendapat bahawa graduan masih kurang memiliki kemahiran praktikal dan pengalaman yang diperlukan untuk menyesuaikan diri dengan persekitaran kerja digital yang semakin kompleks (Mula & Ristiani, 2025). Oleh itu, institusi pendidikan tinggi perlu memainkan peranan penting dalam menyediakan graduan yang memiliki kemahiran digital dan teknologi yang relevan dengan keperluan industri (Zaenudin & Riyan, 2024; Mehmet, et al., 2025; Handayani & Nurmalasari, 2025; Omar, et al., 2025).

Metodologi Kajian

Reka bentuk kajian

Kajian ini menggunakan pendekatan kualitatif berbentuk kajian konseptual (*conceptual review*) melalui kaedah tinjauan literatur sistematik (*systematic literature review*). Pendekatan ini dipilih kerana kajian konseptual memberi penekanan kepada kajian serta dapatan literatur sedia ada dalam tempoh 7 tahun terkini. Selain itu, tinjauan literatur berfungsi sebagai satu kaedah penyelidikan yang sistematik dalam mengumpul, menilai dan mensintesis kajian terdahulu secara kritis, sekali gus menghasilkan pemahaman yang menyeluruh terhadap sesuatu bidang kajian. Kaedah ini juga amat sesuai diaplikasikan dalam bidang yang berkembang pesat seperti kecerdasan buatan (AI) dan kebolehpasaran graduan, kerana ia membolehkan penyelidik mengenal pasti jurang penyelidikan serta membina kerangka konseptual yang lebih komprehensif dan relevan dengan keperluan semasa. Di samping itu, kajian ini turut mengadaptasi prinsip *conceptual systematic review* (CSR) yang memberi penekanan kepada analisis konsep, proses klasifikasi, serta penyusunan sistematik dalam memahami hubungan antara pemboleh ubah utama yang terlibat dalam kajian ini.

Data kajian ini diperoleh sepenuhnya daripada sumber sekunder yang terdiri daripada artikel jurnal berindeks seperti *Scopus*, *Web of Science* (WoS) dan ERA, prosiding persidangan, buku akademik, laporan institusi seperti *World Economic Forum* dan UNESCO, serta dokumen polisi berkaitan pendidikan dan tenaga kerja. Pemilihan sumber-sumber ini adalah bertujuan untuk memastikan dapatan kajian adalah berautoriti, terkini, dan relevan dengan perkembangan semasa dalam bidang kecerdasan buatan dan kebolehpasaran graduan. Bagi tujuan pencarian literatur, beberapa pangkalan data utama telah digunakan, antaranya *Scopus*, *Web of Science*, *Google Scholar* dan *ScienceDirect*, yang menyediakan akses kepada pelbagai sumber ilmiah berimpak tinggi. Pendekatan ini selari dengan amalan dalam kajian terdahulu yang menunjukkan bahawa penyelidikan berbentuk kerangka konseptual berkaitan kebolehpasaran graduan lazimnya menggunakan tinjauan literatur sebagai asas utama dalam pembinaan model dan kerangka teori.

Prosedur analisis data dalam kajian ini dilaksanakan menggunakan pendekatan analisis tematik kualitatif yang merangkumi tiga fasa utama, iaitu penyaringan, pengekodan dan sintesis. Pada fasa pertama, iaitu penyaringan (*screening*), penyelidik menilai setiap artikel berdasarkan tajuk, abstrak dan kandungan penuh bagi memastikan kesesuaian dengan skop kajian, di samping menyisihkan artikel yang tidak memenuhi kriteria yang telah ditetapkan. Seterusnya, pada fasa kedua iaitu pengekodan (*coding*), penyelidik mengenal pasti dan mengekstrak tema-tema utama seperti kompetensi digital, literasi kecerdasan buatan (AI), kemahiran abad ke-21 serta kebolehpasaran graduan. Tema-tema ini kemudiannya diklasifikasikan dan dikategorikan berdasarkan persamaan serta hubungan antara konsep bagi membentuk struktur analisis yang tersusun. Pada fasa ketiga, iaitu sintesis (*synthesis*), dapatan daripada kajian terdahulu digabungkan secara sistematik bagi membina hubungan antara pemboleh ubah utama, seterusnya menghasilkan model atau kerangka konseptual yang komprehensif. Proses ini selari dengan pendekatan tinjauan literatur yang melibatkan tiga komponen utama, iaitu pemilihan data, pemprosesan data dan penghasilan dapatan sintesis secara teratur dan sistematik

Dapatan Kajian

Dapatan sorotan kajian lepas menunjukkan bahawa perubahan teknologi digital telah meningkatkan permintaan terhadap kemahiran digital dan kemahiran insaniah dalam kalangan graduan. Majikan kini menilai graduan berdasarkan kebolehan mereka menggunakan teknologi digital, berfikir secara kritis serta berkomunikasi secara efektif dalam persekitaran kerja yang kompleks (Mokhtar & Lakman, 2021; Rahmat, et al., 2022; Omar, 2024; Drašković, et al., 2025; Rashid, 2025; Omar, et al., 2026).

Jadual 1: Ringkasan Kompetensi Kebolehpasaran

Dimensi Kompetensi	Sub-Kompetensi	Penerangan	Kepentingan dalam Kebolehpasaran
Literasi AI	Kefahaman AI	Memahami konsep asas AI, ML, dan automasi	Membolehkan graduan memahami perubahan kerja
	Penggunaan alat AI	ChatGPT, data tools, automasi kerja	Meningkatkan produktiviti dan efisiensi
	Etika AI	Isu privasi, bias algoritma	Menjamin penggunaan teknologi secara beretika
Kemahiran Digital	Analisis data	Data analytics, data interpretation	Tinggi permintaan dalam industri
	Literasi teknologi	Penggunaan sistem digital & platform	Membolehkan adaptasi teknologi baharu
	Pengurusan maklumat	Digital literacy & curation	Memudahkan pengurusan maklumat kompleks

Kompetensi Insaniah	Pemikiran kritikal	Analisis masalah kompleks	Tidak boleh digantikan oleh AI
	Kreativiti	Idea inovatif & penyelesaian baharu	Penting dalam inovasi organisasi
	Komunikasi & kolaborasi	Kerja berpasukan & komunikasi efektif	Keperluan utama majikan
	Kecerdasan emosi	Pengurusan emosi & empati	Penting dalam interaksi manusia

Jadual 1 di atas menunjukkan bahawa perkembangan kecerdasan buatan (AI) bertindak sebagai pemacu utama dalam membentuk kompetensi graduan Generasi Z. Kompetensi tersebut merangkumi tiga dimensi utama iaitu literasi AI, kemahiran digital lanjutan, dan kompetensi insaniah yang saling berinteraksi dalam mempengaruhi kebolehpasaran graduan. Integrasi ketiga-tiga dimensi ini seterusnya meningkatkan keupayaan graduan untuk bersaing dalam pasaran kerja digital yang dinamik dan berasaskan teknologi.

Isu ketidakpadanan kemahiran graduan turut menjadi cabaran utama dalam pasaran kerja. Statistik menunjukkan bahawa sebahagian graduan mengalami pekerjaan tidak sepadan dengan kelayakan akademik mereka akibat kekurangan kemahiran yang relevan dengan keperluan industri (Omar, 2024; Shariffuddin, et al., 2023; Ismail, 2025). Oleh itu, peningkatan kemahiran digital dan kecerdasan buatan menjadi keperluan utama bagi meningkatkan kebolehpasaran graduan (Tee et al., 2024; Omar, 2024; Jalil, & Foong, 2025). Kebolehpasaran graduan lebih tertumpu kepada keupayaan seseorang graduan untuk memperoleh pekerjaan, mengekalkan kerjaya serta menyesuaikan diri dengan perubahan dalam pasaran pekerjaan. Dalam era digital, kebolehpasaran tidak lagi bergantung kepada kelayakan akademik semata-mata tetapi turut dipengaruhi oleh kemahiran teknologi, pengalaman praktikal dan kemahiran insaniah (Ali, et al., 2021; Omar, 2022; Apriadi & Sihotang, 2023; Omar, 2024; Ahmadi, et al., 2024; Ali, et al., 2025; Rahman, 2025; Imjai et al., 2025).

Perkembangan teknologi kecerdasan buatan telah mengubah keperluan kemahiran dalam pasaran pekerjaan. Banyak organisasi kini menggunakan teknologi digital dalam operasi harian seperti analisis data, automasi proses dan sistem sokongan keputusan. Oleh itu, graduan yang memiliki kemahiran kecerdasan buatan dan literasi digital mempunyai kelebihan dalam pasaran kerja (Omar, 2024; Handayani & Nurmalasari, 2025; Mehmet et al., 2025). Namun begitu, kajian menunjukkan bahawa ramai graduan masih belum bersedia untuk bekerja bersama teknologi kecerdasan buatan. Lebih daripada separuh graduan menyatakan bahawa program pengajian mereka tidak menyediakan latihan yang mencukupi berkaitan penggunaan teknologi kecerdasan buatan dalam persekitaran pekerjaan (Ismail, 2025; Imjai et al., 2025). Di era kecerdasan buatan, kompetensi graduan tidak lagi terhad kepada pengetahuan akademik tetapi merangkumi gabungan kemahiran teknikal dan kemahiran insaniah serta penguasaan teknologi digital (Omar, 2022; Reddy, et al., 2023; Omar, 2024; Portocarrero Ramos, et al., 2025; Mohinamiah, et al., 2025).

Di samping itu pelajar perlu mempunyai keupayaan menggunakan teknologi digital secara efektif dan beretika. Manakala, graduan pula perlu memahami cara menggunakan teknologi kecerdasan buatan, analisis data dan sistem digital bagi meningkatkan produktiviti kerja. Teknologi kecerdasan buatan menuntut pekerja yang mampu menganalisis masalah kompleks serta menghasilkan penyelesaian inovatif (Omar, et al., 2026). Oleh itu, kemahiran pemikiran kritis dan penyelesaian masalah menjadi kompetensi utama dalam pasaran kerja digital. Walaupun teknologi semakin berkembang, kemahiran komunikasi dan kerjasama masih menjadi faktor penting dalam organisasi. Kajian menunjukkan bahawa kemahiran komunikasi dan kolaborasi merupakan antara jurang kemahiran terbesar dalam kalangan graduan (Rahmat et al., 2022; Omar, 2024; Visser & Terblanche, 2025; Omar, et al., 2025).

Perkembangan teknologi yang pesat memerlukan graduan sentiasa meningkatkan kemahiran dan pengetahuan mereka (Shahran, 2024). Oleh itu, sikap pembelajaran sepanjang hayat menjadi kompetensi penting dalam era digital (Zakaria & Norul'Azmi, 2022; Shariffuddin, et al., 2023; Omar, 2024). Institusi pendidikan tinggi memainkan peranan penting dalam menyediakan graduan yang kompeten dan bersedia menghadapi cabaran teknologi kecerdasan buatan. Antara langkah yang boleh dilaksanakan oleh universiti ialah mengintegrasikan kemahiran kecerdasan buatan dalam kurikulum akademik, menggalakkan pembelajaran berasaskan projek dan industry, memperkenalkan kursus berkaitan analitik data dan teknologi digital dan meningkatkan kerjasama antara universiti dan industri (Malaysia, 2022). Kajian lepas menunjukkan bahawa persekitaran pembelajaran digital dan penggunaan teknologi dalam pendidikan mampu meningkatkan kompetensi kebolehpasaran graduan secara signifikan (Omar, 2024; Chardonnens, 2025; Ismail, 2025; Mazlan, et al., 2025; Yusof, et al., 2025; Gharip, et al., 2026).

Perbincangan

Perkembangan kecerdasan buatan telah mencetuskan perubahan besar dalam pasaran pekerjaan global. Walaupun teknologi ini mampu menggantikan sebahagian pekerjaan rutin, ia turut membuka peluang pekerjaan baharu yang memerlukan kemahiran digital dan analitik. Graduan yang memiliki kemahiran kecerdasan buatan dan literasi digital mempunyai kelebihan dalam pasaran kerja kerana teknologi ini menjadi komponen utama dalam kebanyakan sektor industri. Perkembangan kecerdasan buatan telah membawa perubahan besar dalam struktur pekerjaan global. Walaupun teknologi ini berpotensi menggantikan sebahagian pekerjaan rutin, ia juga mewujudkan peluang pekerjaan baharu yang memerlukan kemahiran teknologi yang lebih tinggi. Graduan Generasi Z mempunyai kelebihan kerana mereka lebih terdedah kepada teknologi digital sejak kecil. Walau bagaimanapun, kelebihan ini tidak mencukupi sekiranya mereka tidak memiliki kemahiran kritikal seperti pemikiran analitik, komunikasi dan keupayaan adaptasi.

Dalam konteks pendidikan tinggi, pembangunan kompetensi graduan perlu menekankan keseimbangan antara kemahiran teknikal dan kemahiran insaniah. Pendekatan pembelajaran berasaskan teknologi, latihan industri serta kolaborasi dengan sektor industri dapat membantu meningkatkan kebolehpasaran graduan dalam era digital. Selain itu, pembangunan kompetensi graduan perlu menekankan keseimbangan antara kemahiran teknikal dan kemahiran insaniah seperti komunikasi, kepimpinan dan pemikiran kritis. Gabungan kedua-dua kemahiran ini akan membantu graduan menyesuaikan diri dengan perubahan teknologi serta meningkatkan kebolehpasaran mereka. Justeru itu, institusi pendidikan perlu menyesuaikan kurikulum dengan perkembangan teknologi semasa bagi memastikan graduan mampu memenuhi keperluan industri.

Kesimpulan

Kesimpulannya, kecerdasan buatan telah menjadi faktor utama yang mempengaruhi kebolehpasaran graduan dalam era digital. Graduan yang memiliki kompetensi AI, literasi digital, kemahiran penyelesaian masalah serta kebolehsuaian terhadap teknologi mempunyai peluang yang lebih tinggi untuk berjaya dalam pasaran pekerjaan. Kecerdasan buatan telah menjadi faktor utama yang mempengaruhi kebolehpasaran graduan dalam era digital. Graduan Generasi Z yang memiliki literasi kecerdasan buatan, kemahiran digital, pemikiran kritis dan keupayaan adaptasi terhadap teknologi mempunyai peluang kerjaya yang lebih tinggi dalam pasaran pekerjaan global. Oleh itu, institusi pendidikan tinggi perlu memperkukuhkan kurikulum dengan elemen teknologi digital, pembelajaran berasaskan industri dan pembangunan kemahiran insaniah bagi memastikan graduan mampu bersaing dalam ekonomi digital yang semakin dipacu oleh teknologi kecerdasan buatan. Kajian masa hadapan

boleh menumpukan kepada pembangunan model kompetensi kecerdasan buatan bagi graduan serta menilai keberkesanan integrasi teknologi kecerdasan buatan dalam sistem pendidikan tinggi.

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Kesan Penderaan Emosi Kanak-Kanak Terhadap Kemahiran Komunikasi Individu Dewasa: Analisis Berdasarkan Faktor Demografi

Effects of Childhood Emotional Abuse on Adult Communication Skills: A Demographic Analysis

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Abstrak

Penderaan emosi semasa zaman kanak-kanak merupakan trauma psikososial yang boleh memberi kesan jangka panjang terhadap perkembangan emosi, hubungan interpersonal dan kemahiran komunikasi individu apabila dewasa. Kajian ini bertujuan mengenal pasti tahap penderaan emosi kanak-kanak dan kemahiran komunikasi individu dewasa serta menganalisis hubungan antara kedua-dua pemboleh ubah berdasarkan faktor demografi. Kajian kuantitatif ini melibatkan 274 responden dewasa yang dipilih menggunakan kaedah persampelan rawak mudah. Majoriti responden terdiri daripada perempuan (66.4%), berumur 18 hingga 20 tahun (55.5%) dan mempunyai tahap pendidikan Ijazah Sarjana Muda (39.4%). Data dianalisis menggunakan IBM SPSS Statistics versi 27 melalui statistik deskriptif, Korelasi Pearson, ujian-t bebas dan ANOVA sehala. Dapatan menunjukkan tahap penderaan emosi kanak-kanak berada pada tahap rendah (min = 1.66, SP = 0.68), manakala kemahiran komunikasi individu dewasa berada pada tahap sederhana (min = 2.71, SP = 0.92). Analisis Korelasi Pearson menunjukkan terdapat hubungan negatif signifikan antara penderaan emosi kanak-kanak

dengan kemahiran komunikasi individu dewasa ($r = -.391, p < .01$). Kajian ini membuktikan bahawa pengalaman emosi negatif semasa kanak-kanak berpotensi mempengaruhi komunikasi interpersonal apabila dewasa. Kajian masa hadapan dicadangkan menggunakan sampel yang lebih besar dan analisis lanjutan bagi memahami faktor psikososial secara lebih menyeluruh.

Kata Kunci: Penderaan Emosi; Sokongan Sosial; Trauma Kanak-Kanak; Komunikasi Interpersonal; Demografi.

Pengenalan

Komunikasi interpersonal merupakan elemen penting dalam kehidupan manusia kerana berfungsi sebagai medium utama dalam membina hubungan sosial, menyampaikan emosi, menyelesaikan konflik dan mengekalkan kesejahteraan psikologi individu. Kemahiran komunikasi yang baik membolehkan seseorang berinteraksi secara efektif, memahami emosi orang lain dan menyesuaikan tingkah laku dalam pelbagai situasi sosial. DeVito (2022) menyatakan bahawa komunikasi interpersonal melibatkan proses pertukaran mesej, emosi dan makna yang mempengaruhi pembentukan hubungan sosial dan kesejahteraan individu. Rogers et al. (2022) turut menjelaskan bahawa fungsi sosioemosi dan komunikasi interpersonal mempunyai hubungan yang signifikan dalam proses penyesuaian sosial orang dewasa muda.

Zaman kanak-kanak merupakan tempoh perkembangan kritikal yang membentuk emosi, keyakinan diri dan identiti sosial seseorang individu. Pengalaman positif seperti kasih sayang, sokongan emosi dan komunikasi yang sihat daripada ibu bapa atau penjaga mampu membantu perkembangan psikososial yang stabil. Sebaliknya, pengalaman negatif seperti penderaan emosi boleh meninggalkan kesan trauma yang berpanjangan sehingga ke alam dewasa (Afifi et al., 2022). Menurut Teicher dan Samson (2013), pengalaman penderaan emosi semasa kanak-kanak boleh mempengaruhi perkembangan neurologi dan psikososial individu sehingga memberi kesan terhadap fungsi interpersonal dan tingkah laku sosial apabila dewasa. Zeanah dan Humphreys (2023) turut menjelaskan bahawa penderaan dan pengabaian kanak-kanak memberi kesan terhadap perkembangan emosi, tingkah laku dan fungsi sosial orang dalam jangka panjang.

Penderaan emosi merujuk kepada perlakuan verbal atau psikologi yang berulang seperti penghinaan, ugutan, cacian, penolakan, layanan yang menjatuhkan harga diri dan manipulasi emosi terhadap kanak-kanak. Walaupun penderaan emosi tidak meninggalkan kecederaan fizikal yang jelas, kesannya terhadap kesihatan mental dan perkembangan sosial adalah sangat signifikan. World Health Organization (WHO, 2024) melaporkan bahawa penderaan emosi merupakan antara bentuk penderaan kanak-kanak yang mempunyai kesan jangka panjang terhadap kesejahteraan psikologi dan fungsi interpersonal individu. Chapman et al. (2022) turut mendapati bahawa pengalaman buruk semasa kanak-kanak meningkatkan risiko kemurungan dan gangguan psikologi dalam kehidupan dewasa.

Dalam konteks semasa, peningkatan isu kesihatan mental dan masalah hubungan interpersonal dalam kalangan golongan dewasa muda menunjukkan bahawa faktor pengalaman zaman kanak-kanak perlu diberi perhatian serius. National Health and Morbidity Survey (NHMS) Malaysia melaporkan peningkatan masalah kesihatan mental dan tekanan emosi dalam kalangan masyarakat Malaysia, khususnya golongan muda dan dewasa awal (Institute for Public Health [IPH], 2023). Dunn et al. (2023) mendapati bahawa pengalaman buruk semasa kanak-kanak mempunyai hubungan signifikan dengan perkembangan psikopatologi individu sepanjang kitaran hidup.

Kajian terdahulu mendapati bahawa individu yang mengalami penderaan emosi semasa kecil cenderung mengalami kesukaran dalam mengawal emosi, membina keyakinan diri dan mengekalkan hubungan interpersonal yang stabil (Cloitre et al., 2019). Trauma emosi yang tidak dirawat boleh menyebabkan individu menjadi defensif, pasif, agresif atau sukar meluahkan emosi ketika berkomunikasi. Keadaan ini secara tidak langsung memberi kesan terhadap keberkesanan komunikasi interpersonal dalam kehidupan harian. Fung et al. (2023) membuktikan bahawa tekanan interpersonal bertindak sebagai mediator antara trauma zaman kanak-kanak dan simptom kemurungan dalam kehidupan dewasa. Selain itu, Berzenski (2018) melaporkan bahawa penderaan emosi semasa kanak-kanak mempunyai hubungan langsung dengan masalah fungsi interpersonal melalui faktor rasa malu dan kesukaran regulasi emosi. Gibb et al. (2022) turut menjelaskan bahawa penderaan emosi mempunyai hubungan dengan gaya kognitif negatif dan masalah interpersonal dalam kehidupan individu dewasa.

Selain itu, pengalaman penderaan emosi turut dikaitkan dengan kesukaran regulasi emosi. Individu yang gagal mengawal emosi dengan baik cenderung menghadapi masalah komunikasi seperti komunikasi agresif, pengasingan sosial dan konflik interpersonal (Jung & Soo, 2023). Gross (2015) memperlihatkan bahawa regulasi emosi memainkan peranan penting dalam menentukan cara individu bertindak balas dan berinteraksi dalam situasi sosial. Kajian meta-analisis oleh Miu et al. (2022) turut menunjukkan bahawa regulasi emosi berfungsi sebagai mediator utama antara pengalaman buruk semasa kanak-kanak dan perkembangan psikopatologi individu. Heleniak et al. (2021) mendapati bahawa penderaan kanak-kanak mengganggu perkembangan regulasi emosi dan meningkatkan kesukaran fungsi sosial apabila dewasa. Huh et al. (2017) pula menyatakan bahawa kesukaran regulasi emosi menjadi mediator utama antara trauma zaman kanak-kanak dan masalah interpersonal individu. Gratz dan Roemer (2022) menegaskan bahawa regulasi emosi merupakan komponen penting dalam kesejahteraan psikososial dan fungsi interpersonal individu.

Kebanyakan kajian terdahulu lebih memberi tumpuan kepada implikasi penderaan emosi terhadap kemurungan, kebimbangan dan tekanan psikologi berbanding aspek komunikasi interpersonal. Dalam konteks komunikasi, jurang kajian ini penting kerana komunikasi interpersonal merupakan asas kepada pembentukan hubungan sosial, pengurusan konflik dan penyesuaian diri dalam masyarakat. Zhu et al. (2025) mendapati bahawa penderaan emosi kanak-kanak meningkatkan sensitiviti interpersonal dan menjejaskan fungsi sosial individu apabila dewasa. Kim et al. (2022) turut membuktikan bahawa penderaan kanak-kanak mempunyai hubungan dengan perkembangan kompetensi sosial dan regulasi emosi individu. McLaughlin et al. (2023) pula mendapati bahawa trauma zaman kanak-kanak mempengaruhi perkembangan neural yang berkait dengan regulasi emosi dan fungsi sosial individu. Widom et al. (2022) pula menyatakan bahawa pengalaman penderaan semasa kecil memberi kesan terhadap hubungan interpersonal dan kesejahteraan psikologi apabila dewasa.

Selain itu, kajian Cook et al. (2005) menunjukkan bahawa trauma kompleks semasa kanak-kanak boleh mempengaruhi perkembangan emosi, tingkah laku dan hubungan interpersonal individu secara berpanjangan. Miller et al. (2022) pula menegaskan bahawa kesukaran regulasi emosi merupakan antara kesan utama penderaan kanak-kanak yang boleh menjejaskan fungsi psikososial individu. Shipman et al. (2022) turut mendapati bahawa sosialisasi emosi dalam keluarga yang bermasalah memberi kesan terhadap perkembangan emosi dan interaksi sosial kanak-kanak. van der Kolk (2023) menjelaskan bahawa trauma emosi yang tidak dirawat boleh memberi kesan mendalam terhadap fungsi psikologi, hubungan interpersonal dan kesejahteraan individu dalam jangka panjang.

Selain faktor trauma emosi, faktor demografi seperti jantina, umur dan tahap pendidikan juga berpotensi mempengaruhi tahap komunikasi interpersonal individu (Vaughan et al, 2022). Perbezaan

latar belakang sosial dan pengalaman hidup boleh menghasilkan tahap komunikasi interpersonal yang berbeza dalam kalangan individu. Oleh itu, faktor demografi perlu dianalisis bagi memahami variasi komunikasi interpersonal dalam konteks kajian ini. Sehubungan itu, kajian ini dijalankan bagi mengenal pasti tahap penderaan emosi kanak-kanak dan kemahiran komunikasi orang dewasa serta menganalisis hubungan antara kedua-dua pemboleh ubah berdasarkan faktor demografi. Kajian ini penting kerana dapat menyumbang kepada perkembangan ilmu komunikasi, psikologi dan kesejahteraan sosial, khususnya dalam memahami kesan trauma emosi terhadap komunikasi interpersonal individu dewasa.

Metodologi Kajian

Kajian ini menggunakan pendekatan kuantitatif dengan reka bentuk tinjauan keratan rentas bagi mengenal pasti kesan penderaan emosi kanak-kanak terhadap kemahiran komunikasi orang dewasa berdasarkan faktor demografi. Pendekatan kuantitatif dipilih kerana sesuai untuk mengukur tahap pemboleh ubah kajian serta mengenal pasti hubungan dan perbezaan antara pemboleh ubah melalui analisis statistik. Kajian ini melibatkan seramai 274 responden dewasa yang dipilih menggunakan kaedah persampelan rawak mudah. Data dikumpulkan menggunakan soal selidik berstruktur yang dibahagikan kepada beberapa bahagian iaitu demografi responden, penderaan emosi semasa kanak-kanak dan kemahiran komunikasi orang dewasa. Bahagian penderaan emosi menggunakan adaptasi subskala *Emotional Abuse* daripada *Childhood Trauma Questionnaire-Short Form (CTQ-SF)*, manakala bahagian kemahiran komunikasi menggunakan adaptasi *Interpersonal Communication Competence Scale (ICCS)*. Semua item diukur menggunakan skala Likert lima mata iaitu 1 = Sangat Tidak Setuju hingga 5 = Sangat Setuju. Kebolehpercayaan instrumen diuji menggunakan pekali Cronbach Alpha. Data dianalisis menggunakan IBM Statistical Package for the Social Sciences (SPSS) versi 27 melibatkan statistik deskriptif seperti kekerapan, peratusan, min dan sisihan piawai. Selain itu, analisis inferensi seperti ujian-t bebas, Analisis Varians Sehala (ANOVA) dan Korelasi Pearson turut digunakan bagi menguji hubungan dan perbezaan antara pemboleh ubah kajian. Aras signifikan bagi semua analisis ditetapkan pada nilai $p < .05$.

Dapatan Kajian

Dapatan kajian menunjukkan bahawa majoriti responden terdiri daripada perempuan iaitu seramai 182 individu (66.4%), manakala lelaki seramai 92 individu (33.6%). Dari segi umur, majoriti responden berumur antara 18 hingga 20 tahun iaitu seramai 152 individu (55.5%), diikuti responden berumur 31 hingga 40 tahun seramai 56 individu (20.4%), responden berumur 21 hingga 30 tahun seramai 47 individu (17.2%) dan responden berumur 41 hingga 50 tahun seramai 19 individu (6.9%). Bagi tahap pendidikan pula, majoriti responden mempunyai kelulusan Ijazah Sarjana Muda iaitu seramai 108 individu (39.4%), diikuti Diploma seramai 94 individu (34.3%), Sarjana seramai 33 individu (12.0%), SPM seramai 25 individu (9.1%), STPM/Asasi seramai 12 individu (4.4%) dan PhD seramai dua individu (0.7%).

Kajian ini melibatkan seramai 274 responden dewasa. Analisis demografi menunjukkan majoriti responden terdiri daripada perempuan iaitu seramai 182 individu (66.4%), manakala lelaki seramai 92 individu (33.6%). Dari segi umur, majoriti responden berumur antara 18 hingga 20 tahun iaitu seramai 152 individu (55.5%). Selain itu, majoriti responden mempunyai tahap pendidikan Ijazah Sarjana Muda iaitu seramai 108 individu (39.4%) seperti di bawah:

Jadual 1: Profil demografi responden kajian.

Demografi	Kekerapan (n)	Peratus (%)
Jantina		
Lelaki	92	33.6
Perempuan	182	66.4
Umur		
18–20 tahun	152	55.5
21–30 tahun	47	17.2
31–40 tahun	56	20.4
41–50 tahun	19	6.9
Tahap Pendidikan		
SPM	25	9.1
STPM/Asasi	12	4.4
Diploma	94	34.3
Ijazah Sarjana Muda	108	39.4
Sarjana	33	12.0
PhD	2	0.7

Selain itu, ujian kebolehpercayaan juga dijalankan menggunakan analisis Cronbach Alpha bagi menentukan tahap ketekalan dalaman item-item dalam instrumen kajian. Menurut Hair et al. (2022), nilai Cronbach Alpha melebihi .70 menunjukkan tahap kebolehpercayaan yang baik dan boleh diterima dalam penyelidikan sains sosial.

Jadual 2: Ujian Kebolehpercayaan Instrumen Kajian

Bahagian	Konstruk	Bilangan Item	Cronbach Alpha	Tahap Kebolehpercayaan
B	Penderaan Emosi Kanak-kanak	8	.904	Sangat Baik
C	Kemahiran Komunikasi Orang Dewasa	8	.701	Baik

Jadual 2 menunjukkan keputusan ujian kebolehpercayaan menggunakan analisis Cronbach Alpha bagi setiap konstruk kajian. Bahagian B yang mengukur penderaan emosi kanak-kanak mencatatkan nilai Cronbach Alpha sebanyak .904, menunjukkan tahap ketekalan dalaman yang sangat baik. Seterusnya, Bahagian C yang mengukur kemahiran komunikasi individu dewasa memperoleh nilai Cronbach Alpha sebanyak .701, sekali gus menunjukkan tahap kebolehpercayaan yang baik dan boleh diterima. Secara keseluruhannya, semua konstruk kajian mempunyai nilai Cronbach Alpha melebihi .70, membuktikan bahawa instrumen yang digunakan adalah konsisten dan sesuai digunakan dalam kajian ini.

Manakala, analisis statistik deskriptif dijalankan bagi mengenal pasti tahap penderaan emosi kanak-kanak dan kemahiran komunikasi individu dewasa dalam kalangan responden. Analisis ini melibatkan nilai min dan sisihan piawai bagi setiap pemboleh ubah kajian.

Jadual 3 : Statistik Deskriptif Pemboleh Ubah Kajian

Pemboleh Ubah	Min	Sisihan Piawai	Tahap
Penderaan Emosi Kanak-kanak	1.66	0.68	Rendah
Kemahiran Komunikasi Individu Dewasa	2.71	0.92	Sederhana

Jadual 3 menunjukkan bahawa tahap penderaan emosi kanak-kanak berada pada tahap rendah dengan nilai min sebanyak 1.66 dan sisihan piawai 0.68. Dapatan ini menunjukkan majoriti responden tidak mengalami penderaan emosi yang serius semasa zaman kanak-kanak. Selain itu, tahap kemahiran komunikasi individu dewasa berada pada tahap sederhana dengan nilai min sebanyak 2.71 dan sisihan piawai 0.92. Dapatan ini menggambarkan bahawa responden mempunyai tahap komunikasi interpersonal yang sederhana dalam aspek penyampaian idea, pengawalan emosi dan interaksi sosial.

Bagi analisis ujian-t bebas dijalankan bagi mengenal pasti sama ada terdapat perbezaan yang signifikan terhadap kemahiran komunikasi individu dewasa berdasarkan jantina responden.

Jadual 4 : Perbezaan Kemahiran Komunikasi Individu Dewasa Berdasarkan Jantina

Jantina	n	Min	Sisihan Piawai
Lelaki	92	2.56	0.96
Perempuan	182	2.79	0.89
Nilai t	df	Sig. (p)	
-1.914	272	0.057	

Jadual 4 pula menunjukkan keputusan analisis ujian-t bebas bagi mengenal pasti perbezaan kemahiran komunikasi individu dewasa berdasarkan jantina responden. Dapatan menunjukkan responden perempuan memperoleh nilai min kemahiran komunikasi yang lebih tinggi (min = 2.79, SP = 0.89) berbanding responden lelaki (min = 2.56, SP = 0.96). Walau bagaimanapun, keputusan ujian-t menunjukkan bahawa tidak terdapat perbezaan yang signifikan terhadap kemahiran komunikasi individu dewasa berdasarkan jantina kerana nilai signifikan yang diperoleh adalah lebih besar daripada aras signifikan .05 ($t = -1.914$, $p = .057$). Dapatan ini menunjukkan bahawa faktor jantina tidak memberikan perbezaan yang signifikan terhadap tahap kemahiran komunikasi individu dewasa dalam kajian ini.

Analisis Varians Sehala (ANOVA) pula dijalankan bagi mengenal pasti sama ada terdapat perbezaan yang signifikan terhadap kemahiran komunikasi individu dewasa berdasarkan faktor umur responden.

Jadual 5: ANOVA Sehala Kemahiran Komunikasi individu Dewasa Berdasarkan Umur

Sumber Variasi	Jumlah Kuasa Dua	dk	Min Kuasa Dua	F	Sig.
Antara Kumpulan	3.214	3	1.071	2.148	0.095
Dalam Kumpulan	134.587	270	0.498		
Jumlah	137.801	273			

Jadual 5 menunjukkan keputusan analisis ANOVA sehalu bagi mengenal pasti perbezaan kemahiran komunikasi orang dewasa berdasarkan umur responden. Dapatan menunjukkan bahawa terdapat perbezaan nilai min komunikasi interpersonal antara kumpulan umur responden. Walau bagaimanapun, keputusan analisis menunjukkan bahawa perbezaan tersebut tidak signifikan secara statistik kerana nilai signifikan yang diperoleh melebihi aras signifikan .05 ($F = 2.148$, $p = .095$). Dapatan ini menunjukkan bahawa faktor umur tidak memberikan pengaruh yang signifikan terhadap tahap kemahiran komunikasi individu dewasa dalam kajian ini.

Bagi analisis statistik deskriptif dijalankan adalah untuk mengenal pasti tahap penderaan emosi kanak-kanak dan kemahiran komunikasi individu orang dewasa dalam kalangan responden. Analisis ini melibatkan nilai min dan sisihan piawai bagi setiap pemboleh ubah kajian.

Jadual 6: Statistik Deskriptif Pemboleh Ubah Kajian

Pemboleh Ubah	Min	Sisihan Piawai	Tahap
Penderaan Emosi Kanak-kanak	1.66	0.68	Rendah
Kemahiran Komunikasi individu Dewasa	2.71	0.92	Sederhana

Jadual 6 menunjukkan bahawa tahap penderaan emosi kanak-kanak berada pada tahap rendah dengan nilai min sebanyak 1.66 dan sisihan piawai 0.68. Dapatan ini menunjukkan majoriti responden tidak mengalami penderaan emosi yang serius semasa zaman kanak-kanak. Selain itu, tahap kemahiran komunikasi individu dewasa berada pada tahap sederhana dengan nilai min sebanyak 2.71 dan sisihan piawai 0.92. Dapatan ini menggambarkan bahawa responden mempunyai tahap komunikasi interpersonal yang sederhana dalam aspek penyampaian idea, pengawalan emosi dan interaksi sosial.

Selain itu, analisis Korelasi Pearson dijalankan bagi mengenal pasti hubungan antara penderaan emosi kanak-kanak dengan kemahiran komunikasi individu dewasa.

Jadual 7 : Korelasi Pearson antara Penderaan Emosi Kanak-kanak dan Kemahiran Komunikasi individu Dewasa

Pemboleh Ubah	1	2
Penderaan Emosi Kanak-kanak	1	
Kemahiran Komunikasi individu Dewasa	-.391**	1

Jadual 7 menunjukkan bahawa terdapat hubungan negatif signifikan antara penderaan emosi kanak-kanak dengan kemahiran komunikasi individu dewasa ($r = -.391$, $p < .01$). Dapatan ini menunjukkan bahawa semakin tinggi pengalaman penderaan emosi semasa zaman kanak-kanak, semakin rendah tahap kemahiran komunikasi interpersonal individu apabila dewasa. Nilai korelasi tersebut juga menunjukkan hubungan pada tahap sederhana antara kedua-dua pemboleh ubah kajian.

Perbincangan

Kajian ini dijalankan bagi mengenal pasti tahap penderaan emosi kanak-kanak dan kemahiran komunikasi individu dewasa serta menganalisis hubungan antara kedua-dua pemboleh ubah berdasarkan faktor demografi. Dapatan kajian menunjukkan bahawa tahap penderaan emosi kanak-kanak berada pada tahap rendah (min = 1.66, SP = 0.68), manakala tahap kemahiran komunikasi

individu dewasa berada pada tahap sederhana ($\text{min} = 2.71$, $\text{SP} = 0.92$). Walaupun majoriti responden tidak menunjukkan tahap penderaan emosi yang tinggi, dapatan ini tetap menunjukkan bahawa pengalaman emosi negatif semasa kanak-kanak masih wujud dan berpotensi mempengaruhi perkembangan interpersonal individu apabila dewasa. Analisis Korelasi Pearson menunjukkan terdapat hubungan negatif signifikan antara penderaan emosi kanak-kanak dengan kemahiran komunikasi individu dewasa ($r = -.391$, $p < .01$). Dapatan ini menunjukkan bahawa peningkatan pengalaman penderaan emosi semasa zaman kanak-kanak cenderung dikaitkan dengan penurunan tahap kemahiran komunikasi interpersonal apabila dewasa. Dapatan ini selari dengan kajian Cloitre et al. (2019) yang mendapati pengalaman buruk semasa kanak-kanak memberi kesan terhadap regulasi emosi dan fungsi interpersonal individu dalam kehidupan dewasa. Trauma emosi yang dialami sejak kecil boleh mempengaruhi cara individu mengurus emosi, membina hubungan sosial dan berinteraksi dengan orang lain.

Selain itu, dapatan kajian ini turut menyokong pandangan bahawa penderaan emosi merupakan antara bentuk trauma psikologi yang mempunyai kesan jangka panjang terhadap perkembangan sosial dan emosi individu (Briere, J., & Scott, C., 2023). Menurut World Health Organization (2024), penderaan emosi boleh menjejaskan perkembangan psikososial kanak-kanak serta meningkatkan risiko masalah fungsi sosial dan kesejahteraan mental apabila dewasa. Kesan ini bukan sahaja melibatkan aspek psikologi, malah boleh mempengaruhi keupayaan individu membentuk hubungan interpersonal yang sihat dan berkesan. Dapatan kajian juga menunjukkan bahawa responden perempuan mempunyai skor min komunikasi yang lebih tinggi berbanding lelaki. Walau bagaimanapun, keputusan ujian-t bebas menunjukkan bahawa perbezaan tersebut tidak signifikan secara statistik ($p = .057$). Keputusan ini memberi gambaran bahawa faktor jantina iaitu nilai signifikan yang diperoleh adalah lebih besar daripada aras signifikan .05 ($t = -1.914$, $p = .057$) dan bukanlah penentu utama kepada tahap kemahiran komunikasi responden dalam kajian ini. Selain itu, analisis ANOVA sehala turut menunjukkan bahawa tidak terdapat perbezaan signifikan terhadap kemahiran komunikasi berdasarkan umur responden ($p = .095$). Dapatan ini menunjukkan bahawa pengalaman penderaan emosi mungkin mempunyai perbezaan yang lebih konsisten terhadap komunikasi interpersonal berbanding faktor demografi yang dikaji.

Dari perspektif komunikasi, dapatan ini memberikan implikasi penting kerana komunikasi interpersonal merupakan asas kepada pembentukan hubungan sosial, pengurusan konflik dan penyesuaian diri dalam masyarakat. Individu yang mempunyai pengalaman penderaan emosi semasa kecil berkemungkinan menghadapi kesukaran untuk meluahkan perasaan, membina kepercayaan terhadap orang lain dan mengurus interaksi sosial secara berkesan. Kajian terdahulu turut menunjukkan bahawa pengalaman penderaan emosi dikaitkan dengan peningkatan sensitiviti interpersonal, ketidakselamatan dalam hubungan sosial dan kesukaran regulasi emosi yang akhirnya menjejaskan fungsi interpersonal individu apabila dewasa. Secara keseluruhannya, dapatan kajian ini membuktikan bahawa pengalaman penderaan emosi semasa kanak-kanak mempunyai hubungan yang signifikan dengan kemahiran komunikasi individu dewasa. Walaupun tahap penderaan emosi responden berada pada tahap rendah, pengalaman negatif yang berlaku semasa fasa perkembangan awal masih berpotensi memberi kesan terhadap keberkesanan komunikasi interpersonal dalam kehidupan dewasa. Oleh itu, aspek pengalaman emosi semasa kanak-kanak perlu diberi perhatian dalam usaha memperkukuhkan kesejahteraan psikososial dan pembangunan kemahiran komunikasi individu.

Kesimpulan

Secara keseluruhannya, kajian ini berjaya mengenal pasti tahap penderaan emosi kanak-kanak dan kemahiran komunikasi orang dewasa serta hubungan antara kedua-dua pemboleh ubah berdasarkan

faktor demografi. Dapatan kajian menunjukkan bahawa tahap penderaan emosi kanak-kanak berada pada tahap rendah, manakala kemahiran komunikasi individu dewasa berada pada tahap sederhana. Walaupun majoriti responden tidak menunjukkan pengalaman penderaan emosi yang tinggi, analisis Korelasi Pearson membuktikan bahawa terdapat hubungan negatif signifikan antara penderaan emosi kanak-kanak dengan kemahiran komunikasi individu dewasa. Dapatan ini menunjukkan bahawa pengalaman emosi negatif semasa zaman kanak-kanak berpotensi mempengaruhi perkembangan komunikasi interpersonal individu apabila dewasa.

Selain itu, dapatan ujian-t bebas dan ANOVA sehalu menunjukkan bahawa faktor demografi seperti jantina dan umur tidak memberikan perbezaan yang signifikan terhadap tahap kemahiran komunikasi responden. Keadaan ini menggambarkan bahawa pengalaman penderaan emosi mempunyai pengaruh yang lebih konsisten terhadap komunikasi interpersonal berbanding faktor demografi tertentu. Kajian ini memberikan implikasi penting terhadap bidang komunikasi dan kesejahteraan psikososial, khususnya dalam memahami kesan jangka panjang trauma emosi terhadap interaksi sosial individu dewasa. Oleh itu, usaha intervensi awal, sokongan emosi dan pendidikan komunikasi interpersonal perlu diperkukuhkan bagi membantu individu yang mempunyai pengalaman penderaan emosi semasa kanak-kanak. Kajian masa hadapan dicadangkan menggunakan sampel yang lebih besar serta melibatkan pendekatan campuran atau analisis lanjutan bagi memperoleh pemahaman yang lebih menyeluruh berkaitan hubungan antara trauma emosi dan komunikasi interpersonal.

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Model Kepimpinan Neuro-Transformasional Islam (INTLM): Kerangka Konseptual Pembangunan Insan Holistik Berteraskan Wahyu dan Neurosains

Islamic Neuro-Transformational Leadership Model (INTLM): A Conceptual Framework for Holistic Human Development Based on Revelation and Neuroscience

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Abstrak

Perubahan pesat dalam teknologi digital, kecerdasan buatan, media sosial dan globalisasi telah mewujudkan cabaran baharu terhadap pembangunan insan generasi muda abad ke-21. Walaupun pelbagai model pembangunan insan telah diperkenalkan dalam bidang pendidikan, psikologi dan kepimpinan, kebanyakannya masih memberi tumpuan kepada aspek tertentu secara berasingan tanpa mengintegrasikan pembangunan spiritual, emosi, intelektual dan kepimpinan secara menyeluruh. Kajian ini bertujuan membangunkan satu kerangka konseptual yang dikenali sebagai *Islamic Neuro-Transformational Leadership Model* (INTLM) melalui integrasi al-Quran, as-Sunnah, Kepimpinan Nabawi, neurosains, *Neuro-Linguistic Programming* (NLP), *tazkiyah al-nafs* dan kemahiran masa hadapan. Kajian menggunakan pendekatan kualitatif berbentuk konseptual melalui analisis dokumen, sintesis teori dan sorotan literatur daripada sumber Islam serta sumber akademik kontemporari. Kajian ini menghasilkan satu model pembangunan insan yang berasaskan hubungan hierarki antara wahyu sebagai sumber primer, Kepimpinan Nabawi dan *tazkiyah al-nafs* sebagai teras pembangunan insan Islam, serta neurosains, *Neuro-Linguistic Programming* (NLP) dan kemahiran masa hadapan sebagai pendekatan sokongan. Integrasi komponen-komponen tersebut membentuk satu kerangka pembangunan insan yang holistik, sistematik dan berteraskan al-Quran serta as-Sunnah. Keunikan model ini terletak pada integrasi wahyu, neurosains dan pendekatan pembangunan diri dalam satu kerangka pembangunan insan yang sistematik. Model ini dicadangkan sebagai panduan pembangunan generasi yang berakhlak mulia, stabil emosi, beridentiti Muslim, berdaya tahan dan berkeupayaan memimpin masyarakat dalam era digital. Kajian ini menyumbang kepada pengembangan teori pembangunan insan Islam melalui integrasi epistemologi Islam dan dapatan saintifik kontemporari dalam satu kerangka konseptual yang komprehensif.

Kata Kunci: INTLM; Kepimpinan Nabawi; Neurosains; Pembangunan Insan Holistik; *Tazkiyah al-Nafs*.

Pengenalan

Abad ke-21 menyaksikan perubahan pesat dalam teknologi digital, kecerdasan buatan (*artificial intelligence*), automasi dan media sosial yang memberi kesan signifikan terhadap cara manusia berfikir, belajar dan berinteraksi (UNESCO, 2024). Walaupun perkembangan ini membuka ruang kepada kemajuan pendidikan dan ekonomi, pelbagai cabaran turut muncul termasuk peningkatan masalah kesihatan mental, tekanan emosi, krisis identiti, ketagihan digital dan kemerosotan nilai moral dalam kalangan generasi muda (*World Health Organization*, 2024).

Menurut *World Health Organization* (2024), hampir satu daripada tujuh remaja di dunia mengalami gangguan kesihatan mental yang memberi kesan kepada kesejahteraan hidup dan prestasi akademik. Di Malaysia, *National Health and Morbidity Survey* turut melaporkan peningkatan isu berkaitan tekanan emosi, kebimbangan dan kemurungan dalam kalangan remaja (Kementerian Kesihatan Malaysia, 2023). Situasi ini menunjukkan bahawa pembangunan insan tidak lagi boleh tertumpu kepada pencapaian akademik semata-mata, sebaliknya memerlukan pendekatan yang lebih holistik dan bersepadu. Laporan UNICEF (2024) turut menegaskan bahawa pembangunan generasi muda memerlukan pendekatan yang seimbang antara kesejahteraan emosi, pendidikan berkualiti dan pembentukan nilai bagi menghadapi cabaran dunia yang semakin kompleks.

Dalam perspektif Islam, manusia diciptakan sebagai khalifah yang dipertanggungjawabkan untuk memakmurkan bumi berdasarkan petunjuk wahyu (Q., 2:30). Rasulullah SAW pula merupakan model kepimpinan terbaik yang menjadi contoh dalam pembangunan insan dan pembentukan masyarakat (Q., 33:21). Selain itu, konsep perubahan diri turut ditegaskan melalui firman Allah SWT bahawa sesuatu kaum tidak akan berubah sehingga mereka mengubah apa yang ada dalam diri mereka sendiri (Q., 13:11). Prinsip-prinsip ini menunjukkan bahawa pembangunan insan menurut Islam melibatkan perubahan yang merangkumi aspek spiritual, emosi, pemikiran dan tingkah laku.

Perkembangan neurosains kontemporari menjelaskan bahawa perkembangan otak mempunyai hubungan rapat dengan emosi, pembelajaran dan tingkah laku manusia (Siegel, 2020). Kajian terkini turut menunjukkan bahawa pemahaman terhadap fungsi otak dapat membantu meningkatkan keberkesanan pembelajaran, pembangunan karakter dan kesejahteraan pelajar dalam persekitaran pendidikan moden (Akyol & Garrison, 2021). Dapatan ini mengukuhkan keperluan untuk mengintegrasikan elemen neurosains dalam pembangunan insan secara lebih sistematik. Seiring dengan perkembangan tersebut, *Neuro-Linguistic Programming* (NLP) menekankan hubungan antara proses neurologi, bahasa dan corak pemikiran yang mempengaruhi tingkah laku individu (Bandler & Grinder, 1975). Kedua-dua bidang ini menawarkan pendekatan yang berpotensi menyokong proses pembangunan diri dan transformasi tingkah laku secara lebih sistematik.

Perkembangan teknologi kecerdasan buatan dan transformasi digital turut memberi implikasi besar terhadap sistem pendidikan dan pembangunan generasi masa hadapan. Holmes et al. (2023) serta Miao et al. (2024) menjelaskan bahawa pendidikan masa hadapan perlu memberi perhatian kepada pembangunan kemahiran insaniah, kecerdasan emosi, etika dan identiti manusia bagi melengkapkan keupayaan teknologi yang semakin berkembang. Oleh itu, pembangunan insan masa kini memerlukan pendekatan yang bukan sahaja menekankan penguasaan teknologi, tetapi juga pembangunan karakter, nilai dan kesejahteraan diri.

Walaupun pelbagai model pembangunan insan telah diperkenalkan dalam bidang pendidikan, psikologi dan kepimpinan, masih terdapat kekurangan model yang mengintegrasikan al-Quran, as-Sunnah, Kepimpinan Nabawi, neurosains, NLP, *tazkiyah al-nafs* dan kemahiran masa hadapan dalam satu kerangka pembangunan yang menyeluruh. Kebanyakan model memberi tumpuan kepada aspek

tertentu secara berasingan tanpa menghubungkan pembangunan spiritual, emosi, intelektual dan kepimpinan secara serentak.

Sehubungan itu, kajian ini mencadangkan pembangunan *Islamic Neuro-Transformational Leadership Model* (INTLM) sebagai satu kerangka konseptual yang menghubungkan sumber wahyu dengan dapatan dapatan sains kontemporari bagi membentuk generasi yang berakhlak, stabil emosi, berdaya tahan dan mampu memimpin masyarakat dalam era digital. Kerangka ini mengintegrasikan kekuatan epistemologi Islam dengan dapatan sains kontemporari secara sistematik.

Sorotan Literatur

Pembangunan insan merupakan salah satu fokus utama dalam bidang pendidikan, psikologi dan kepimpinan kerana berkait secara langsung dengan pembentukan individu yang mampu menyumbang kepada pembangunan masyarakat dan negara. Pelbagai teori dan model telah diperkenalkan bagi menjelaskan proses tersebut, namun kebanyakannya masih memberi penekanan kepada dimensi tertentu secara berasingan tanpa mengintegrasikan keseluruhan aspek spiritual, emosi, intelektual dan kepimpinan.

Dalam bidang kepimpinan, Teori Kepimpinan Transformasional yang diperkenalkan oleh Burns (1978) dan diperkembangkan oleh Bass (1985) menekankan perubahan tingkah laku melalui inspirasi, motivasi dan pengaruh pemimpin. Teori ini terbukti berkesan dalam meningkatkan prestasi dan komitmen individu, namun kurang memberi penekanan kepada pembangunan spiritual dan pembentukan akhlak yang menjadi asas penting dalam perspektif Islam.

Dalam tradisi Islam, kepimpinan bukan sekadar proses mempengaruhi individu lain, tetapi merupakan amanah yang perlu dilaksanakan berdasarkan prinsip tauhid, keadilan dan tanggungjawab terhadap Allah SWT. Kajian terkini menunjukkan bahawa kepimpinan Islam bukan sahaja berfungsi sebagai mekanisme pengurusan organisasi, malah memainkan peranan penting dalam pembentukan karakter, pembangunan nilai dan kesejahteraan masyarakat. Konsep kepimpinan Islam bukan sahaja menekankan keberkesanan organisasi, malah memberi penekanan kepada pembentukan insan yang berakhlak dan bertanggungjawab sebagai khalifah Allah SWT. Bensaid dan Machouche (2022) menegaskan bahawa pembangunan kepimpinan Islam yang berteraskan akhlak dan nilai kenabian masih relevan dalam menghadapi cabaran masyarakat kontemporari. Pendekatan ini selari dengan objektif INTLM yang meletakkan Kepimpinan Nabawi sebagai salah satu komponen utama dalam pembangunan generasi yang berintegriti, berakhlak dan berdaya tahan.

Selain aspek kepimpinan, bidang psikologi turut memberi sumbangan besar kepada pembangunan insan melalui konsep Kecerdasan Emosi (*Emotional Intelligence*) yang diperkenalkan oleh Goleman (1995) dan diperkembangkan oleh Mayer et al. (2016). Model ini menekankan keupayaan individu memahami, mengawal dan mengurus emosi diri serta orang lain. Walaupun konsep ini menyumbang kepada kesejahteraan psikologi dan keberkesanan kepimpinan, ia tidak secara langsung menghubungkan pembangunan emosi dengan konsep *tazkiyah al-nafs* dan pembentukan spiritual yang berasaskan wahyu.

Perkembangan neurosains moden pula menjelaskan bahawa pembelajaran, emosi dan tingkah laku manusia mempunyai hubungan yang rapat dengan fungsi serta perkembangan otak (Siegel, 2020). Perkembangan neurosains telah membuka ruang kepada pemahaman yang lebih mendalam tentang mekanisme pembelajaran, pembentukan tabiat dan perubahan tingkah laku manusia. Akyol dan Garrison (2021) menjelaskan bahawa integrasi neurosains dalam pendidikan mampu meningkatkan keberkesanan pembelajaran, pembangunan kognitif dan pembentukan tingkah laku

positif dalam kalangan pelajar. Walau bagaimanapun, kebanyakan kajian neurosains masih tertumpu kepada aspek saintifik dan kurang menghubungkannya dengan pembangunan spiritual serta pembentukan identiti Muslim.

Dalam konteks pembangunan diri dan komunikasi, *Neuro-Linguistic Programming* (NLP) telah digunakan secara meluas untuk membantu individu memahami hubungan antara bahasa, persepsi dan tingkah laku (Bandler & Grinder, 1975). NLP menekankan beberapa teknik utama seperti penjangkaran emosi (*anchoring*), pbingkaian semula pemikiran (*reframing*), pembinaan hubungan dan kepercayaan (*rapport building*), serta penggunaan sistem representasi deria yang dikenali sebagai VAKOG. VAKOG merangkumi visual (penglihatan), auditori (pendengaran), kinestetik (pergerakan dan sentuhan), olfaktori (bau) dan gustatori (rasa). Teknik-teknik ini berpotensi membantu proses transformasi diri, pengurusan emosi, komunikasi berkesan dan pembangunan kepimpinan. Namun demikian, penggunaan NLP dalam pembangunan insan Islam masih kurang diterokai secara akademik dan belum banyak model yang mengintegrasikan NLP dengan al-Quran, as-Sunnah serta Kepimpinan Nabawi dalam satu kerangka pembangunan insan yang sistematik.

Dalam tradisi pendidikan Islam, sarjana seperti Al-Ghazali (2005), Al-Attas (1999) dan Wan Mohd Nor Wan Daud (2018) menegaskan bahawa tujuan pendidikan adalah untuk melahirkan insan beradab yang mempunyai keseimbangan antara ilmu, akhlak, spiritual dan tanggungjawab sosial. Halstead (2004) turut menjelaskan bahawa pendidikan Islam bertujuan membentuk insan yang seimbang dari aspek intelektual, spiritual, moral dan sosial berdasarkan panduan wahyu. Pendekatan ini menekankan pembangunan rohani, pembentukan adab dan keseimbangan antara ilmu, iman serta akhlak sebagai asas pembangunan insan. Walau bagaimanapun, kebanyakan model pendidikan Islam tradisional masih belum mengintegrasikan dapatan neurosains, NLP dan kemahiran masa hadapan secara menyeluruh.

Selain itu, laporan OECD (2023), UNESCO (2024), Holmes et al. (2023), Miao et al. (2024) dan *World Economic Forum* (2025) menunjukkan bahawa generasi masa hadapan memerlukan kemahiran seperti pemikiran kritikal, kreativiti, komunikasi, kolaborasi, kepimpinan, literasi digital dan keupayaan menyesuaikan diri dengan perkembangan kecerdasan buatan. Perubahan landskap pekerjaan dan pendidikan global turut menuntut pembangunan individu yang mempunyai daya tahan, kebolehsuaian dan keupayaan pembelajaran sepanjang hayat. Oleh itu, pembangunan generasi masa hadapan memerlukan satu pendekatan yang mampu menggabungkan pembangunan identiti, emosi, kepimpinan dan kemahiran masa hadapan secara serentak.

Jadual 1: Sintesis Literatur Berkaitan Pembangunan *Islamic Neuro-Transformational Leadership Model* (INTLM)

Model / Teori	Fokus Utama	Kekuatan	Kekangan
Kepimpinan Transformasional (Burns, 1978; Bass,1985)	Motivasi, inspirasi dan perubahan tingkah laku	Meningkatkan prestasi dan komitmen individu	Kurang menekankan dimensi spiritual dan pembangunan akhlak Islam
Kecerdasan Emosi (Goleman, 1995; Mayer et al., 2016)	Pengurusan dan kawalan emosi	Membantu kesejahteraan psikologi dan hubungan sosial	Tidak berasaskan wahyu dan pembangunan spiritual Islam
Neurosains (Siegel, 2020; Akyol & Garrison, 2021)	Fungsi otak, pembelajaran dan tingkah laku	Menjelaskan hubungan antara otak, emosi dan pembelajaran	Kurang mengintegrasikan aspek kerohanian dan identiti Muslim

Neuro-Linguistic Programming (Bandler & Grinder, 1975)	Transformasi pemikiran, komunikasi dan tingkah laku	Membantu perubahan diri dan komunikasi berkesan	Kurang integrasi nilai Islam, akhlak dan wahyu
Pendidikan Islam Tradisional (Al-Ghazali, 2005; Al Attas, 1999)	Pembentukan akhlak dan pembangunan rohani	Berteraskan wahyu dan pembangunan adab	Kurang mengintegrasikan neurosains, NLP dan kemahiran masa hadapan
Islamic Neuro-Transformational Leadership Model (INTLM)	Integrasi wahyu, kepimpinan, neurosains, NLP, <i>tazkiyah al-nafs</i> dan kemahiran masa hadapan	Pembangunan insan holistik secara menyeluruh	Memerlukan pengesahan empirikal pada masa hadapan

Sumber: Diolah oleh penyelidik berdasarkan analisis literatur (2026).

Jadual 1 menunjukkan bahawa setiap model dan teori yang dibincangkan mempunyai kekuatan tersendiri dalam menyokong pembangunan insan. Walau bagaimanapun, analisis literatur mendapati bahawa masih belum terdapat satu model yang mengintegrasikan wahyu sebagai sumber utama, Kepimpinan Nabawi dan *tazkiyah al-nafs* sebagai teras pembangunan insan Islam, serta neurosains, *Neuro-Linguistic Programming* (NLP) dan kemahiran masa hadapan sebagai pendekatan sokongan dalam satu kerangka pembangunan insan yang menyeluruh. Oleh itu, jurang ini menunjukkan keperluan kepada pembangunan satu model yang mampu menghubungkan sumber wahyu dengan dapatan ilmu kontemporari secara sistematik dan bersepadu. Oleh itu, *Islamic Neuro-Transformational Leadership Model* (INTLM) dicadangkan bagi mengisi jurang tersebut melalui pendekatan pembangunan insan yang holistik, seimbang dan berteraskan al-Quran serta as-Sunnah.

Jurang Kajian

Analisis literatur menunjukkan bahawa kebanyakan model pembangunan insan moden masih memberi tumpuan kepada dimensi psikologi, kepimpinan atau neurosains secara berasingan tanpa mengintegrasikan al-Quran dan as-Sunnah sebagai asas epistemologi pembangunan insan. Di samping itu, integrasi antara neurosains, pembangunan spiritual dan pembentukan akhlak masih terhad dalam literatur semasa. Penggunaan *Neuro-Linguistic Programming* (NLP) dalam pembangunan insan Islam juga masih kurang diterokai secara akademik. Kebanyakan model kemahiran masa hadapan pula belum menghubungkan kompetensi abad ke-21 dengan Kepimpinan Nabawi serta pembentukan identiti Muslim. Walaupun terdapat pelbagai model pembangunan insan berteraskan Islam, kebanyakannya lebih menumpukan kepada pembangunan akhlak dan spiritual tanpa mengintegrasikan dapatan neurosains, NLP dan kemahiran masa hadapan secara sistematik.

Keadaan ini menunjukkan keperluan yang jelas kepada pembangunan satu model integratif yang menggabungkan al-Quran, as-Sunnah, Kepimpinan Nabawi, neurosains, NLP, *tazkiyah al-nafs* dan kemahiran masa hadapan dalam satu kerangka pembangunan insan yang menyeluruh. Sehubungan itu, kajian ini mencadangkan pembangunan *Islamic Neuro-Transformational Leadership Model* (INTLM) sebagai satu kerangka konseptual yang menghubungkan sumber wahyu dan dapatan dapatan sains kontemporari bagi membangunkan generasi yang berakhlak, stabil emosi, berdaya tahan dan mampu memimpin masyarakat masa hadapan.



Rajah 1: Jurang Kajian yang membawa kepada Pembangunan *Islamic Neuro-Transformational Leadership Model*
Sumber: Diolah oleh penyelidik berdasarkan analisis literatur (2026)

Rajah 1 menunjukkan bahawa walaupun pelbagai model pembangunan insan telah diperkenalkan dalam bidang kepimpinan, psikologi, neurosains dan pendidikan Islam, kebanyakannya masih memberi tumpuan kepada dimensi tertentu secara berasingan. Analisis literatur mendapati bahawa masih belum terdapat satu model yang mengintegrasikan al-Quran dan as-Sunnah, Kepimpinan Nabawi, neurosains, Neuro-Linguistic Programming (NLP), *tazkiyah al-nafs* dan kemahiran masa hadapan dalam satu kerangka pembangunan insan yang menyeluruh. Jurang inilah yang menjadi asas kepada pembangunan Islamic Neuro-Transformational Leadership Model (INTLM) yang dicadangkan dalam kajian ini.

Metodologi Kajian

Kajian ini menggunakan pendekatan kualitatif berbentuk kajian konseptual (conceptual study) bagi membangunkan Islamic Neuro-Transformational Leadership Model (INTLM). Pendekatan kajian konseptual dipilih kerana sesuai untuk membina kerangka teori baharu melalui proses analisis dokumen, sintesis teori dan integrasi dapatan literatur secara sistematik. Menurut Creswell dan Creswell (2023) serta Jabareen (2009), pendekatan ini membolehkan penyelidik membangunkan konsep atau model berasaskan sintesis ilmu daripada pelbagai sumber yang berkaitan.

Data kajian diperoleh melalui analisis dokumen yang melibatkan sumber primer dan sumber sekunder. Sumber primer terdiri daripada al-Quran, hadis sahih dan karya sarjana Islam seperti Al-Ghazali (2005), Ibn Khaldun (2001) dan Al-Attas (1999). Sumber sekunder pula melibatkan artikel jurnal berindeks Scopus dan Web of Science (WoS), buku akademik serta laporan organisasi antarabangsa yang berkaitan dengan pembangunan insan, kepimpinan, neurosains, Neuro-Linguistic Programming (NLP) dan kemahiran masa hadapan.

Pemilihan sumber dibuat berdasarkan kriteria kerelevanan, autoriti penulis, kemutakhiran penerbitan dan kesesuaian dengan objektif pembangunan kerangka konseptual INTLM. Proses pembangunan kerangka INTLM dilaksanakan melalui tiga peringkat utama. Peringkat pertama melibatkan analisis literatur berkaitan pembangunan insan Islam, Kepimpinan Nabawi, neurosains, NLP, *tazkiyah al-nafs* dan kemahiran masa hadapan. Peringkat kedua melibatkan proses sintesis teori dan analisis tematik bagi mengenal pasti tema serta konstruk utama yang mempunyai hubungan dengan pembangunan insan holistik. Peringkat ketiga melibatkan pembentukan kerangka konseptual INTLM berdasarkan integrasi tema dan konstruk yang dikenal pasti. Hubungan antara tema dan konstruk dianalisis secara induktif bagi menghasilkan satu kerangka konseptual yang mempunyai kesinambungan logik antara asas wahyu, komponen pembangunan insan Islam dan pendekatan ilmu kontemporari. Analisis data dijalankan menggunakan pendekatan analisis tematik (thematic analysis) yang dicadangkan oleh Braun dan Clarke (2006). Pendekatan ini membolehkan tema-tema utama dikenal pasti, dikategorikan dan disusun secara sistematik sehingga menghasilkan satu kerangka pembangunan insan yang komprehensif.

Pendekatan metodologi ini dipilih kerana selaras dengan objektif kajian yang memfokuskan pembangunan kerangka konseptual baharu. Kaedah ini membolehkan penyelidik mengintegrasikan sumber wahyu, teori pembangunan insan Islam serta dapatan penyelidikan kontemporari secara sistematik bagi menghasilkan Islamic Neuro-Transformational Leadership Model (INTLM) yang komprehensif dan mempunyai asas teoritik yang kukuh. Analisis tematik telah mengenal pasti tujuh konstruk utama yang membentuk Islamic Neuro-Transformational Leadership Model (INTLM), iaitu Kepimpinan Rasulullah SAW, Adab dan Akhlak Islamiah, Pembangunan Emosi Islam, Kesejahteraan Spiritual, Kemahiran Berfikir dan Transformasi Minda, Aktiviti Sunnah serta Komunikasi dan Hubungan Insan.

Dapatan dan Kerangka Konseptual INTLM

Hasil analisis literatur dan sintesis teori menunjukkan bahawa pembangunan insan yang berkesan memerlukan integrasi antara sumber wahyu dengan dapatan sains kontemporari. Berdasarkan dapatan tersebut, kajian ini mencadangkan satu kerangka pembangunan insan yang dikenali sebagai Islamic Neuro-Transformational Leadership Model (INTLM).

Model ini dibangunkan berasaskan prinsip bahawa pembangunan insan perlu melibatkan keseimbangan antara spiritual, emosi, intelektual, sosial dan jasmani. Pendekatan ini selaras dengan falsafah pendidikan Islam yang menekankan pembangunan insan secara menyeluruh serta konsep khalifah yang dipertanggungjawabkan untuk memakmurkan kehidupan berdasarkan petunjuk Allah SWT (Q., 2:30).

Analisis literatur menunjukkan bahawa Islamic Neuro-Transformational Leadership Model (INTLM) dibangunkan berdasarkan hubungan hierarki antara sumber wahyu, konsep pembangunan insan Islam dan pendekatan ilmu kontemporari. Al-Quran dan as-Sunnah berfungsi sebagai sumber primer serta asas epistemologi yang menjadi rujukan utama dalam pembentukan model ini. Berdasarkan kedua-dua sumber tersebut, lahir konsep-konsep pembangunan insan Islam seperti Kepimpinan Nabawi dan *tazkiyah al-nafs* yang menjadi teras pembentukan akhlak, spiritual dan identiti Muslim. Seterusnya, neurosains, Neuro-Linguistic Programming (NLP) dan kemahiran masa hadapan berperanan sebagai pendekatan serta instrumen sokongan yang membantu memperkukuhkan proses pembangunan diri, pembelajaran, komunikasi, pengurusan emosi dan kepimpinan dalam konteks semasa.

Hubungan antara komponen-komponen ini adalah bersifat hierarki dan integratif, di mana wahyu berfungsi sebagai asas utama, konsep pembangunan insan Islam sebagai teras pembentukan diri, manakala ilmu kontemporari bertindak sebagai pelengkap yang menyokong pencapaian matlamat pembangunan insan holistik. Melalui integrasi tersebut, INTLM berupaya membentuk pembangunan yang seimbang dari aspek spiritual, emosi, intelektual, sosial dan kepimpinan selaras dengan tuntutan Islam. Struktur hierarki ini memastikan bahawa semua pendekatan kontemporari yang digunakan dalam INTLM sentiasa dipandu oleh prinsip-prinsip wahyu.

Al-Quran dan as-Sunnah berfungsi sebagai asas utama pembangunan insan dalam INTLM. Kepentingan pembangunan karakter dan kepimpinan turut ditegaskan melalui sabda Rasulullah SAW: *"Sesungguhnya aku diutuskan untuk menyempurnakan akhlak yang mulia"* (Musnad Ahmad, No. 8952). Hadis ini menunjukkan bahawa pembentukan akhlak merupakan matlamat utama pendidikan dan pembangunan insan dalam Islam. Selain itu, Rasulullah SAW juga bersabda: *"Setiap kamu adalah pemimpin dan setiap kamu akan dipertanggungjawabkan terhadap apa yang dipimpinnya"* (Sahih al-Bukhari, No. 893; Sahih Muslim, No. 1829).

Hadis ini mengukuhkan konsep kepimpinan sebagai amanah yang perlu dilaksanakan dengan penuh tanggungjawab dan menjadi asas kepada pembentukan Kepimpinan Nabawi dalam INTLM. Konsep khalifah (Q., 2:30), uswah hasanah (Q., 33:21), syura (Q., 3:159) dan transformasi diri (Q., 13:11) menjadi landasan kepada pembentukan identiti, nilai dan tujuan hidup individu. Pendekatan ini selaras dengan pandangan Al-Attas (1999) dan Wan Mohd Nor Wan Daud (2018) yang menegaskan bahawa pendidikan Islam perlu berasaskan konsep adab dan pembangunan insan yang seimbang.

Kepimpinan Nabawi merujuk kepada pendekatan kepimpinan yang diasaskan oleh Rasulullah SAW yang menekankan keseimbangan antara pembangunan spiritual, akhlak, intelektual dan

tanggungjawab sosial. Berbeza dengan pendekatan kepimpinan konvensional yang sering memberi tumpuan kepada pencapaian organisasi dan keberkesanan pengurusan semata-mata, Kepimpinan Nabawi meletakkan hubungan dengan Allah SWT sebagai asas utama dalam setiap tindakan dan keputusan yang diambil. Prinsip *Siddiq* (benar), *Amanah* (bertanggungjawab), *Fathonah* (bijaksana) dan *Tabligh* (menyampaikan kebenaran) bukan sahaja membentuk integriti peribadi pemimpin, malah menjadi panduan dalam membangunkan individu yang berakhlak mulia, berdaya tahan dan mampu mempengaruhi masyarakat ke arah kebaikan. Pendekatan ini menekankan keseimbangan antara kecemerlangan duniawi dan kejayaan ukhrawi serta selari dengan peranan manusia sebagai khalifah yang dipertanggungjawabkan untuk memakmurkan kehidupan berdasarkan petunjuk wahyu. Oleh itu, dalam INTLM, Kepimpinan Nabawi berfungsi sebagai mekanisme pembentukan karakter yang menghubungkan pembangunan diri dengan tanggungjawab sebagai hamba dan khalifah Allah SWT.

Perkembangan neurosains menunjukkan bahawa otak manusia mempunyai keupayaan untuk berubah melalui pengalaman dan proses pembelajaran yang berterusan (Siegel, 2020). Immordino-Yang (2016) turut menjelaskan bahawa emosi memainkan peranan penting dalam pembelajaran, pembentukan identiti dan pembangunan tingkah laku. Dapatan ini selaras dengan pandangan Akyol dan Garrison (2021) yang menegaskan bahawa integrasi neurosains dalam pendidikan mampu meningkatkan keberkesanan proses pembelajaran, pembangunan kognitif dan pembentukan tingkah laku positif dalam kalangan pelajar.

Dalam konteks pembangunan diri dan komunikasi, Neuro-Linguistic Programming (NLP) telah digunakan secara meluas untuk membantu individu memahami hubungan antara bahasa, persepsi dan tingkah laku (Bandler & Grinder, 1975). NLP menekankan beberapa teknik utama seperti penjangkaran emosi (*anchoring*), pemingkaian semula pemikiran (*reframing*), pembinaan hubungan dan kepercayaan (*rapport building*) serta penggunaan sistem representasi deria yang dikenali sebagai VAKOG iaitu visual (penglihatan), auditori (pendengaran), kinestetik (pergerakan dan sentuhan), olfaktori (bau) dan gustatori (rasa). Teknik-teknik ini berpotensi membantu proses perubahan diri, pengurusan emosi, komunikasi berkesan dan pembangunan kepimpinan apabila dilaksanakan selaras dengan prinsip-prinsip Islam.

Tazkiyah al-nafs merujuk kepada proses penyucian jiwa daripada sifat-sifat mazmumah seperti riak, takabbur, hasad dengki dan cinta dunia yang berlebihan, serta pengukuhan sifat-sifat mahmudah seperti ikhlas, sabar, syukur, tawaduk dan tawakkal. Dalam perspektif Islam, proses ini bukan sekadar melibatkan perubahan tingkah laku luaran, tetapi turut menekankan pembentukan hati, pemikiran dan spiritual yang selari dengan tuntutan syariat. Menurut Al-Ghazali (2005), pembangunan insan yang sebenar bermula dengan mujahadah al-nafs, iaitu usaha berterusan untuk mendidik dan mengawal kehendak diri agar sentiasa berada di bawah petunjuk Allah SWT. Dalam konteks INTLM, *tazkiyah al-nafs* berperanan sebagai asas pembangunan emosi dan spiritual yang menyokong proses transformasi diri, pembentukan kepimpinan beretika serta pembangunan identiti Muslim yang seimbang dan holistik.

INTLM turut mengintegrasikan kemahiran masa hadapan yang dikenal pasti oleh OECD (2023), Holmes et al. (2023), UNESCO (2024), Miao et al. (2024) dan World Economic Forum (2025), termasuk pemikiran kritikal, kreativiti, komunikasi, kolaborasi, kepimpinan dan literasi digital. Integrasi ini penting bagi memastikan generasi yang dibangunkan bukan sahaja mempunyai identiti Muslim yang kukuh tetapi juga mampu bersaing dalam persekitaran global yang sentiasa berubah.

Berdasarkan sintesis literatur dan integrasi konstruk yang dikenal pasti, Rajah 2 menunjukkan kerangka konseptual Islamic Neuro-Transformational Leadership Model (INTLM) yang dicadangkan dalam kajian ini.



Rajah 2: Kerangka Konseptual *Islamic Neuro-Transformational Leadership Model* (INTLM)
Sumber: Diolah oleh penyelidik berdasarkan analisis literatur (2026)

Rajah 2 menunjukkan bahawa Islamic Neuro-Transformational Leadership Model (INTLM) dibangunkan berasaskan al-Quran dan as-Sunnah sebagai sumber utama pembangunan insan. Model ini mengintegrasikan tujuh konstruk utama iaitu Kepimpinan Rasulullah SAW, Adab dan Akhlak Islamiah, Pembangunan Emosi Islam, Kesejahteraan Spiritual, Kemahiran Berfikir dan Transformasi Minda, Aktiviti Sunnah serta Komunikasi dan Hubungan Insan yang saling melengkapi dalam membentuk pembangunan insan secara holistik. Integrasi komponen-komponen tersebut dijangka menyumbang kepada pembangunan dimensi spiritual, emosi, intelektual, sosial dan jasmani secara seimbang. Hasil akhirnya ialah pembentukan generasi Muslim yang berakhlak mulia, beridentiti Islam, stabil emosi, berdaya tahan serta memiliki keupayaan kepimpinan dan kompetensi yang diperlukan bagi menghadapi cabaran abad ke-21.

Jadual 2: Dapatan Utama Kajian dan Sumbangan kepada Pembangunan INTLM

Bil	Dapatan Utama	Sumbangan kepada INTLM
1	Pembangunan insan yang berkesan memerlukan integrasi wahyu dan dapatan sains kontemporari.	Menjadi asas pembangunan kerangka INTLM
2	Kepimpinan Nabawi sesuai dijadikan asas pembangunan kepimpinan generasi masa hadapan	Membentuk dimensi kepimpinan dan karakter
3	Neurosains membantu memahami proses pembelajaran, emosi dan perubahan tingkah laku	Menyokong pembangunan kognitif dan emosi
4	NLP berpotensi membantu transformasi pemikiran dan komunikasi	Menyokong pembangunan diri dan hubungan interpersonal
5	<i>Tazkiyah al-nafs</i> penting dalam pembentukan akhlak dan kesejahteraan spiritual	Mengukuhkan dimensi spiritual dan emosi
6	Kemahiran masa hadapan diperlukan untuk menghadapi cabaran abad ke-21	Menyokong daya saing dan kebolehsuaian generasi muda
7	Integrasi semua komponen menghasilkan pembangunan insan holistik berteraskan al-Quran dan as-Sunnah.	Membentuk kerangka pembangunan insan holistik berteraskan wahyu.

Sumber: Hasil sintesis literatur penyelidik (2026).

Secara keseluruhannya, dapatan kajian menunjukkan bahawa INTLM berpotensi menjadi satu model pembangunan insan yang menghubungkan kekuatan wahyu dengan dapatan dapatan sains kontemporari dalam usaha melahirkan generasi yang berakhlak, stabil emosi, berdaya tahan dan mampu memimpin masyarakat masa hadapan.

Perbincangan dan Sumbangan Kajian

Kajian ini membangunkan *Islamic Neuro-Transformational Leadership Model* (INTLM) sebagai satu kerangka konseptual yang mengintegrasikan sumber wahyu dan dapatan dapatan sains kontemporari bagi membentuk generasi yang holistik, berakhlak dan berdaya tahan. Berbeza dengan kebanyakan model sedia ada yang menumpukan kepada dimensi tertentu secara berasingan, INTLM menghubungkan aspek spiritual, emosi, intelektual, sosial dan kepimpinan dalam satu sistem yang saling melengkapi.

Dapatan kajian menunjukkan bahawa kebanyakan teori pembangunan insan sedia ada dibangunkan berasaskan paradigma psikologi, pengurusan atau pendidikan moden tanpa memberikan penekanan yang mencukupi kepada integrasi wahyu sebagai sumber utama pembangunan insan. Dalam masa yang sama, model pembangunan insan berteraskan Islam yang sedia ada lebih banyak menumpukan kepada pembangunan akhlak dan spiritual tanpa mengintegrasikan dapatan neurosains, NLP dan kemahiran masa hadapan secara sistematik. Oleh itu, INTLM dicadangkan sebagai satu model pembangunan insan yang menghubungkan kekuatan tradisi ilmu Islam dengan perkembangan ilmu kontemporari bagi memenuhi keperluan generasi Z dan generasi Alpha yang hidup dalam era digital, kecerdasan buatan dan globalisasi.

Menurut Twenge (2023), generasi Z dan generasi Alpha menunjukkan corak pemikiran, komunikasi dan penggunaan teknologi yang berbeza berbanding generasi terdahulu, sekali gus memerlukan pendekatan pembangunan insan yang lebih holistik dan adaptif. Keadaan ini mengukuhkan keperluan kepada model seperti INTLM yang mampu mengimbangi pembangunan teknologi, emosi, spiritual dan kepimpinan secara serentak. Keperluan terhadap model pembangunan insan yang lebih holistik menjadi semakin penting dalam era kecerdasan buatan dan transformasi digital. Holmes et al. (2023) serta Miao et al. (2024) menjelaskan bahawa sistem pendidikan masa hadapan perlu memberi perhatian kepada pembangunan kemahiran insaniah, kecerdasan emosi, etika dan identiti manusia bagi melengkapkan keupayaan teknologi yang semakin berkembang. Dalam konteks ini, INTLM menawarkan satu pendekatan yang mengimbangi pembangunan teknologi dengan pembangunan spiritual, emosi dan kepimpinan.

Keunikan utama INTLM terletak pada integrasi al-Quran, as-Sunnah, Kepimpinan Nabawi, neurosains, NLP dan *tazkiyah al-nafs* dalam satu kerangka pembangunan insan yang komprehensif. Kebanyakan model sedia ada memberi tumpuan kepada pembangunan emosi, kepimpinan atau spiritual secara berasingan, manakala INTLM menghubungkan ketiga-tiga dimensi tersebut secara serentak. Model ini turut mengintegrasikan kemahiran masa hadapan seperti pemikiran kritikal, kreativiti, komunikasi, kolaborasi dan literasi digital yang dikenal pasti sebagai kompetensi penting dalam abad ke-21 (OECD, 2023; UNESCO, 2024; World Economic Forum, 2025).

Jadual 3: Perbandingan INTLM dengan model pembangunan insan sedia ada

Aspek	Model Sedia Ada	INTLM
Asas Epistemologi	Teori psikologi, kepimpinan atau pendidikan secara berasingan	Al-Quran dan as-Sunnah sebagai sumber primer
Kepimpinan Nabawi	Terhad atau tidak dibincangkan	Menjadi teras pembangunan karakter dan kepimpinan
<i>Tazkiyah al-Nafs</i>	Jarang diintegrasikan	Komponen utama pembangunan spiritual dan emosi
Neurosains	Digunakan secara berasingan	Diintegrasikan dengan prinsip Islam

NLP	Digunakan sebagai teknik perubahan diri	Diintegrasikan dengan nilai Islam dan akhlak
Kemahiran Masa Hadapan	Fokus kepada kebolehpasaran dan kompetensi	Digabungkan dengan pembangunan insan dan identiti Muslim
Pembangunan Holistik	Menekankan dimensi tertentu	Mengintegrasikan spiritual, emosi, intelektual, sosial dan jasmani

Dari sudut teoretikal, kajian ini menyumbang kepada perkembangan bidang pendidikan Islam, pembangunan insan dan kepimpinan melalui pembentukan satu kerangka konseptual yang menghubungkan epistemologi Islam dengan neurosains dan psikologi moden. Model ini memperluaskan perbincangan berkaitan pembangunan insan dengan mengintegrasikan dimensi spiritual, emosi, kognitif dan kepimpinan dalam satu struktur yang sistematik.

Dari sudut praktikal, model ini berpotensi digunakan dalam institusi tahfiz, sekolah, kolej, universiti, program pembangunan belia dan latihan kepimpinan sebagai panduan pembangunan insan yang lebih menyeluruh. Pendekatan ini membolehkan proses pendidikan tidak hanya tertumpu kepada pencapaian akademik tetapi turut memberi perhatian kepada pembentukan karakter, kestabilan emosi dan pembangunan identiti Muslim.

Selain pembangunan spiritual dan kepimpinan, ketahanan emosi turut menjadi elemen penting dalam pembangunan generasi masa hadapan. Menurut Southwick dan Charney (2023), daya tahan (resilience) merupakan keupayaan individu untuk menyesuaikan diri, bangkit semula daripada cabaran dan mengekalkan kesejahteraan psikologi dalam keadaan yang mencabar.

Elemen ini selaras dengan objektif INTLM yang menekankan pembangunan individu yang stabil emosi, berdaya tahan dan mampu menghadapi perubahan persekitaran secara positif. Dapatan kajian ini menunjukkan bahawa integrasi wahyu, neurosains dan pembangunan kepimpinan dalam satu kerangka konseptual berpotensi menjadi asas kepada pembangunan model pendidikan Islam yang lebih relevan dengan cabaran abad ke-21. Bagi tujuan pengesahan model, beberapa langkah dicadangkan. Peringkat pertama melibatkan penggunaan Teknik Delphi untuk mendapatkan konsensus pakar berkaitan konstruk dan elemen INTLM (Hsu & Sandford, 2007). Seterusnya, Content Validity Index (CVI) boleh digunakan untuk menilai kesahan kandungan model. Instrumen pengukuran kemudiannya boleh dibangunkan secara sistematik berdasarkan konstruk utama model (DeVellis, 2021). Kajian rintis boleh dijalankan bagi menilai kebolehpercayaan instrumen sebelum analisis Exploratory Factor Analysis (EFA), Confirmatory Factor Analysis (CFA) dan Partial Least Squares Structural Equation Modeling (PLS-SEM) digunakan untuk mengesahkan struktur dan hubungan antara konstruk (Hair et al., 2022).

Secara keseluruhannya, INTLM menawarkan satu paradigma pembangunan insan yang lebih menyeluruh dengan menghubungkan wahyu, neurosains, pembangunan emosi, kepimpinan dan kemahiran masa hadapan dalam satu sistem yang saling melengkapi. Model ini berpotensi menjadi asas kepada pembangunan generasi Islam yang mampu menghadapi cabaran global tanpa kehilangan identiti dan nilai yang berteraskan al-Quran dan as-Sunnah.

Limitasi Kajian

Kajian ini merupakan kajian konseptual yang bergantung kepada analisis literatur, sintesis teori dan interpretasi penyelidik terhadap sumber-sumber yang berkaitan. Oleh itu, model yang dicadangkan belum diuji secara empirikal dalam konteks populasi sebenar dan masih memerlukan proses

pengesahan melalui kajian kuantitatif, kualitatif atau kaedah campuran. Selain itu, keberkesanan INTLM dalam konteks institusi pendidikan, pembangunan belia dan latihan kepimpinan memerlukan kajian lanjutan bagi menilai tahap kebolehgunaan, kesahan dan kebolehpercayaannya secara menyeluruh. Di samping itu, model ini masih belum diuji dalam konteks institusi tahfiz yang berbeza, justeru kajian pada masa hadapan dicadangkan melibatkan pelbagai jenis institusi pendidikan Islam bagi meningkatkan kebolehgunaan model.

Kesimpulan

Kajian ini membangunkan Islamic Neuro-Transformational Leadership Model (INTLM) sebagai satu kerangka konseptual yang mengintegrasikan al-Quran, as-Sunnah, Kepimpinan Nabawi, neurosains, Neuro-Linguistic Programming (NLP), *tazkiyah al-naafs* dan kemahiran masa hadapan dalam satu sistem pembangunan insan yang menyeluruh. Model ini dibangunkan bagi menangani jurang dalam literatur semasa yang masih memisahkan pembangunan spiritual, emosi, kepimpinan dan kompetensi abad ke-21.

Hasil sintesis literatur menunjukkan bahawa pembangunan generasi masa hadapan memerlukan pendekatan yang menghubungkan kekuatan wahyu dengan dapatan dapatan sains kontemporari. Melalui integrasi tersebut, INTLM menawarkan satu kerangka pembangunan insan yang mampu melahirkan individu yang berakhlak mulia, stabil emosi, berdaya tahan, beridentiti Muslim dan berkeupayaan memimpin masyarakat dalam era digital.

Dari sudut akademik, kajian ini menyumbang kepada perkembangan teori pembangunan insan Islam melalui pembentukan satu model konseptual baharu yang menghubungkan epistemologi Islam dengan neurosains dan psikologi moden. Model ini turut memperluaskan perbincangan berkaitan pembangunan insan dengan mengintegrasikan dimensi spiritual, emosi, kognitif dan kepimpinan dalam satu struktur yang sistematik.

Dari sudut praktikal, model ini berpotensi dijadikan asas kepada pembangunan kurikulum, modul latihan, pendidikan tahfiz, pembangunan belia dan latihan kepimpinan. Pendekatan yang dicadangkan membolehkan proses pendidikan dilaksanakan secara lebih seimbang dengan memberi perhatian kepada pembangunan karakter, kesejahteraan emosi, kecemerlangan intelektual dan pembentukan identiti Muslim. Walaupun model yang dicadangkan mempunyai asas teoritikal yang kukuh, kajian lanjutan masih diperlukan bagi mengesahkan kesahan dan kebolehgunaannya secara empirikal. Oleh itu, penggunaan Teknik Delphi, Content Validity Index (CVI), Exploratory Factor Analysis (EFA), Confirmatory Factor Analysis (CFA) dan Partial Least Squares Structural Equation Modeling (PLS-SEM) dicadangkan sebagai langkah seterusnya dalam pembangunan dan pengesahan model INTLM.

Secara keseluruhannya, INTLM berpotensi menjadi satu kerangka pembangunan insan Islam yang bukan sahaja relevan untuk institusi tahfiz, malah berpotensi menyumbang kepada transformasi pendidikan, pembangunan belia dan kepimpinan Islam pada peringkat nasional serta antarabangsa.

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Pelaksanaan E-Invois dalam Kalangan PMKS Mikro: Antara Tuntutan Polisi dan Realiti Amalan

E-Invoicing Implementation among Micro SMEs in Malaysia: Bridging Policy Expectations and Business Realities

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Abstrak

Pelaksanaan e-invois di Malaysia merupakan satu inisiatif dasar yang signifikan bagi meningkatkan ketelusan percukaian serta mempercepatkan agenda transformasi digital negara. Walau bagaimanapun, reka bentuk dasar ini lazimnya berasaskan kepada andaian tahap kesiapsiagaan digital yang tinggi, sedangkan realitinya sebahagian besar Perusahaan Mikro, Kecil dan Sederhana (PMKS mikro) masih beroperasi dalam persekitaran perniagaan yang tidak formal dan berasaskan tunai. Keadaan ini menimbulkan jurang antara jangkaan dasar dan amalan sebenar di peringkat pelaksanaan. Kajian kualitatif ini bertujuan meneroka jurang tersebut dengan memberi tumpuan kepada pelaksanaan e-invois dalam kalangan PMKS mikro melalui perbincangan kumpulan fokus (FGD) bersama agensi pelaksana serta agensi sokongan pembangunan di negeri Perak. Pendekatan ini membolehkan pemahaman mendalam terhadap cabaran pelaksanaan e-invois dari perspektif institusi di peringkat akar umbi. Hasil kajian menunjukkan bahawa tahap kesiapsiagaan praktikal PMKS mikro masih rendah dan dipengaruhi oleh pelbagai cabaran struktural, termasuk literasi digital dan perakaunan, kekangan kos, kebergantungan kepada perkhidmatan perakaunan luar, serta stigma dan kebimbangan terhadap pendedahan cukai. Selain itu, pematuhan e-invois dalam kalangan segmen ini didapati lebih banyak berlaku secara tidak langsung melalui tekanan rantai bekalan daripada syarikat berskala besar, berbanding melalui transformasi digital secara sukarela. Kajian ini

memposisikan e-invois sebagai instrumen pengurusan sistem digital, bukan sekadar alat pematuhan cukai.

Kata Kunci: E-Invois; PMKS Mikro; Pengurusan Sistem Digital; Jurang Dasar–Amalan.

Pengenalan

Pendigitalan pentadbiran cukai telah mula digunakan sebagai salah satu reformasi utama di dalam sektor awam di seluruh dunia. Pendigitalan percukaian memainkan peranan penting dalam meningkatkan ketulusan, kecekapan dan pematuhan cukai (Kotsogiannis et al., 2024; Rashid & Ramli, 2024). Bagi tujuan tersebut, e-invois menjadi satu mekanisme penting dalam memperkukuhkan pengurusan dan pentadbiran percukaian melalui pelaporan masa secara nyata atau “*real-time*”, menyeragamkan transaksi yang mana ia dapat meningkatkan aktiviti ekonomi (Kaur, 2025). Di Malaysia, pelaksanaan e-invois merupakan satu pencapaian penting dalam agenda transformasi digital negara yang bertujuan memodenkan sistem percukaian yang sedia ada dan menggalakkan amalan formalisasi perniagaan yang diperluaskan kepada semua segmen ekonomi termasuk Perusahaan Mikro, Kecil dan Sederhana (PMKS) (Kaur, 2025; Ghazali et al.2025).

Pelaksanaan e-invois ini, sebenarnya jauh lebih kompleks dari sudut praktikal. Rangka dan reka bentuk sistem e-invois adalah berasaskan kepada andaian bahawa perniagaan mempunyai tahap kesiapsiagaan digital yang tinggi, pengurusan rekod yang teratur dan formal, serta keupayaan teknologi yang mencukupi. Walau bagaimanapun, andaian ini tidak semestinya selari dengan keadaan sebenar PMKS mikro yang mana sebahagian besarnya masih beroperasi dalam persekitaran tidak formal atau tersusun dan masih mengamalkan transaksi berasaskan tunai dengan rekod dokumentasi kewangan yang minimum. Selain itu juga tahap literasi digital yang rendah serta kekangan sumber yang ketara dapat dikenal pasti sebagai sebab pelaksanaan ini kurang berkesan (Mashadi et al., 2015; Djadjad, 2024). Perbezaan dasar dan amalan sebenar ini, menimbulkan cabaran besar terhadap konteks pelaksanaan e-invois di mana tahap formalisasi perniagaan masih tidak dilaksanakan sepenuhnya oleh perniagaan itu sendiri.

Kajian lepas berkaitan e-invois kebanyakannya hanya tertumpu kepada peranannya dalam meningkatkan pematuhan cukai, kecekapan pentadbiran dan penerimaan teknologi sahaja (Kotsogiannis et al., 2024). Ia cenderung memfokuskan kepada analisis di peringkat makro atau dalam kalangan firma berskala lebih besar dan tidak mengambil kira tahap kesukaran pelaksanaan dalam konteks perusahaan berskala mikro. Dengan erti kata lain, pengalaman PMKS mikro sering digabungkan dalam kategori PMKS menyebabkan ia menjadi cabaran utama yang dihadapi oleh segmen perniagaan ini. Antara cabaran yang dihadapi adalah seperti kekurangan kapasiti organisasi, kebergantungan kepada amalan tidak formal dan pergantungan kepada perantara seperti agensi akauntan luar, agen cukai atau penyedia perkhidmatan lain (Radulović & Savić, 2024; Ramírez-Álvarez, 2022). Selain itu, pengurusan atau tabdir urus dalam pelaksanaan e-invois masih kurang diterokai khususnya dari segi interaksi antara pelaksanaan dasar, amalan perniagaan tidak formal dan ekosistem agensi perniagaan dalam membentuk corak pematuhan.

Jurang ini lebih ketara dalam negara sedang membangun dan negara di Asia Tenggara, di mana transaksi urusniaga berasaskan tunai serta amalan perniagaan tidak formal masih menjadi ciri utama aktiviti perusahaan mikro (Fridayani & Chiang, 2022). Walaupun kajian menunjukkan kepentingan kemampuan agensi tempatan dan peranan perantara dalam menyokong penerimaan teknologi digital, bukti empirikal yang mengaitkan polisi dasar percukaian digital di peringkat nasional dengan pengalaman sebenar di peringkat mikro masih terhad (Malizal, 2024). Justeru,

terdapat keperluan terhadap kajian kualitatif yang bersifat kontekstual bagi memahami bagaimana dasar pelaksanaannya dalam keadaan sebenar di dalam persekitaran tempatan.

Sehubungan dengan itu, kajian kes kualitatif ini dibuat untuk meneliti pelaksanaan e-invois di dalam kalangan PMKS mikro Malaysia khususnya di negeri Perak berdasarkan keperluan tersebut. Meskipun e-invois tidak diwajibkan kepada segmen PMKS mikro dengan jualan tahunan di bawah RM1 juta, kajian ini cuba merungkai dan memahami realiti sebenar untuk dijadikan dasar kepada sistem yang sedia ada bagi menyahut seruan kerajaan Malaysia untuk mendigitalisasikan transaksi perniagaan sebagai satu persediaan. Berdasarkan perbincangan kumpulan berfokus bersama agensi pelaksana dan sokongan, kajian ini meneroka bagaimana perusahaan mikro memberi respons, menyesuaikan diri dan mengendalikan tuntutan dasar percukaian digital yang diseragamkan di peringkat nasional dalam keadaan operasi harian mereka. Dalam kajian ini, e-invois bukan hanya dilihat sebagai sistem teknologi, tetapi juga sebagai sebahagian mekanisme pengurusan sistem digital yang dipengaruhi oleh struktur dan amalan perniagaan.

Kajian ini meneliti jurang antara jangkaan dasar dan amalan sebenar dalam PMKS mikro dengan menganalisis tahap kesiapsiagaan mereka, mengenal pasti halangan dalam sistem utama serta memahami bagaimana faktor-faktor tersebut dapat membentuk corak pematuhan cukai. Kajian ini juga memberi tumpuan kepada bagaimana e-invois dilaksanakan di kalangan PMKS mikro, khususnya dari sudut perbezaan antara kehendak dasar dan realiti operasi harian mereka. Ia membantu memberi pemahaman yang lebih jelas tentang bagaimana dasar digital dilaksanakan dalam persekitaran perniagaan yang kurang formal dan mempunyai sumber yang terhad. Selain itu, kajian ini juga memberi cadangan dasar yang lebih sesuai dan inklusif bagi menyokong agenda transformasi digital supaya lebih berkesan.

Sorotan Literatur

Penggunaan e-invois semakin mendapat perhatian dan merupakan salah satu komponen penting dalam transformasi digital bagi sektor awam, khususnya dalam pentadbiran cukai (Kaur, 2025; Ur Rehman, 2025). Walaupun ia sering dilihat sebagai inovasi teknologi, e-invois sebenarnya memainkan peranan yang lebih luas dan bukan sekadar sebagai alat automasi sahaja. Sistem ini berfungsi sebagai instrumen yang dapat membantu kerajaan meningkatkan ketulusan, memperkukuhkan pematuhan dan memperbaiki pemantauan peraturan (Maxmudov, 2025.; Tao & Li, 2026.). E-invois menyumbangkan kepada persekitaran ekonomi yang lebih telus dan mudah dijejak apabila pelaporan boleh dilakukan secara masa nyata (*real-time*). Keadaan ini dapat mengurangkan ketidakseimbangan maklumat dalam pelaporan percukaian (Transforming GST Compliance, 2025; Kotsogiannis et al., 2024).

Dari aspek pengurusan sistem digital, e-invois dilihat sebagai sebahagian daripada peralihan ke arah penggunaan sistem digital dalam pentadbiran kerajaan. Kerajaan memanfaatkan kemudahan digital ini untuk mengawal selia aktiviti ekonomi dengan lebih berkesan (Rashid & Ramli, 2024). E-invois juga dianggap sebagai bentuk teknologi kawal selia (*RegTech*) kerana ia memudahkan pemantauan berterusan serta menyokong pematuhan secara automatik. Namun begitu, sistem ini biasanya dibangunkan berdasarkan beberapa andaian tertentu seperti perniagaan mempunyai rekod kewangan yang teratur, tahap penglibatan digital yang tinggi dan kecenderungan untuk mematuhi peraturan. Tapi hakikatnya, andaian ini tidak semestinya menggambarkan situasi sebenar semua perniagaan.

Keberkesanan pengurusan sistem digital banyak bergantung kepada sejauh mana reka bentuk dasar yang sesuai dengan keadaan sebenar organisasi. Jika wujud ketidaksesuaian antara keperluan

dasar dan kemampuan organisasi, pelaksanaan dasar tersebut mungkin tidak mencapai matlamat yang dirancang (Haraguş et al., 2024.; Estavillo et al., 2016). Oleh itu, e-invois tidak boleh dilihat hanya sebagai sistem teknologi semata-mata tetapi juga sebagai mekanisme pengurusan yang dipengaruhi oleh kesesuaian antara kehendak dasar dan realiti operasi harian perniagaan.

Perusahaan mikro merupakan salah satu segmen yang penting dalam PMKS, namun masih kurang diberi perhatian dalam kajian yang berkaitan perniagaan dan pendigitalan. Menurut Haraguş et al., (2024) dan Estavillo et al., (2016), perusahaan mikro biasanya mempunyai operasi berskala kecil, sumber kewangan yang terhad dan struktur organisasi yang ringkas. Keadaan ini menyebabkan mereka berhadapan dengan kesukaran untuk menyesuaikan diri dengan penggunaan teknologi baharu. Perniagaan mikro sering kali dikaitkan dengan kebergantungan kepada transaksi tunai, penyimpanan rekod kewangan yang tidak tersusun dan kurang menggunakan sistem perakaunan yang formal (*Digital Technology Adoption Report.*; Mashadi et al., 2015.). Dari sudut teori, tingkah laku PMKS mikro boleh dijelaskan melalui kerangka Teknologi Organisasi Persekitaran (Technology, Organization, Environment framework, TOE). Teori ini menekankan bahawa faktor organisasi dan persekitaran memainkan peranan penting dalam mempengaruhi penerimaan teknologi. Bagi PMKS mikro, kekurangan modal, kemahiran teknikal yang rendah dan proses kerja yang kurang tersusun menjadi antara halangan utama kepada penggunaan sistem digital. Selain itu, faktor luaran seperti pematuhan peraturan dan tahap sokongan institusi juga mempengaruhi keputusan mereka untuk menerima teknologi baharu.

Menurut kajian yang dibuat oleh Djadjad (2024), keadaan ini berkait rapat dengan amalan perniagaan tidak formal. Amalan tersebut tidak semestinya mencerminkan ketidakpatuhan, tetapi sebaliknya lebih kepada cara perniagaan menyesuaikan diri dengan halangan yang dihadapi. Sebagai contoh, dalam realiti operasi harian, terdapat perniagaan yang mengamalkan amalan formal dan tidak formal bergantung kepada situasi semasa mereka (Nguyen-Viet & Nguyen, 2026). Dari perspektif Teori Penyebaran Inovasi (Diffusion of Innovations, TIS) pula, penerimaan e-invois mungkin menjadi lebih sukar apabila sistem tersebut tidak selari dengan amalan sebenar, khususnya bagi perniagaan yang masih banyak menggunakan transaksi tunai. Selain itu, Model Penerimaan Teknologi (Technology Acceptance Model, TAM) turut membantu menjelaskan penerimaan e-invois dalam kalangan PMKS mikro melalui dua faktor utama iaitu persepsi terhadap kegunaan (*perceived usefulness*) dan kemudahan penggunaan (*perceived ease of use*). Bagi PMKS mikro yang mempunyai literasi digital yang rendah, mereka mungkin melihat sistem e-invois sebagai suatu tekanan dan tidak memberi manfaat kepada operasi harian mereka. Persepsi ini boleh mengurangkan kesediaan mereka untuk menggunakan teknologi tersebut. Dalam masa yang sama, kebimbangan berkaitan cukai, kos pematuhan dan beban pentadbiran juga boleh mempengaruhi tahap kepercayaan terhadap sistem ini (Shahzad & Ahmed, 2026.). Oleh itu, penerimaan e-invois turut dipengaruhi oleh pelaksanaan operasi harian, kesesuaian sistem dan persepsi terhadap manfaat yang diterima oleh perniagaan mikro.

Kajian Malizal (2024) dan Juliansah et al. (2025) menunjukkan bahawa masih wujud jurang yang ketara antara reka bentuk dasar dan pelaksanaan sebenar di peringkat operasi. Kebanyakan dasar ini dibangunkan berdasarkan andaian bahawa pengguna mempunyai tahap kesiapsiagaan yang sama, memahami sistem yang diperkenalkan dan mampu mengikuti proses pelaksanaan secara teratur. Namun begitu, kajian lepas menunjukkan bahawa pelaksanaan sebenar jauh lebih kompleks kerana dipengaruhi oleh struktur institusi, kekangan sumber dan amalan perniagaan harian yang berbeza (Estavillo et al., 2016). Dalam konteks PMKS mikro, keadaan ini lebih jelas dilihat. Perniagaan tidak semestinya mengikuti bentuk pematuhan yang ditetapkan. Sebaliknya, mereka cenderung menyesuaikan diri dengan keperluan dasar mengikut kemampuan dan keadaan operasi semasa (Juliansah et al., 2025). Antara bentuk penyesuaian yang sering berlaku ialah pematuhan secara separa, pergantungan kepada pihak perantara seperti akauntan atau ejen cukai, serta penglibatan tidak

langsung melalui rantai bekalan. Situasi ini menunjukkan bentuk pematuhan tidak berlaku secara tetap atau seragam. Ia dipengaruhi oleh tekanan luaran dan faktor konteks, bukan semata-mata oleh reka bentuk dasar (Haraguş et al., 2024). Oleh itu, pelaksanaan dasar digital seperti e-invois tidak boleh difahami hanya melalui amalan teknikal sahaja, tetapi memerlukan analisis mengenai perbezaan antara jangkaan dasar formal dan realiti operasi tidak formal.

Walaupun kajian lepas menumpukan kepada e-invois dari sudut pematuhan, kecekapan dan kesiapsiagaan teknologi, tetapi kajian yang memberi fokus kepada pelaksanaannya dalam konteks perusahaan mikro yang mempunyai sumber terhad masih kurang dilakukan (Kaur, 2025; Lumiaho & Rämänen, 2011). Malah, hubungan antara reka bentuk dasar, peranan perantara dan amalan perniagaan harian juga masih kurang diterokai. Menurut Radulović & Savić, (2024) dan Ramírez-Álvarez, (2022), peranan penting perantara seperti akauntan dan ejen cukai dapat membentuk tingkah laku pematuhan. Mereka bukan sahaja membantu menjelaskan keperluan dasar, malah turut menjadi pemudah cara dalam penggunaan sistem digital. Selain itu, ia juga dapat mempengaruhi pemahaman terhadap keperluan dasar dan penggunaan sistem digital. Sebagai tambahan, institusi dan struktur tadbir urus tempatan juga memainkan peranan penting dalam menekankan keberkesanan pelaksanaan dasar (Fridayani & Chiang, 2022; Malizal, 2024).

Oleh yang demikian, kajian ini menggunakan pendekatan yang menggabungkan TAM, TOE dan Teori Institusi bagi memahami bagaimana faktor teknologi, organisasi dan amalan harian, mempengaruhi pelaksanaan e-invois di dalam kalangan PMKS mikro. Pendekatan ini membolehkan kajian ini melihat pelaksanaan dasar secara lebih menyeluruh daripada pelbagai sudut. Secara khususnya, kajian ini meneliti bagaimana PMKS mikro memberi respons terhadap keperluan e-invois dalam keadaan operasi harian mereka. Respon ini termasuklah dengan memberi tumpuan kepada tahap kesiapsiagaan, halangan dalam sistem percukaian dan bentuk pematuhan yang berlaku secara adaptif. Kesan dari melihat e-invois dari sudut pandang pengurusan sistem digital dan jurang antara dasar dengan amalan sebenar, kajian ini menyumbang kepada pemahaman yang lebih mendalam tentang bagaimana dasar digital berfungsi dalam persekitaran yang tidak formal atau perniagaan yang tidak tersusun dan terhad dari segi sumber.

Metodologi Kajian

Kajian ini menggunakan pendekatan kualitatif yang berteraskan orientasi falsafah interpretivisme (*interpretivist philosophical orientation*). Pendekatan ini sesuai digunakan untuk mengkaji pelaksanaan dasar kerana ia memberi penekanan kepada maksud subjektif, tafsiran berdasarkan konteks dan pengalaman sebenar individu dalam sesuatu persekitaran perniagaan. Dalam konteks pelaksanaan e-invois, pendekatan ini membantu dalam memahami dengan lebih mendalam tentang bagaimana dasar digital ditafsir dan dilaksanakan dalam kalangan perusahaan mikro yang beroperasi dalam keadaan tidak formal dan mempunyai batasan dalam sistem percukaian. Kajian ini menggunakan reka bentuk kajian kualitatif dengan memberi tumpuan kepada perusahaan mikro di negeri Perak. Pendekatan kajian kes membolehkan penerokaan yang lebih terperinci terhadap bagaimana dasar percukaian digital yang diperkenalkan di peringkat nasional dilaksanakan di peringkat negeri melalui peranan institusi dan agensi sokongan. Ia tidak bertujuan untuk menghasilkan kajian berbentuk statistik, tetapi lebih kepada memahami secara analitikal tentang hubungan antara reka bentuk dasar dan realiti sebenar operasi perniagaan.

Teknik pensampelan bertujuan (*purposive sampling*) digunakan dalam kajian ini bagi memilih peserta yang mempunyai pengetahuan dan pengalaman langsung dalam aktiviti perusahaan mikro dan pelaksanaan dasar. Pendekatan ini sesuai dalam kajian kualitatif kerana ia membantu mendapatkan peserta yang dapat memberikan maklumat yang relevan terhadap isu yang dikaji.

Peserta kajian terdiri daripada tiga wakil agensi utama di negeri Perak. Wakil agensi yang pertama adalah SME Corporation (SME Corp) Perak iaitu sebuah agensi utama dalam pembangunan PMKS yang menyediakan latihan, khidmat nasihat dan sokongan kapasiti kepada perniagaan. Kedua, Amanah Ikhtiar Malaysia (AIM) Perak, di mana agensi ini merupakan institusi kewangan mikro kepada perniagaan yang memberi pembiayaan dan sokongan kepada usahawan mikro berpendapatan rendah. Ketiga adalah STEP Perak iaitu sebuah badan penyelarasan di peringkat Perak yang bertanggungjawab terhadap perancangan ekonomi dan penyelarasan program pembangunan. Pemilihan ketiga-tiga agensi ini membolehkan kajian dibuat dari pelbagai perspektif serta dapat memberi gambaran yang lebih menyeluruh tentang cabaran pelaksanaan e-invois dalam kalangan PKMS mikro.

Pemilihan wakil agensi ini tidak bertujuan untuk menggantikan suara atau pengalaman langsung peniaga PMKS mikro. Sebaliknya ia adalah untuk memberikan gambaran awal tentang isu pelaksanaan e-invois yang sering dirujuk kepada agensi berkaitan. Perkara ini adalah kerana agensi-agensi ini mempunyai hubungan langsung dengan PMKS mikro iaitu melalui program latihan, pembiayaan, bimbingan perniagaan, khidmat nasihat dan sokongan pembangunan usahawan. Dalam konteks pelaksanaan e-invois, PMKS mikro lazimnya merujuk kepada agensi-agensi ini apabila mereka menghadapi masalah berkaitan kefahaman sistem, kos pematuhan, Kemahiran digital dan kesediaan operasi perniagaan mereka. Oleh itu, pandangan wakil agensi dapat membantu memahami isu yang sering dibangkitkan oleh peniaga mikro, disamping melengkapkan perspektif kajian dari sudut pelaksanaan dasar dan penyedia sokongan.

Data kajian dikumpulkan melalui satu sesi perbincangan kumpulan berfokus (Focus Group Discussion, FGD). Kaedah ini dipilih kerana dapat menghasilkan data yang pelbagai melalui interaksi dan perkongsian pengalaman antara peserta. Berbanding dengan temu bual individu, FGD membolehkan peserta memberi respons terhadap pandangan peserta lain, sekali gus membantu mengenal pasti persamaan dan perbezaan dalam pandangan mereka. Data kajian dianalisis menggunakan pendekatan analisis tematik iaitu kaedah sistematik untuk mengenal pasti, menganalisis dan mentafsir tema dalam data kualitatif. Proses analisis ini dilakukan melalui enam peringkat utama iaitu pembacaan berulang bagi memahami data, pengekodan awal (bagi mengenal pasti makna), pembentukan tema (berdasarkan persamaan dan hubungan), semakan semula tema, penamaan tema dan menyediakan idea secara analitikal. Hasil dari analisis kajian ini telah mengenal pasti tujuh tema utama termasuk isu kesiapsiagaan, halangan dalam sistem, amalan tidak formal dan tingkah laku pematuhan adaptif (*adaptive of compliance*). Ia akan dibincangkan di dalam bahagian dapatan kajian.

Bagi memastikan kualiti terhadap kajian, penyelidikan ini dinilai berdasarkan empat kriteria utama iaitu kredibiliti, kebolehpercayaan dan kebolehsahan. Selain itu, kajian ini mematuhi prinsip etika penyelidikan. Semua peserta diberi maklumat mengenai tujuan kajian dan memberikan persetujuan secara sukarela sebelum terlibat dalam kajian. Kerahsiaan dan pelaporan data dilakukan secara berhati-hati bagi mengelakkan pendedahan maklumat yang sensitif. Kajian ini juga memastikan suasana perbincangan yang terbuka dan selesa supaya peserta dapat berkongsi pandangan dengan bebas tanpa sebarang tekanan.

Dapatan Kajian

Hasil daripada perbincangan kumpulan fokus telah menghasilkan tujuh tema utama yang saling berkait dalam menjelaskan pelaksanaan e-invois di kalangan PMKS mikro di Perak. Tema-tema ini menunjukkan bagaimana faktor struktur, peranan institusi dan amalan perniagaan saling mempengaruhi antara satu sama lain. Hasil kajian juga menunjukkan bahawa masih wujud jurang

yang jelas antara jangkaan dasar dengan realiti sebenar yang dihadapi oleh PMKS mikro. Tema-tema yang dikenal pasti ini selari dengan objektif kajian khususnya dalam menilai jurang antara dasar dan amalan sebenar, tahap kesiapsiagaan, kekangan perniagaan serta bagaimana tingkah laku pematuhan adaptif terbentuk di dalam kalangan PMKS mikro. Menurut persepsi wakil agensi, PMKS mikro didapati masih belum melaksanakan e-invois secara sepenuhnya. Sebaliknya mereka memberi respon dan masih menyesuaikan diri dengan cara yang berbeza mengikut tahap kemampuan, kekangan yang dihadapi serta tekanan daripada persekitaran perniagaan masing-masing.

Jadual 1: Ringkasan tema

Tema	Kod Tema	Petikan Peserta	Tafsiran/Kesan
Ciri perniagaan	Operasi kecil, tunai dan sumber terhad	“Kegiatan ekonomi lebih kepada jualan di tepi jalan, jahitan... kebun kecil”. (P1)	PMKS mikro masih beroperasi secara kecil-kecilan dan tidak formal. Keadaan ini menyebabkan penggunaan e-invois masih jauh daripada amalan harian mereka.
Kesedaran dan jurang kesiapsiagaan	Kesedaran ada tetapi tindakan praktikal rendah	“Setakat ini tak ada yang datang kepada kami untuk tanya bagaimana cara buat...” (P1)	Kesedaran terhadap e-invois belum diterjemahkan kepada kesiapsiagaan sebenar dalam kalangan peniaga mikro.
Halangan penerimaan	Kos, sistem, kemahiran dan masa	“Syarikat mikro ini ada yang <i>one man</i> atau <i>two man show</i> Dari segi kos dan kerumitan teknikal itu susahlah.” (P2)	Penerimaan e-invois dihalang oleh kekangan sumber manusia, kos permulaan, kemahiran digital dan kerumitan teknikal.
Amalan tidak formal	Rekod minimum dan transaksi tunai	“Mereka cuba sedaya upaya, kumpulkan invois, resit.... Tapi untuk rekod dia tak ada masa.” (P2)	Peniaga mikro tidak semestinya menolak perekodan, tetapi kekangan masa dan kemahiran menyebabkan rekod tidak disusun secara sistematik.
Kesan rantaian bekalan	Tekanan tidak langsung daripada pembekal besar	“ <i>Supplier</i> ada juga yang kena buat e-invois, jadi ada sedikit tempias kepada peniaga-peniaga ini.” (P4)	PMKS mikro boleh terkesan secara tidak langsung apabila berurusan dengan pembekal atau syarikat yang telah diwajibkan menggunakan e-invois.
Sokongan institusi	Latihan, kursus asas, geran digital dan bantuan perisian	“Kita ada sediakan kursus asas rekod, kursus asas perakaunan.” (P3)	Sokongan agensi penting untuk membantu peniaga mikro memahami asas perekodan, perakaunan dan persekitaran ke arah e-invois.
Pematuhan adaptif	Pelaksanaan berperingkat dan bantuan pihak ketiga	“Kalau nak buat juga, berperingkat je lah, pilih yang jualan besar sikit.” (P1)	Pematuhan e-invois dalam kalangan PMKS mikro perlu dilaksanakan secara berfasa mengikut tahap kesediaan, saiz jualan dan kemampuan operasi.

Jadual 1 menunjukkan tema-tema utama yang dikenal pasti daripada perbincangan Kumpulan berfokus bersama wakil agensi berkaitan PMKS di Perak. Tema-tema ini meliputi ciri-ciri perniagaan, kesedaran dan jurang kesiapsiagaan, halangan penerimaan, malan tidak formal, kesan rantaian bekalan, sokongan institusi dan pematuhan adaptif. Secara keseluruhannya, dapatan menunjukkan bahawa pelaksanaan e-invois dalam kalangan PMKS mikro dipengaruhi oleh kekangan struktur, tahap literasi digital dan perakaunan yang rendah, sumber manusia yang terhad serta amalan

perekodan yang masih tidak formal. Selain itu, dapatan turut menunjukkan bahawa sokongan institusi melalui latihan, bantuan digital dan bimbingan agensi penting bagi membantu peralihan kepada e-invois. Walau bagaimanapun, pelaksanaan perlu dibuat secara berperingkat kerana tahap kesediaan PMKS mikro adalah tidak seragam. Secara keseluruhannya, dapatan ini menunjukkan bahawa pelaksanaan e-invois dalam kalangan PMKS mikro dipengaruhi oleh gabungan kekangan struktur, amalan perniagaan tidak formal dan tekanan daripada persekitaran perniagaan.

Kajian menunjukkan bahawa kebanyakan PMKS mikro di Perak beroperasi secara kecil-kecilan dan mempunyai sumber yang terhad. Perniagaan ini biasanya mempunyai jualan tahunan yang rendah, struktur organisasi yang ringkas dan jumlah pekerja yang sedikit. Kebanyakannya merupakan perniagaan milikan tunggal atau perniagaan keluarga yang tidak mempunyai pekerja khas untuk mengurus kewangan. Sebahagian besar urusan niaga masih dilakukan secara tunai dan rekod kewangan tidak disimpan secara sistematik. Keadaan ini berbeza dengan syarikat yang berskala besar yang mempunyai sistem perakaunan formal, kemudahan digital yang baik dan prosedur pentadbiran yang tersusun. Oleh itu, PMKS mikro beroperasi dalam keadaan perniagaan yang berbeza dan keadaan ini secara langsung mempengaruhi keupayaan mereka untuk melaksanakan e-invois.

Walaupun PMKS mikro sedar tentang pelaksanaan e-invois, tetapi masih terdapat jurang yang ketara antara kesedaran dan tahap kesiapsiagaan sebenar. Banyak perniagaan mengetahui tentang dasar ini, namun belum membuat persediaan yang mencukupi untuk melaksanakannya. Tahap kesiapsiagaan yang rendah dipengaruhi daripada beberapa faktor. Antara faktor ialah tahap literasi digital yang rendah, khususnya dalam kalangan usahawan yang lebih berusia. Selain itu, kekurangan pengetahuan asas perakaunan menyukarkan mereka memahami keperluan pematuhan yang berkaitan dengan e-invois. Mereka juga berdepan masalah seperti kekurangan peralatan seperti komputer, capaian internet yang lemah serta kurang biasa menggunakan sistem digital dalam urusan perniagaan harian. Keadaan ini menunjukkan bahawa kesiapsiagaan bukan hanya melibatkan aspek teknologi, tetapi turut berkait dengan faktor pengetahuan, kemahiran dan pengalaman menguruskan perniagaan.

Hasil kajian menunjukkan bahawa penerimaan e-invois dalam kalangan PMKS mikro dipengaruhi oleh pelbagai halangan dari segi operasi perniagaan, sumber dan sikap pemilik perniagaan. Antara halangan utama yang dikenal pasti ialah faktor kos. PMKS mikro mempunyai modal yang terhad dan sukar menanggung kos pembelian perisian, peralatan serta latihan. Ia masih berlaku walaupun terdapat bantuan daripada kerajaan. Selain itu, faktor sokongan agensi dan tingkah laku atau sikap perniagaan juga turut mempengaruhi faktor penerimaan e-invois. Sebahagian peniaga bimbang tentang isu cukai, pematuhan dan kemungkinan kehilangan kelayakan bantuan, sekali gus menyebabkan mereka kurang bersedia untuk beralih kepada sistem yang lebih formal. Keadaan ini menunjukkan bahawa halangan penerimaan bukan hanya melibatkan pilihan individu, tetapi turut dipengaruhi oleh keadaan dan persekitaran perniagaan.

Salah satu dapatan penting dari kajian ini ialah amalan perniagaan tidak formal yang masih diamalkan secara berterusan dalam kalangan PMKS mikro. Kebanyakan perniagaan masih bergantung kepada transaksi tunai dan tidak menggunakan sistem rekod yang formal dan teratur. Amalan tersebut dilihat sebagai cara perniagaan menyesuaikan diri dengan kekangan sumber bagi memastikan operasi harian dapat diteruskan. Walau bagaimanapun, amalan ini tidak selari dengan keperluan e-invois yang memerlukan rekod transaksi disimpan secara lebih sistematik dan teratur. Keadaan ini menunjukkan bahawa wujudnya perbezaan antara kehendak dasar dan realiti operasi perniagaan yang mana menguatkan lagi jurang antara dasar dan amalan semasa.

Kajian ini juga turut menunjukkan bahawa pelaksanaan e-invois memberi kesan secara tidak langsung melalui hubungan perniagaan dalam rantai bekalan. Walaupun sesetengah PMKS mikro

tidak diwajibkan menggunakan e-invois, mereka tetap terkesan apabila menjalankan urusan dengan syarikat yang telah melaksanakan sistem tersebut. Perniagaan kecil mungkin perlu menyediakan dokumen yang lebih formal apabila berurusan dengan pembekal atau pelanggan yang lebih besar. Ini menyebabkan mereka terpaksa menyesuaikan cara operasi perniagaan mereka walaupun tidak diwajibkan secara langsung. Walau bagaimanapun, tahap kesan ini bergantung kepada jenis perniagaan dan bentuk operasi perniagaan. Perniagaan yang masih beroperasi secara tidak formal atau menjalankan transaksi berskala kecil didapati kurang terkesan buat masa ini. Namun begitu, tekanan terhadap perniagaan kecil dijangka meningkat apabila sistem pelaksanaan e-invois diperluaskan pada masa hadapan.

Terdapat pelbagai usaha daripada agensi dan kerajaan bagi membantu PMKS mikro, termasuk menyediakan latihan, bantuan kewangan dan penyelarasan antara agensi berkaitan. Latihan disediakan bagi meningkatkan kemahiran digital dan pengetahuan perakaunan, manakala bantuan kewangan pula membantu mengurangkan kos permulaan pelaksanaan. Penyelarasan antara agensi turut dilakukan bagi memastikan pelaksanaan e-invois dapat dijalankan dengan lebih berkesan. Namun begitu, beberapa kekangan masih dikenapasti dalam pelaksanaan tersebut. Antaranya seperti program latihan yang masih belum dapat mencapai sasaran, bantuan kewangan yang terhad dan kerjasama antara agensi juga masih boleh dipertingkatkan. Keadaan ini menunjukkan bahawa walaupun pelbagai bentuk sokongan telah diberikan, keberkesanan sokongan ini masih belum menyeluruh kepada semua PMKS mikro.

Tema terakhir iaitu pematuhan adaptif menunjukkan bahawa pelaksanaan e-invois ini memerlukan pendekatan yang lebih fleksibel dan dilakukan secara berperingkat. Selain itu, hasil kajian menunjukkan bahawa bentuk pematuhan dalam kalangan PMKS mikro adalah bersifat adaptif dan tidak berlaku secara terus atau seragam. Perniagaan tidak mengikut dasar secara terus, tetapi sebaliknya menyesuaikan cara pematuhan berdasarkan keadaan dan kemampuan masing-masing. Antara bentuk adaptif atau penyesuaian yang dikenal pasti ialah pematuhan separa (penggunaan e-invois secara separa atau tidak sepenuhnya atau tidak guna secara konsisten seperti yang dikehendaki oleh dasar). Selain itu, penggunaan pihak ketiga seperti akauntan dan pematuhan yang berlaku disebabkan tekanan rantai bekalan dan pelanggan yang lebih besar juga antara bentuk adaptif yang telah dikenal pasti daripada kajian ini. Ini menjelaskan bahawa pematuhan tetap berlaku dalam kalangan PMKS mikro, namun bentuk pematuhan tersebut banyak dipengaruhi oleh kekangan dan keadaan operasi semasa dan tekanan persekitaran perniagaan dan bukan semata-mata kerana kehendak dasar itu sendiri.

Perbincangan

Kajian ini menunjukkan bahawa masih wujud jurang yang ketara antara reka bentuk dasar e-invois dan realiti operasi PMKS mikro. Walaupun pada dasarnya andaian dibuat bahawa perniagaan mempunyai tahap kesiapsiagaan digital dan amalan pengurusan yang baik, tetapi kebanyakan PMKS mikro masih beroperasi dalam keadaan yang mana sumber masih terhad dan masih bergantung kepada amalan pengurusan yang tidak formal. Keadaan ini selari dengan kajian Nazir & Khan, (2023) dan Haque et al., (2024) yang menunjukkan bahawa penerimaan teknologi dalam kalangan PMKS bergantung kepada tahap kesiapsiagaan organisasi dan sokongan persekitaran. Oleh itu, jurang dasar dan amalan sebenar berlaku apabila kehendak dasar tidak selari dengan keadaan sebenar operasi perniagaan kecil.

Kajian ini turut menunjukkan bahawa penerimaan e-invois dipengaruhi oleh pelbagai kekangan seperti kekurangan kewangan, literasi digital yang rendah serta keupayaan organisasi yang terhad. Berdasarkan kerangka TOE, faktor organisasi dan persekitaran memainkan peranan penting

dalam mempengaruhi penerimaan teknologi, manakala model TAM menunjukkan bahawa persepsi terhadap kerumitan sistem turut mempengaruhi tingkah laku pengguna (Thathsarani & Jian-Guo, 2022). Ini menunjukkan bahawa PMKS mikro bukan sahaja berdepan dengan masalah teknikal, tetapi juga turut menghadapi cabaran yang melibatkan operasi dan persekitaran perniagaan mereka.

Amalan perniagaan tidak formal yang diamalkan oleh PMKS mikro bukan hanya menunjukkan bentuk ketidakpatuhan, tetapi lebih kepada cara perniagaan ini menyesuaikan diri dengan kekangan sumber yang dihadapi. Sebahagian perniagaan mikro masih menggunakan transaksi tunai dan menyimpan rekod secara minimum bagi mengurangkan kos dan memastikan operasi harian dapat diteruskan. Walau bagaimanapun, amalan ini tidak selari dengan keperluan e-invois yang memerlukan rekod yang sistematik. Keadaan ini mewujudkan perbezaan antara keperluan dasar dan realiti operasi perniagaan, dan dalam masa yang sama menguatkan lagi jurang dasar dan amalan sebenar.

Selain itu, kajian ini juga mendapati pematuhan terhadap e-invois tidak berlaku secara penuh atau seragam, sebaliknya lebih bersifat adaptif. PMKS mikro menunjukkan bentuk pematuhan seperti penggunaan e-invois secara separa, pergantungan kepada pihak ketiga dan pematuhan yang berlaku disebabkan keperluan dalam rangkaian bekalan. Menurut Awa et al. (2015) dan Nazir & Khan (2023), penerimaan teknologi dalam kalangan PMKS berlaku secara berperingkat dan tidak seragam. Ini menunjukkan bahawa pematuhan tidak berlaku secara tetap tetapi ia berubah mengikut keadaan dan keperluan perniagaan semasa. Selain itu, sokongan daripada agensi, Kerajaan dan penyedia perkhidmatan turut membantu dalam proses penerimaan e-invois, meskipun keberkesanannya masih belum menyeluruh. Keadaan ini menunjukkan bahawa pelaksanaan dasar bukan hanya bergantung kepada penguatkuasaan tetapi juga dipengaruhi oleh hubungan perniagaan dan peranan pihak perantara.

Kajian ini mencadangkan agar pelaksanaan e-invois dilakukan secara fleksibel dan mengambil kira konteks sebenar PMKS mikro. Antara cadangan utama ialah pelaksanaan secara berperingkat bagi PMKS mikro, pendekatan dasar yang lebih sesuai mengikut sektor perniagaan dan penambahbaikan dari segi latihan dan bantuan kewangan. Yuwono et al. (2024) turut menyokong keperluan pendekatan yang disesuaikan dengan keupayaan PMKS ini. Secara keseluruhan, pembuat dasar perlu mengambil kira bahawa proses pematuhan ini berlaku secara beransur-ansur dan banyak dipengaruhi oleh kekangan sebenar yang dihadapi oleh perniagaan kecil.

Kesimpulan

Secara keseluruhannya, kajian mengenai pelaksanaan e-invois dalam kalangan PMKS mikro di Perak memberikan tumpuan kepada tahap kesiapsiagaan, kekangan perniagaan dan tingkah laku pematuhan dalam pengurusan sistem digital. Kajian menunjukkan bahawa walaupun e-invois diperkenalkan untuk meningkatkan ketelusan dan pematuhan, pelaksanaannya masih mencabar bagi perusahaan mikro yang mempunyai sumber yang terhad, masih mengamalkan cara perniagaan tidak formal dan mempunyai tahap keupayaan digital yang rendah. Hasil utama kajian ini dapat mengenal pasti wujudnya jurang antara dasar dengan amalan sebenar. Ia berlaku apabila kehendak dasar tidak selari dengan realiti operasi PMKS mikro. Perusahaan mikro menunjukkan bentuk pematuhan yang bersifat adaptif, di mana penggunaan e-invois berlaku secara separa, melibatkan pihak perantara dan bergantung kepada keadaan perniagaan masing-masing. Ini menunjukkan bahawa pematuhan tidak berlaku secara sepenuhnya tetapi berkembang secara beransur-ansur, mengikut kekangan atau limitasi perniagaan dan tekanan luar, khususnya daripada rangkaian bekalan.

Kajian ini juga menunjukkan bahawa halangan kepada penerimaan e-invois berpunca daripada faktor seperti masalah kewangan, tahap literasi digital yang rendah dan kemampuan organisasi yang terhad. Amalan tidak formal yang sering dianggap sebagai ketidakpatuhan sebenarnya merupakan cara perniagaan menyesuaikan diri bagi memastikan kelangsungan operasi dalam keadaan sumber yang terhad. Dari sudut dasar, pelaksanaan e-invois perlu dilakukan secara lebih fleksibel dan mengambil kira keadaan sebenar PMKS mikro. Antara langkah yang dicadangkan ialah pelaksanaan secara berperingkat, penambahbaikan kemahiran teknikal, pengurangan kos pelaksanaan dan pengukuhan sokongan daripada agensi berkaitan. Selain itu, peranan pihak perantara dan rantai bekalan perlu diiktiraf sebagai faktor penting dalam membantu proses penerimaan secara beransur-ansur terhadap sistem e-invois ini.

Walau bagaimanapun, kajian ini mempunyai keterbatasan kerana dapatan diperoleh daripada perspektif wakil agensi yang terlibat secara langsung dengan pembangunan dan sokongan PMKS mikro di Perak. Oleh itu, sebagai kesinambungan kepada dapatan awal ini, kajian susulan sedang dijalankan yang mana ia melibatkan peniaga PMKS mikro secara langsung melalui soal selidik. Langkah ini bertujuan untuk mendapatkan gambaran yang lebih menyeluruh tentang pengalaman, tahap kesiapsiagaan dan cabaran sebenar yang dihadapi oleh peniaga PMKS mikro terhadap pelaksanaan e-invois. Selain itu, kajian pada masa hadapan juga boleh diperluas kepada beberapa negeri lain supaya dapatan yang diperoleh lebih menyeluruh dan dapat dibandingkan mengikut konteks industri serta persekitaran perniagaan yang berbeza.

Secara keseluruhan, kejayaan pelaksanaan e-invois dalam kalangan PMKS mikro bukan sahaja bergantung kepada teknologi, tetapi juga kepada kesesuaian antara reka bentuk dasar dan realiti sosio-ekonomi perusahaan kecil. Oleh itu, pendekatan dasar inklusif, adaptif dan berorientasikan konteks keadaan adalah penting bagi memastikan transformasi digital dapat dilaksanakan secara efektif tanpa menjejaskan kelangsungan PMKS mikro.

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Pendekatan Dakwah Rasulullah SAW dalam Memperkasakan Sosial: Satu Kajian Literatur Bersumberkan Sirah

*Dakwah Approach of Prophet Muhammad (PBUH) in Social Empowerment: A
Literature Review Based on the Sirah*

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Abstrak

Kajian ini bertujuan menganalisis pendekatan Rasulullah SAW dalam memperkasakan sosial melalui dakwah berdasarkan sumber-sumber sirah Nabawiyyah. Pemerksaan sosial dalam konteks kajian ini merujuk kepada proses pembinaan keupayaan individu dan masyarakat dari aspek nilai, hubungan sosial, keadilan, dan kesejahteraan komuniti. Justeru itu, kajian ini memfokuskan kepada dua objektif utama iaitu mengkaji kaedah pemerksaan sosial dari perspektif Islam dan mengenal pasti pendekatan dakwah Rasulullah SAW dalam memperkasakan sosial bersumberkan sirah. Kajian ini berbentuk kualitatif dengan menggunakan metode analisis kandungan sebagai instrumen pengumpulan data. Data dianalisis menggunakan kaedah analisis tematik bagi mengenal pasti pola dan pendekatan dakwah Rasulullah SAW dalam membentuk struktur sosial masyarakat. Dapatan kajian menunjukkan bahawa pendekatan dakwah Rasulullah SAW bersifat holistik dan strategik melalui beberapa dimensi utama iaitu pembinaan aqidah sebagai asas kekuatan sosial, pembentukan akhlak dan nilai, pengukuhan ukhuwwah, pembangunan institusi sosial seperti masjid, penggubalan sistem sosial melalui Piagam Madinah serta pemerksaan golongan marginal. Pendekatan ini bukan sahaja membentuk individu beriman, malah berjaya membina masyarakat yang berdaya tahan, berkeadilan dan bersepadu. Implikasi kajian menunjukkan bahawa pendekatan dakwah berteraskan sirah Rasulullah SAW relevan dalam menangani cabaran sosial semasa dan boleh diaplikasikan dalam konteks pendidikan serta pembangunan masyarakat.

Kata Kunci: Pendekatan Dakwah; Rasulullah SAW; Memperkasakan; Sosial; Sirah.

Pengenalan

Islam merupakan agama yang syumul dan menitikberatkan kesejahteraan hidup manusia secara menyeluruh sama ada dari aspek spiritual, intelektual, sosial mahupun material. Dalam sejarah perkembangan Islam, Rasulullah SAW memainkan peranan besar bukan sahaja sebagai penyampai wahyu, bahkan sebagai pemimpin masyarakat yang berjaya membentuk sebuah tamadun berteraskan keadilan, persaudaraan dan kesejahteraan sosial. Dakwah yang dibawa oleh Baginda tidak terbatas

kepada penyampaian akidah semata-mata, sebaliknya turut melibatkan proses transformasi sosial yang menyentuh pelbagai lapisan masyarakat.

Istilah memperkasa menurut Dewan Bahasa dan Pustaka (2026) adalah merujuk kepada kehebatan, keunggulan, kekuatan dan bersifat dominan. Manakala maksud sosial pula ialah segala perkara yang melibatkan masyarakat serta perihal yang berkonsepkan kemasyarakatan. Oleh itu, pemerikasaan sosial ialah perbincangan tentang perkara-perkara yang mampu meningkatkan keunggulan dan kekuatan masyarakat dari aspek kesepaduan ummah. Menurut Mohamad (2023), konteks pemerikasaan sosial dari sudut Islam ialah berkaitan penerapan nilai-nilai keagamaan dalam masyarakat sehingga masyarakat mampu bergerak aktif dalam mengaplikasikan kehidupan berteraskan Islam serta menghayati tuntutan keagamaan dari semua aspek kehidupan melalui prinsip tauhid, keadilan, ihsan dan tanggungjawab sesama manusia.

Negara Malaysia sendiri menjadi ikon masyarakat majmuk di mata dunia, menjadikan konsep pemerikasaan sosial ini sebagai elemen utama kesepaduan rakyat. Kementerian Perpaduan Negara telah menerbitkan Pelan Pemerikasaan Kepimpinan, Komuniti Rukun Tetangga 2021-2030 melalui Portal Rasmi Kementerian Perpaduan Negara yang mempunyai lima (5) teras utama iaitu:

- a. Memperkukuhkan kepimpinan komuniti Rukun Tetangga sebagai pemangkin perpaduan.
- b. Memperkasakan khidmat komuniti sebagai tapak integrasi nasional.
- c. Meningkatkan keselesaan dan keharmonian komuniti menerusi aktiviti kesukarelawanan.
- d. Memantapkan peranan kawasan Rukun Tetangga dalam meningkatkan kesejahteraan komuniti.
- e. Memperkasakan kelompok komuniti.

Pelan pemerikasaan ini dirangka dengan hala tuju yang jelas iaitu untuk memacu keberkesanan agenda perpaduan dalam sesebuah komuniti dan masyarakat. Melihat kepada misi dan visi pelan ini dilaksanakan, jelas menunjukkan bahawa dalam mewujudkan masyarakat yang bersatu padu, perlu kepada strategi pemerikasaan sosial yang kukuh.

Kejayaan kepada sesuatu ketamadunan masyarakat adalah bergantung kepada pelaksanaannya iaitu manusia. Oleh itu, manusia merupakan modal paling berharga bagi sesebuah masyarakat sosial yang disebut sebagai modal insan (Mustapha Kamal, Zahiah & Abdullah 2010). Menurut Sara Shakilla dan Muhammad Nur Aizuddin (2021), bagi mencapai matlamat pemerikasaan sosial dan pembangunan komuniti masyarakat, modal insan merupakan komponen asas yang perlu dititikberatkan. Ini kerana pembangunan masyarakat yang memfokuskan modal insan akan meningkatkan kecekapan, kemahiran, pengetahuan dan pengalaman dalam kalangan ahli komuniti. Ab. Aziz dan Mutiara (2017) telah menyenaraikan empat (4) elemen modal insan yang menjadi faktor kepada keberkesanan pemerikasaan sosial iaitu:

- a. Pembangunan jasmani
- b. Pembangunan rohani
- c. Pembangunan akal
- d. Pembangunan emosi

Keempat-empat elemen ini menjadi asas strategi Rasulullah SAW dalam membentuk dan membina masyarakat yang bertamadun pada ketika itu. Sirah Nabawiyah memperlihatkan bagaimana Rasulullah SAW menghadapi masyarakat Arab jahiliyyah yang mengalami keruntuhan moral, penindasan sosial, perpecahan kabilah dan ketidakadilan ekonomi. Namun melalui pendekatan dakwah yang berhikmah dan strategik, Baginda berjaya membentuk masyarakat Islam yang kuat dari

segi spiritual dan sosial. Transformasi tersebut membuktikan bahawa dakwah bukan sekadar proses menyeru kepada agama, tetapi turut menjadi medium pembangunan sosial yang efektif. Menurut Haizuran dan Muhammad Fairuz (2025), pendekatan dakwah yang dilaksanakan oleh Rasulullah SAW adalah berpandukan *manhaj* al-Quran yang telah diwahyukan oleh Allah SWT melalui sifatnya yang menyeluruh (*syumuliyah*), seimbang (*tawazun*), bertahap (*tadarruj*) dan selaras dengan fitrah manusia (*muwafaqah li al-fitrah*). Manhaj al-Quran tidak hanya tertumpu kepada pelaksanaan peraturan tetapi turut menyediakan asas pendidikan rohani dan intelektual yang mampu mempengaruhi individu dan dinamika sosial.

Masyarakat kontemporari kini berhadapan dengan pelbagai masalah sosial yang semakin kompleks seperti peningkatan jenayah, keruntuhan institusi keluarga, penyalahgunaan dadah, budaya hedonisme dan sikap individualistik. Walaupun pelbagai program pembangunan sosial dilaksanakan, masih terdapat kelemahan dari aspek pembentukan nilai dan keseimbangan spiritual. Isu tentang masyarakat ini bukanlah satu perkara baru yang dibincangkan, bahkan para penyelidik dan ahli ilmiah sering membuat kajian untuk mencari punca dan jalan penyelesaian terhadap isu kemasyarakatan. Menurut Sharifah Hayati *et al.* (2021) dalam kajian beliau mendapati terdapat empat (4) isu utama yang sering menjadi kebimbangan masyarakat iaitu gejala sosial, penyalahgunaan gajet dan ketagihan siber, tekanan mengurus keluarga dan kerjaya, warga emas dan anak OKU serta keluarga jarak jauh.

Antara isu berat yang menjadi faktor kepada keruntuhan sosial adalah isu berkaitan dengan aqidah yang melibatkan kepelbagaian ideologi dan yang bertentangan dengan Islam. Antara penyelewengan akidah yang berlaku ialah berpegang kepada konsep pluralisme dan liberalisme, menjadikan akal manusia sebagai wahyu, meragui ketulenan al-Quran mempersoalkan metodologi pentafsiran al-Quran dan hadis serta mempertikaikan kriteria dan akhlak kenabian (Mohd Norhusairi *et al.* 2023).

Dalam masa yang sama, pendekatan dakwah yang dilaksanakan dalam sesetengah keadaan lebih tertumpu kepada aspek ritual dan ceramah semata-mata tanpa memberi penekanan terhadap pembangunan sosial secara menyeluruh. Hal ini menyebabkan masyarakat kurang memahami bahawa dakwah Islam sebenarnya mempunyai peranan besar dalam membentuk kesejahteraan sosial. Oleh itu, kajian ini dijalankan bagi meneliti secara mendalam pendekatan dakwah Rasulullah S.A.W dalam memperkasakan sosial serta relevansinya dalam konteks semasa.

Metodologi Kajian

Kajian ini menggunakan kaedah kajian berbentuk kualitatif dengan menggunakan pendekatan analisis kandungan sebagai instrumen pengumpulan data yang dirujuk melalui bahan-bahan akademik seperti buku, jurnal, dokumen dan latihan akademik. Penganalisisan data adalah melalui pengkelasan tema dan deskripsi.

Kaedah Pemerksaan Sosial Dari Perspektif Islam

Pemerksaan sosial menurut Islam merujuk kepada usaha membina kekuatan individu dan masyarakat melalui penghayatan nilai Islam yang menyeluruh. Islam melihat manusia sebagai khalifah yang bertanggungjawab memakmurkan bumi dan menjaga hubungan dengan Allah serta sesama manusia.

a. Pemerkasaan aqidah

Aqidah berasal daripada perkataan Arab iaitu *'aqada, ya'qidu, 'aqdan* yang membawa maksud simpulan atau ikatan yang teguh dan kukuh yang akhirnya menerbitkan kepercayaan dan ideologi (Farahwahida et al. 2025). Aqidah merupakan asas utama dalam pembentukan masyarakat Islam. Individu yang mempunyai aqidah yang mantap akan memiliki jati diri, keyakinan dan ketahanan spiritual yang tinggi. Oleh kerana itu, selepas kewafatan Baginda Rasulullah S.A.W, Saidina Abu Bakar a.s telah mengambil tindakan untuk memerangi golongan yang enggan membayar zakat dan murtad (Mohd Norhusairi et al. 2023). Ini jelas menunjukkan bahawa, tahap kepercayaan dan aqidah dianggap sebagai akar tunjang dalam pembentukan masyarakat dan ketamadunan.

Rasulullah SAW memulakan dakwah Baginda dengan peneguhan aqidah kerana perubahan sosial yang sebenar bermula daripada perubahan dalaman manusia. Firman Allah SWT yang bermaksud.:

“Tidakkah engkau lihat (wahai Muhammad) bagaimana Allah mengemukakan satu perbandingan iaitu kalimah yang baik adalah sebagai sebatang pohon yang baik, yang pangkalnya (akar tunjangnya) tetap teguh, dan cabang pucuknya menjulang ke langit.”

(Al-Quran, 14: 24)

Ayat di atas menjelaskan bahawa insan yang mempunyai keteguhan aqidah akan menghasilkan manfaat untuk dirinya dan masyarakat. Farahwahida et al. (2025) menyatakan strategi pemeraksanaan akidah sebagai asas pemeraksanaan sosial adalah seperti berikut:

- i. Pendidikan berterusan
- ii. Mempromosi tokoh masyarakat berakhlak tinggi dan berpaksikan akidah
- iii. Memanfaatkan media sosial dan platform digital
- iv. Dialog inklusif

Oleh itu, menjadi tanggungjawab dan peranan bersama untuk memelihara dan menghidupkan nilai-nilai akidah demi kelestarian masyarakat. Pembinaan Aqidah adalah langkah awal dan terpenting sebelum pembentukan sosial, hukum dan politik.

b. Pemeraksanaan akhlak

Pemeraksanaan akhlak adalah rentetan kepada kebertanggungjawaban terhadap pemeraksanaan akidah. Ini kerana, akhlak yang baik terlahir melalui ketetapan akidah seseorang manusia itu. Akidah bukan hanya sekadar kepercayaan dan kepatuhan kepada Tuhan melalui ibadah semata-mata tetapi ianya merupakan asas pembentukan nilai kemanusiaan dan gaya hidup. Rasulullah S.A.W memulakan pembentukan Masyarakat Islam dengan pembinaan budi pekerti yang mulia. Budi pekerti yang mulia adalah satu-satunya asas yang paling kuat untuk melahirkan manusia yang mempunyai hati yang bersih, ikhlas dalam hidup, amanah dalam tugas, cinta kepada kebaikan dan membenci kejahatan (Siti Norliana et al, 2004).

Menurut Mastura et al (2020), antara asas akhlak yang perlu diterapkan bagi membentuk keperibadian Muslim ialah:

- i. Faham kebebasan dan tugas serta tanggungjawab.
- ii. Faham ilmu.
- iii. Faham keihsanan.

- iv. Budi pekerti luhur dan sempurna.
- v. Faham ukhwhah.
- vi. Persaudaraan diri yang Islam.
- vii. Faham peranan dan kelakuan serta perangai diri seseorang dan masyarakat.
- viii. Daya sifat yang saling membantu antara satu sama lain sehingga membentuk kesatuan diri dalam kehidupan bermasyarakat di sesebuah negara

Islam menekankan pembentukan akhlak mulia sebagai asas kesejahteraan sosial. Akhlak yang baik mampu melahirkan masyarakat yang saling menghormati, bertanggungjawab dan prihatin antara satu sama lain. Dari sudut sejarah, kerajaan Andalusia mencapai kecemerlangan ketamadunan apabila meletakkan prinsip akhlak dalam setiap bidang kehidupan merangkumi aspek perundangan, kesenian, sastera, ekonomi dan politik (Mamat, 2021). Sejarah Islam juga membuktikan nilai akhlak adalah sebagai pendekatan utama dalam penyampaian dakwah melalui konsep *Qudwah* Hasanah (contoh tauladan yang baik) yang diaplikasikan oleh Rasulullah SAW. Baginda sendiri menjadikan diri baginda sebagai pedoman dan tauladan dalam membentuk masyarakat Islam yang baik. Firman Allah SWT yang bermaksud:

“Demi sesungguhnya, adalah bagi kamu pada diri Rasulullah itu contoh ikutan yang baik”
(Al-Quran, 35: 21)

Menjadi tanggungjawab bagi orang Islam dengan menjadikan dakwah *Qudwah hasanah* ini sebagai pendekatan dalam pemeraksanaan akhlak dalam kalangan masyarakat seperti mana yang dilaksanakan oleh Rasulullah SAW. Sabda Rasulullah SAW:

“Sesungguhnya tidak aku diutuskan melainkan untuk menyempurnakan kebaikan akhlak”.
(Riwayat Ahmad, V. 14, h. 8952)

c. Keadilan sosial

Islam menolak segala bentuk penindasan dan diskriminasi. Prinsip keadilan dalam Islam melibatkan hak individu, pengagihan kekayaan secara seimbang dan perlindungan terhadap golongan lemah. Adil menurut bahasa ialah tidak berat sebelah, tidak memihak. Manakala pengertian adil menurut istilah ialah mempersamakan sesuatu dengan yang lain sama ada dari segi nilai dan ukuran supaya tidak menjadi berat sebelah serta tidak berbeza antara satu sama lainnya (Mamat 2021). Menurut Ibnu Manzur (1887), keadilan adalah satu jalan yang lurus iaitu berada dalam landasan yang betul dan tidak tergelincir. Menurut Imam al-Ghazali pula, keadilan merupakan ketertiban yang tersusun baik dan sesuai pada tempatnya (Mohd Hatib & Siti Rohani 2024).

Konsep keadilan adalah antara asas dalam pemeraksanaan sosial. Masyarakat yang adil akan melahirkan keharmonian dan kesejahteraan dalam masyarakat. Keadilan sosial menurut al-Sibai'(1997) ialah memberi kesamarataan kepada mereka yang memerlukan dengan berbuat baik kepada mereka, mencukupkan keperluan mereka, memudahkan pekerjaan dan membantu kekurangan mereka.

Menurut Mohd Hatib & Siti Rohani (2024), konsep keadilan sosial adalah melibatkan hak asasi manusia yang merangkumi:

- i. Hak untuk hidup.
- ii. Hak kebebasan diri.
- iii. Hak untuk mendapatkan ilmu pengetahuan.

- iv. Hak kehormatan diri.
- v. Hak pemilikan.

Sebagai manusia yang hidup secara bermasyarakat, setiap individu perlu berperanan dan bertanggungjawab untuk saling menjaga dan menghormati hak kehidupan masing-masing. Firman Allah SWT yang bermaksud:

“Sesungguhnya Allah menyuruh berlaku adil dan berbuat kebaikan serta memberi bantuan kepada kaum kerabat dan melarang daripada melakukan perbuatan-perbuatan keji dan mungkar serta kezaliman”.

(Al-Quran, 16: 90)

Inilah tiga (3) asas kepada pemeraksanaan sosial menurut Islam iaitu, pemeraksanaan aqidah, pemeraksanaan akhlak dan keadilan sosial yang perlu dititikberatkan dalam membentuk masyarakat dan ketamadunan yang menuju keredhaan Allah SWT.

Pendekatan Dakwah Rasulullah SAW dalam Memperkasakan Sosial

Asas kepada strategi dakwah Rasulullah SAW pada fasa Mekah adalah melalui proses pemulihan secara individu dari sudut aqidah, pemikiran dan keperibadian sebagai batu asas kepada pembentukan sosial sebuah masyarakat. Selain itu pendekatan fasa dakwah di Mekah melalui penanaman aqidah di Darul Arqam dengan mengumpulkan para sahabat secara rahsia untuk membacakan al-Quran dan mentarbiyah jiwa serta mengukuhkan mentaliti dalam menghadapi sebarang penyeksaan demi mempertahankan aqidah (Al-Mubarakfuri, 2002). Rasulullah SAW juga memperbaiki masyarakat Arab Jahiliyah yang dahulunya menyembah batu berhala dan pokok melalui penerangan ayat Makkiyyah yang majoritinya bernada tegas dan memfokuskan kepada rukun iman seperti kewujudan Allah dan kebenaran wahyu lalu melakukan pemulihan dalam bentuk penyucian aqidah kerana tujuan agama Islam itu sendiri adalah membina sebuah kesatuan ummah. Firman Allah SWT yang bermaksud:

“Dan berpegang teguhlah kamu sekalian kepada tali Allah dan janganlah kamu bercerai-berai dan kenanglah nikmat Allah kepada kamu ketika kamu bermusuhan-musuhan (semasa jahiliyah dulu) lalu Allah menyatukan di antara hati kamu”.

(Al-Quran, 3: 103)

Ayat di atas menjelaskan bahawa kesatuan sebuah masyarakat Islam adalah dengan berpegang teguh kepada agama Allah dalam satu aqidah Islamiyah. Bahkan menurut Sheikh Ahmad Ghulush (2004) dalam karyanya *Al-Sirah al-Nabawiyah wa al-Dawah fi al-ahd al-Madani* menyatakan kunci kelahiran masyarakat yang tersusun adalah melalui pemeraksanaan aqidah kerana perbuatan amal luaran seorang manusia itu bergantung pada apa yang diiktiraf dari dalam dirinya iaitu keimanan. Hal ini menunjukkan perbezaan antara orang munafik dan orang beriman kerana amalan perbuatan orang munafik tidak selari dengan apa yang dinyatakan dari batin mereka.

a. Pembinaan aqidah sebagai asas kekuatan sosial

Dalam konteks ilmiah, aqidah didefinisikan sebagai keyakinan pasti yang membentuk sikap dan keputusan manusia menerusi hukum yang menolak sesuatu perkara syak dan menggunakan keyakinan sebagai hukum kepada akal, justeru pembentukan aqidah secara langsung dapat membentuk sebuah tindakan sosial (al-Rahili. 1424H). Hal ini seperti yang dilakukan oleh Rasulullah SAW melalui fasa manifestasi menterjemahkan akidah ke dalam bentuk praktikal melalui sistem

sosial, undang-undang, dan hubungan kemasyarakatan ketika fasa dakwah di Madinah (As-Sallabi, 2008).

Aqidah melindungi masyarakat daripada perpecahan, ideologi sesat dan keruntuhan moral. Disebutkan bahawa aqidah melahirkan masyarakat yang mampu menangani masalah sosial apabila asas kepada sebuah pembentukan masyarakat itu adalah aqidah yang kukuh serta pengukuhan hal syariat sehingga manusia mampu memilih antara yang hak dan batil (Al-Shawq, 1998), seperti mana yang dinyatakan oleh Rasulullah SAW menerusi sabda baginda:

“Allah mencintai apabila seseorang Muslim melakukan suatu pekerjaan, dia melaksanakannya dengan penuh kesungguhan”.

(Riwayat al-Baihaqi, V.7, h. 4929)

b. Pembentukan akhlak dan nilai masyarakat

Rasulullah SAW tidak hanya menumpukan kepada penyampaian ajaran aqidah bahkan membentuk keperibadian individu dan struktur sosial masyarakat melalui pendidikan akhlak, nilai kemanusiaan serta contoh teladan yang baik. Pembentukan ini bertujuan melahirkan masyarakat yang berdisiplin, berintegriti dan menghormati serta bertanggungjawab dan hidup dalam suasana harmoni. Sepertimana firman Allah SWT yang bermaksud:

“Sesungguhnya telah datang kepada kamu seorang Rasul dari golongan kamu sendiri yang menjadi sangat berat kepadanya sebarang kesusahan yang ditanggung oleh kamu, yang sangat tamak kebaikan bagi kamu dan ia pula memberikan perasaan belas serta kasih kepada orang-orang yang beriman.”

(Al-Quran, 9: 128)

Ayat ini menjelaskan berkenaan Rasulullah SAW sebagai seorang yang berkasih sayang sesama manusia. Hal ini dapat dilihat ketika peristiwa pembukaan Kota Mekah, Rasulullah SAW memaafkan musuh-musuh Quraisy walaupun baginda pernah disakiti dan diperangi oleh mereka (al-Mubarakfuri, 2025). Pendekatan ini berjaya melembutkan hati masyarakat Quraisy sehingga ramai memeluk Islam ketika itu. Rasulullah SAW juga sangat menitikkan hal berkaitan adab berjiran supaya umat Islam menghormati jiran tanpa mengira agama dan bangsa. Sabda Rasulullah SAW:

“Jibril sentiasa berpesan kepadaku tentang jiran sehingga aku menyangka jiran akan diberi hak pusaka”

(Riwayat al-Baihaqi, V.12 h. 9082)

Justeru penting dalam memupuk nilai murni dalam pergaulan antara satu sama lain bagi membuang sikap membandingkan atau membelakangi orang lain. Menurut Tariq (2007), kejayaan dakwah Rasulullah SAW adalah hasil daripada kemampuan baginda membentuk nilai kemanusiaan dan akhlak masyarakat secara menyeluruh.

c. Pengukuhan ukhuwwah islamiyyah

Menurut al-Mubarakfuri (2002), kesan pembentukan masyarakat sosial adalah melalui pendidikan yang membina komuniti berakhlak sebagai asas kekuatan sosial. Menurut Sayyid Qutb (1950) dalam *Fi Zilal al-Quran*, ayat-ayat Makkiyyah memberi fokus kepada pembinaan keimanan melalui penghayatan terhadap kekuasaan Allah yang akhirnya bertujuan membina kesedaran rohani sebelum pelaksanaan hukum-hakam syariat. Hal ini dapat dilihat dari peristiwa persaudaraan Muhajirin dan

Ansar yang menghapuskan semangat *asabiyyah* (perkauman) yang menjadi budaya masyarakat Arab jahiliyah. Sepertimana yang dinyatakan dalam kitab Sirah Ibn Hisham (2025) bahawa kaum Ansar sanggup berkongsi harta dan tempat tinggal dengan muhajirin sebagai bukti kekuatan iman dan persaudaraan Islam. Bahkan seperti yang dinyatakan dalam Firman Allah SWT yang bermaksud:

“Wahai umat manusia sesungguhnya Kami telah menciptakan kamu dari lelaki dan Perempuan, dan Kami telah menjadikan kamu berbagai bangsa dan bersuku puak, supaya kamu berkenal-kenalan. Sesungguhnya semulia-mulia kamu di sisi Allah ialah orang yang lebih taqwanya di antara kamu. Sesungguhnya Allah Maha Mengetahui, lagi Maha Mendalam Pengetahuan-Nya.”

(Al-Quran, 49: 13)

Ayat di atas menjelaskan tentang penciptaan manusia dari pelbagai latar belakang adalah bertujuan untuk saling mengenali dan beramah-mesra di antara satu sama lain bagi menghapuskan diskriminasi perkauman berdasarkan keturunan, warna kulit dan status sosial seseorang. Hal ini seperti yang dilakukan oleh Rasulullah SAW dalam mengangkat Bilal bin Rabah sebagai muazzin rasmi Islam walaupun berasal dari golongan hamba. Begitu juga Salman al-Farisi yang diberi penghormatan atas kebijaksanaan dan ketakwaanya dalam perang Khandak (al-Mubarakfuri, 2002).

Menurut Ibn Hisham (2025), Rasulullah S.A.W menggunakan pendekatan ukhwah sebagai asas pembinaan masyarakat Islam yang stabil dan harmoni. Kekuatan ukhwah Islamiyah akan menguatkan spiritual dan menjadi asas beragama dalam era moden yang menerapkan prinsip kasih sayang, tolong menolong dan perdamaian yang mampu membimbing umat dari sikap ekstrim dan fanatik serta konflik sosial. Hal ini dapat meneguhkan kesatuan serta toleransi yang dapat membina panduan bagi masyarakat untuk hidup harmoni di tengah arus modenisasi serta kompleks sosial kontemporari (Hamzah Saputra, Rosmini & Sohrab 2025). Oleh itu, pembentukan akhlak sangat memainkan peranan dalam sesebuah masyarakat bagi mewujudkan kesatuan ummah.

d. Pembangunan institusi sosial melalui masjid

Pembinaan Masjid Nabawi bukan sekadar tempat solat tetapi sebagai pusat paksi komuniti di mana nilai-nilai akidah dipraktikkan dalam bentuk keadilan musyawarah dan penyatuan ummah (As-Sallabi 2008). Rasulullah SAW menjadikan masjid sebagai pusat dakwah, pendidikan, pentadbiran negara dan penyelesaian konflik masyarakat (Ibn Hisham 2025). Hal ini selari dengan firman Allah SWT yang bermaksud:

“Hanyasanya yang layak memakmurkan masjid-masjid Allah ialah orang yang beriman kepada Allah dan hari akhirat.”

(AL-Quran, 9: 18)

Ayat di atas menunjukkan bahawa tujuan masjid itu dibangunkan adalah untuk dimakmurkan sebagai pusat pembangunan ummah dan sebagai institusi sosial. Perkara ini dapat dilihat ketika Ahli *Suffah* (golongan miskin Madinah) yang diberi perlindungan tempat tinggal dan diberikan pendidikan serta makanan dan pembelaan sosial oleh Rasulullah SAW (al-Asbahani 2012). Dari aspek Pendidikan, Rasulullah SAW mengajar al-Quran, hadis dan ilmu agama di masjid serta menjadikan masjid tempat membincangkan strategi peperangan, urusan pentadbiran dan kebajikan masyarakat (al-Qaradawi, 1997). Firman Allah SWT yang bermaksud:

“ Dan bermesyuaratlah dengan mereka dalam urusan itu.....”

(Al-Quran, 3: 159)

e. Penggubalan sistem sosial melalui piagam Madinah

Menurut Muhammad Hamidullah (1968) menjelaskan bahawa piagam Madinah berjaya menyatukan masyarakat berbilang agama dan suku kaum melalui prinsip tanggungjawab bersama, kebebasan beragama dan keadilan sosial. Selain itu, fokus ayat-ayat Madaniyyah menyentuh aspek syariat, muamalat (ekonomi), munakahat (kekeluargaan hukum jinayat (jenayah) yang semuanya berteraskan kepatuhan kepada Allah (al-Zuhaili 1991). Bahkan menurut As-Sallabi (2008), pembentukan perlembagaan piagam Madinah menterjemahkan akidah melalui keadilan sosial, hak asasi, kebebasan beragama dan tanggungjawab bersama mempertahankan Madinah tanpa mengira suku kaum.

Dokumen perlembagaan ini menjadi dokumen yang mengatur hubungan umat Islam, Yahudi dan masyarakat bukan Islam secara adil dan harmoni. Pembentukan piagam Madinah ini bukti bahawa dakwah Rasulullah SAW bukan sahaja spiritual tetapi turut melibatkan sistem sosial dan politik. Perkara ini telah dijelaskan dalam kebanyakan kitab hadis dan kitab sirah terdahulu sebagai rujukan bahawa implikasi kewujudan piagam Madinah bersifat relevan dan fleksibel dalam meraikan kepelbagaian kaum melalui istilah “ummah” yang digunakan didalam fasal piagam tersebut (Helmy, Amran, Niari. 2021).

Menurut Helmy *et al.* (2021), nilai murni menjadi teras masyarakat bertamadun amat ditekankan dalam piagam Madinah seperti tolong-menolong sesama masyarakat, menghormati perasaan dan anutan orang lain, bertolak ansur dalam hal-hal yang dibenarkan syarak dan merujuk segala perselisihan kepada pihak berkuasa yang tertinggi iaitu Rasulullah SAW.

Oleh itu, Piagam Madinah menjelaskan kebijaksanaan Rasulullah SAW dalam mengurus masyarakat melalui pendekatan toleransi dan keadilan. Sepertimana yang dinyatakan dalam Fasal 22 yang menjelaskan tanggungjawab anggota masyarakat supaya tidak membantu dan memberi perlindungan kepada seseorang yang melakukan kesalahan (Helmy et al. 2021).

f. Pemerkasaan golongan marginal

Golongan marginal adalah mereka yang tergolong dalam kelompok hamba, fakir miskin, wanita, anak yatim dan golongan lemah dalam sesebuah masyarakat. Rasulullah SAW mengangkat martabat mereka melalui pendidikan, hak sosial dan kesamarataan dalam masyarakat Islam. Hal ini dapat dilihat ketika Bilal Bin Rabah diangkat menjadi muazzain rasmi umat Islam sebagai penghapusan diskriminasi kaum dan status sosial. Golongan hamba, miskin dan bukan Arab diberi penghormatan serta peluang memegang peranan penting dalam masyarakat Islam. Hal ini menunjukkan Rasulullah SAW menggunakan konsep validasi setiap individu mempunyai peranan tersendiri. Perkara ini amat penting dalam pelaksanaan konsep modal insan bagi sesebuah masyarakat.

Menurut Mohd Siroj & Roshimah Shamsudin (2020), wanita antara golongan yang menjadi tumpuan dakwah Rasulullah SAW sehingga menggesa agar menerima wasiat baginda tentang kaum wanita dan amalkan wasiat tersebut serta bersikap lemah lembut di samping mempergauli mereka dengan baik kerana mereka memikul pelbagai peranan dalam pembentukan masyarakat yang ideal. Terdapat juga larangan menghina golongan lemah dan memandang rendah golongan miskin. Sepertimana firman Allah SWT yang bermaksud:

“Dan janganlah engkau megusir orang-orang yang menyeru Tuhanya pagi dan petang...”
(Al-Quran, 6:52)

Ayat ini turun apabila pembesar Quraisy meminta Rasulullah S.A.W menjauhkan golongan miskin daripada majlis baginda. Selain itu, Rasulullah SAW juga menekan konsep kesetaraan gender dalam menampilkan konsep kesaksamaan sosial terhadap golongan marginal dalam kehidupan masyarakat Islam terutama bagi golongan wanita yang ditindas sebelum kedatangan Islam. Hal ini seperti mana contoh yang ditunjukkan oleh Rasulullah SAW ketika menerima saranan Ummu Salamah sewaktu para sahabat semuanya tidak mahu melakukan ibadah sembelih sebagai ganti ibadah haji selepas Perjanjian Hudaibiyah (Ulfa Damayanti *et al.* 2020).

Oleh itu, dapat difahami bahawa pendekatan dakwah Rasulullah SAW dalam memperkasakan golongan marginal amat besar dalam membangunkan potensi dalam diri setiap individu tidak mengira pangkat, paras rupa, status sosial atau gender sekalipun.

Kesimpulan

Pendekatan dakwah Rasulullah S.A.W dalam memperkasakan sosial berdasarkan sirah Nabawiyah terbukti bersifat holistik, praktikal dan relevan sepanjang zaman. Rasulullah SAW berjaya membentuk masyarakat Islam yang kuat melalui pembinaan aqidah, pembentukan akhlak, pengukuhan ukhuwwah, pembangunan institusi sosial serta pelaksanaan sistem sosial yang adil.

Pendekatan ini membuktikan bahawa dakwah Islam bukan sekadar menyeru manusia kepada ibadah, tetapi turut berperanan dalam membangunkan masyarakat yang sejahtera dan berkeadilan. Oleh itu, pendekatan dakwah Rasulullah S.A.W wajar dijadikan model dalam menangani cabaran sosial masyarakat masa kini. Kajian ini diharapkan dapat menjadi rujukan kepada para pendakwah, pendidik dan pengkaji dalam memperkukuhkan pendekatan dakwah yang lebih berkesan dan menyeluruh.

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Pendidikan Nilai sebagai Asas Pendayaan Komuniti dalam Puisi Terpilih Kemala: Analisis Menurut Perspektif Sastera Islam

Value Education as the Foundation of Community Empowerment in Selected Poems of Kemala: An Analysis from the Perspective of Islamic Literature

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Abstrak

Sastera Islam berperanan sebagai medium pendidikan nilai yang membentuk insan, akhlak dan kesejahteraan masyarakat. Walau bagaimanapun, kebanyakan kajian terhadap puisi Kemala lebih tertumpu kepada aspek estetika, kerohanian dan pemikiran, manakala peranannya dalam pendidikan nilai dan pendayaan komuniti masih kurang diberikan perhatian. Sehubungan itu, kajian ini bertujuan menganalisis nilai kemanusiaan dalam empat puisi terpilih Kemala, iaitu *Kasih Petani Buta*, *Teluk Gong*, *Antara Cirebon dan Demak* dan *Di Hadapan al-Quran*, berdasarkan perspektif Sastera Islam bagi menjelaskan hubungannya dengan pendidikan nilai dan pendayaan komuniti. Kajian ini menggunakan pendekatan kualitatif melalui analisis teks berdasarkan konsep *karāmah al-insān* (kemuliaan manusia), *ukhuwah* (persaudaraan), *ta'āwun* (kerjasama), *Rahmah* (kasih sayang), *ihsan* (simpati) dan *ta'dib* (pendidikan). Dapatan kajian menunjukkan bahawa puisi-puisi tersebut memperlihatkan perkembangan nilai yang bermula daripada pembinaan martabat insan, diikuti pengukuhan hubungan sosial, pembentukan masyarakat yang harmoni dan dimantapkan melalui pendidikan berteraskan al-Quran. Dapatan ini memperluaskan wacana Sastera Islam dengan memperlihatkan bahawa puisi Kemala bukan sahaja berfungsi sebagai karya estetika, malah sebagai medium pendidikan nilai yang menyumbang kepada pembentukan insan, pembangunan komuniti dan kesejahteraan masyarakat.

Kata kunci: Kemala; Sastera Islam; Pendidikan Nilai; Pendayaan Komuniti; Puisi Melayu.

Pengenalan

Sejak awal perkembangan tamadun Islam, kesusasteraan berperanan sebagai wahana penyebaran ilmu, pembentukan akhlak dan pembangunan tamadun. Sastera bukan sekadar manifestasi keindahan bahasa, malah menjadi medium pendidikan yang membimbing pemikiran, menyemai nilai

kemanusiaan serta membentuk kesedaran manusia terhadap tanggungjawab sebagai hamba Allah SWT dan khalifah di muka bumi (Muhammad Qutb, 1983). Dalam tradisi kesusasteraan Melayu-Islam, karya sastera berkembang sebagai medium dakwah dan pendidikan yang menyumbang kepada pembentukan masyarakat berilmu, beradab dan berakhlak. Oleh itu, Sastera Islam wajar difahami sebagai suatu wahana pendidikan nilai yang menghubungkan estetika dengan pembangunan insan dan kesejahteraan masyarakat (Syed Muhammad Naquib al-Attas, 1980).

Dalam konteks kesusasteraan Melayu moden, Kemala atau Ahmad Kamal Abdullah merupakan antara penyair yang secara konsisten mengangkat hubungan antara manusia, alam dan ketuhanan melalui karya-karyanya. Puisi-puisi beliau bukan sahaja memperlihatkan kekuatan estetik bahasa, malah mengandungi pemikiran yang berteraskan nilai Islam, kemanusiaan dan pendidikan. Penggunaan simbol, metafora dan pengalaman kerohanian dalam karya-karya beliau menjadikan puisi sebagai medium renungan terhadap pembentukan insan, hubungan sosial dan pembangunan tamadun. Pendekatan ini menjadikan puisi Kemala relevan untuk dianalisis daripada perspektif Sastera Islam, khususnya dalam memahami bagaimana karya sastera berperanan membentuk nilai dan kesedaran masyarakat (Mana Sikana, 1999).

Walaupun terdapat pelbagai kajian yang membincangkan puisi Kemala daripada aspek estetika, stilistika, kerohanian dan pemikiran, penelitian terhadap peranannya sebagai medium pendidikan nilai dan pendayaan komuniti masih terbatas. Kebanyakan kajian terdahulu memberi penekanan kepada keindahan bahasa, simbolisme dan dimensi spiritual dalam karya beliau, namun hubungan antara nilai kemanusiaan dengan pembentukan komuniti menurut perspektif sastera Islam belum dihuraikan secara menyeluruh. Keadaan ini menunjukkan masih terdapat ruang untuk memperluaskan wacana penyelidikan dengan menghubungkan analisis puisi Kemala kepada isu pendidikan nilai, pembangunan insan dan kesejahteraan masyarakat.

Keperluan tersebut menjadi semakin signifikan dalam konteks masyarakat kontemporari yang berhadapan dengan pelbagai cabaran berkaitan hakisan nilai, individualisme dan kelemahan hubungan sosial. Dalam situasi ini, karya sastera berpotensi berfungsi sebagai medium pendidikan yang menyemai nilai kemanusiaan, memperkukuh semangat persaudaraan serta membentuk masyarakat yang lebih prihatin, beradab dan bertanggungjawab. Justeru, analisis terhadap puisi-puisi Kemala bukan sahaja menyumbang kepada pengembangan bidang sastera Islam, malah memperlihatkan bagaimana karya sastera dapat berperanan sebagai instrumen pendidikan sosial yang menyokong pembinaan komuniti berteraskan nilai-nilai Islam (Saiful Ammar & Ragab Ibrahim, 2025).

Berdasarkan jurang tersebut, kajian ini menganalisis empat puisi terpilih Kemala, iaitu *Kasih Petani Buta*, *Teluk Gong*, *Antara Cirebon dan Demak* dan *Di Hadapan al-Quran*, bagi mengenal pasti nilai kemanusiaan yang menyumbang kepada pendidikan nilai dan pendayaan komuniti menurut perspektif Sastera Islam. Analisis ini memfokuskan konsep *karāmah al-insān* (kemuliaan manusia), *ukhuwah* (persaudaraan), *ta'āwun* (kerjasama), *Rahmah* (kasih sayang), *ihsan* (simpati) dan *ta'dib* (pendidikan) sebagai asas pembentukan insan dan masyarakat. Berbeza daripada kajian terdahulu yang lebih menumpukan aspek estetika, stilistika dan pemikiran secara umum, kajian ini meneliti bagaimana nilai-nilai kemanusiaan yang terkandung dalam puisi-puisi terpilih Kemala berfungsi sebagai medium pendidikan nilai yang menyumbang kepada pembangunan insan, pendayaan komuniti dan kesejahteraan masyarakat menurut perspektif Sastera Islam.

Sastera Islam

Sastera Islam merupakan cabang kesusasteraan yang berteraskan pandangan alam Islam serta menjadikan wahyu sebagai asas pembentukan pemikiran, nilai dan tujuan berkarya. Berbeza daripada pendekatan yang melihat sastera sebagai medium estetika semata-mata, Sastera Islam menampilkan karya yang menghubungkan keindahan bahasa dengan pembinaan akidah, akhlak dan tanggungjawab manusia terhadap Allah SWT, sesama manusia dan alam. Oleh itu, karya sastera dalam Islam bukan sekadar memenuhi tuntutan seni, tetapi berfungsi sebagai wahana dakwah, pendidikan dan pembangunan tamadun (Muhammad Qutb, 1983; Mana Sikana, 1999)

Dalam kerangka ini, fungsi utama Sastera Islam ialah membentuk kesedaran nilai melalui pengalaman estetik yang mampu mempengaruhi pemikiran dan tingkah laku masyarakat. Nilai seperti keadilan, kasih sayang, persaudaraan, amanah dan penghormatan terhadap martabat insan disampaikan secara kreatif melalui simbol, metafora dan naratif yang mengajak pembaca melakukan refleksi terhadap kehidupan. Pendekatan tersebut menjadikan karya sastera sebagai medium pendidikan yang menyumbang kepada pembentukan insan beradab serta memperkukuh kesejahteraan masyarakat (Muhammad Bukhari Lubis, 1995; Mohd Affandi Hassan, 1992).

Pemikiran tersebut turut memperlihatkan bahawa Sastera Islam mempunyai hubungan yang rapat dengan pendidikan nilai kerana kedua-duanya bertujuan membentuk insan yang seimbang dari aspek intelektual, spiritual dan sosial. Sehubungan itu, penelitian terhadap puisi Kemala bukan sahaja penting dari sudut estetika, malah signifikan untuk memahami bagaimana karya sastera mengangkat nilai kemanusiaan sebagai asas kepada pembentukan individu dan komuniti. Perspektif ini menjadi landasan kepada analisis puisi-puisi terpilih Kemala dalam kajian ini.

Pendidikan Nilai Menurut Perspektif Islam

Pendidikan nilai menurut perspektif Islam merupakan proses pembentukan insan yang menyeluruh melalui penghayatan ilmu, akhlak dan adab berasaskan al-Quran dan al-Sunnah. Pendidikan dalam Islam tidak terhad kepada pemindahan pengetahuan, bahkan bertujuan membentuk manusia yang beriman, berakhlak mulia dan bertanggungjawab terhadap Allah SWT, sesama manusia serta alam. Oleh itu, pendidikan nilai dilihat sebagai asas kepada pembinaan keperibadian, kesejahteraan masyarakat dan kelestarian tamadun Islam (Syed Muhammad Naquib al-Attas, 1980; Hasan Langgulung, 1987; Muhammad Qutb, 1983).

Syed Muhammad Naquib al-Attas menegaskan bahawa matlamat utama pendidikan Islam ialah melahirkan insan yang beradab melalui konsep ta'dib, iaitu proses meletakkan sesuatu pada tempat yang sewajarnya berdasarkan ilmu dan hikmah. Pendidikan yang berteraskan ta'dib bukan sahaja membentuk kecemerlangan intelektual, malah menyepadukan dimensi akidah, akhlak dan tanggungjawab sosial dalam kehidupan manusia. Hasan Langgulung pula menjelaskan bahawa pendidikan Islam berfungsi mengembangkan seluruh potensi insan secara seimbang agar mampu melaksanakan peranannya sebagai hamba Allah SWT dan khalifah di bumi. Walaupun menggunakan pendekatan yang berbeza, kedua-dua tokoh tersebut menekankan bahawa pendidikan hendaklah melahirkan individu yang berilmu, berakhlak dan memberi manfaat kepada masyarakat (al-Attas, 1980; Hasan Langgulung, 1987).

Berdasarkan perspektif tersebut, pendidikan nilai tidak hanya berlaku melalui institusi pendidikan formal, tetapi turut dibentuk melalui pengalaman kehidupan, budaya dan karya sastera. Dalam tradisi Sastera Islam, puisi berfungsi sebagai medium pendidikan yang menyampaikan nilai kemanusiaan secara halus melalui simbol, metafora dan pengalaman estetik. Pendekatan ini

mbolehkan pembaca menghayati nilai seperti kasih sayang, keadilan, persaudaraan, amanah dan ihsan secara lebih mendalam, sekali gus membentuk kesedaran moral dan tanggungjawab sosial. Justeru, karya sastera bukan sekadar memenuhi fungsi estetik, malah berperanan sebagai wahana pendidikan yang membentuk insan beradab dan masyarakat Sejahtera (Muhammad Bukhari Lubis, 1995).

Dalam konteks kajian ini, konsep pendidikan nilai menjadi asas untuk memahami bagaimana puisi-puisi Kemala menghubungkan pembentukan martabat insan, semangat ukhuwah dan ta'awun, nilai rahmah dan ihsan serta pendidikan berteraskan al-Quran sebagai suatu proses pembangunan individu dan komuniti. Pendekatan ini membolehkan analisis terhadap puisi Kemala dilakukan secara lebih menyeluruh dengan menilai peranan karya sastera sebagai medium pendidikan sosial yang menyumbang kepada pembentukan insan, kesejahteraan masyarakat dan pembangunan tamadun menurut perspektif Sastera Islam.

Kajian berkaitan puisi Kemala memperlihatkan kecenderungan yang signifikan terhadap penelitian aspek pemikiran Islam, estetika dan kerohanian. Antaranya ialah kajian oleh Nurul Hilwany Che Shaffine (2015) yang menganalisis kumpulan puisi *'Ayn* karya Kemala menggunakan Teori Takmilah. Kajian tersebut mendapati bahawa pemikiran Islam dalam puisi-puisi Kemala dibina melalui tiga komponen utama, iaitu akidah, syariat dan akhlak, yang menggambarkan kesedaran penyair sebagai khalifah Allah SWT dalam membimbing pembaca ke arah pembentukan *insan al-kamil* (manusia mulia). Di samping itu, kajian tersebut turut menjelaskan bahawa puisi Kemala mengangkat nilai ketuhanan, keimanan dan akhlak melalui penggunaan bahasa yang estetik dan simbolik, sekali gus memperlihatkan hubungan yang erat antara pengalaman kerohanian dengan fungsi pendidikan dalam karya sastera. Walau bagaimanapun, kajian tersebut lebih memfokuskan analisis pemikiran Islam berdasarkan Teori Takmilah tanpa menghubungkan nilai-nilai kemanusiaan dalam puisi Kemala dengan pendidikan nilai serta pembangunan komuniti menurut perspektif Sastera Islam.

Selain itu, penulisan dalam bidang Sastera Islam oleh Muhammad Qutb, Mohd Affandi Hassan dan Mana Sikana secara konsisten menjelaskan bahawa karya sastera berfungsi sebagai medium dakwah, pembentukan akhlak dan pembangunan insan. Penulisan-penulisan tersebut menegaskan bahawa karya sastera bukan sekadar memenuhi tuntutan estetika, bahkan berperanan menyampaikan nilai Islam, membentuk kesedaran moral dan mengukuhkan tanggungjawab sosial. Walau bagaimanapun, perbincangan tersebut lebih bersifat konseptual dan tidak meneliti secara khusus bagaimana fungsi pendidikan tersebut diterapkan dalam puisi-puisi Kemala.

Dalam bidang pendidikan Islam pula, Syed Muhammad Naquib al-Attas dan Hasan Langgulung menegaskan bahawa matlamat pendidikan adalah untuk melahirkan insan yang beradab, berilmu dan bertanggungjawab melalui proses pembentukan nilai dan akhlak. Konsep ta'dib yang diketengahkan oleh al-Attas serta pembangunan insan yang dihuraikan oleh Hasan Langgulung menjadi asas teori yang kukuh dalam menjelaskan hubungan antara pendidikan, pembentukan sahsiah dan kesejahteraan masyarakat. Namun demikian, penulisan-penulisan tersebut tidak menghuraikan secara khusus bagaimana prinsip-prinsip tersebut diterjemahkan melalui analisis karya sastera, khususnya puisi Kemala.

Berdasarkan sorotan terhadap kajian-kajian terdahulu, dapat dirumuskan bahawa masih terdapat jurang penyelidikan dalam menghubungkan nilai kemanusiaan dalam puisi Kemala dengan pendidikan nilai dan pendayaan komuniti menurut perspektif Sastera Islam. Sehubungan itu, kajian ini berusaha mengisi jurang tersebut dengan menganalisis empat puisi terpilih Kemala, iaitu *Kasih Petani Buta*, *Teluk Gong*, *Antara Cirebon dan Demak* dan *Di Hadapan al-Quran*, bagi menjelaskan

bagaimana nilai-nilai kemanusiaan yang terkandung dalam karya-karya tersebut menyumbang kepada pembentukan insan, pembangunan komuniti dan kesejahteraan masyarakat menurut perspektif Sastera Islam.

Metodologi Kajian

Kajian ini menggunakan pendekatan kualitatif dengan mengaplikasikan reka bentuk analisis teks bagi meneliti nilai-nilai kemanusiaan yang terkandung dalam empat buah puisi terpilih karya Kemala, iaitu *Kasih Petani Buta*, *Teluk Gong*, *Antara Cirebon dan Demak* serta *Di Hadapan al-Quran*. Tiga buah puisi, iaitu *Kasih Petani Buta*, *Antara Cirebon dan Demak* dan *Di Hadapan al-Quran*, dipilih daripada kumpulan puisi *Darsawarsa 5*, manakala puisi *Teluk Gong* dirujuk daripada *Antologi Sajak Teluk Gong*. Pemilihan puisi-puisi tersebut dibuat secara persampelan bertujuan (*purposive sampling*) berdasarkan kerelevanannya dengan fokus kajian, khususnya dalam meneliti hubungan antara pendidikan nilai dan pendayaan komuniti.

Analisis data dilaksanakan dengan berpandukan perspektif Sastera Islam serta konsep *karāmah al-insān*, *ukhuwah*, *ta'āwun*, *rahmah*, *ihsān* dan *ta'dīb* sebagai kerangka interpretasi bagi mengenal pasti, mentafsir dan menghuraikan nilai-nilai kemanusiaan yang diungkapkan dalam setiap puisi.

Data kajian diperoleh melalui analisis dokumen yang melibatkan teks-teks puisi serta pelbagai sumber ilmiah yang berkaitan, termasuk buku, artikel jurnal dan penulisan akademik yang membincangkan Sastera Islam, pendidikan nilai dan pemikiran Kemala. Data tersebut seterusnya dianalisis secara deskriptif melalui proses pembacaan berulang, pengenalpastian tema, pengelasan nilai serta pentafsiran kandungan berdasarkan kerangka teori yang telah ditetapkan. Pendekatan ini membolehkan hubungan antara nilai kemanusiaan, pendidikan nilai dan pendayaan komuniti dalam puisi-puisi Kemala diuraikan secara sistematik, mendalam dan menyeluruh.

Dapatan kajian

Karāmah al-Insān (kemuliaan manusia) dalam Puisi Kasih Petani Buta

Konsep *karāmah al-insān* merujuk kepada kemuliaan yang dikurniakan Allah SWT kepada setiap manusia tanpa mengira latar belakang sosial, pekerjaan atau kedudukan. Dalam Islam, kemuliaan tersebut diasaskan kepada ketakwaan, akhlak dan tanggungjawab manusia sebagai hamba Allah SWT dan khalifah di bumi. Oleh itu, setiap pekerjaan yang dilaksanakan dengan amanah dan keikhlasan mempunyai nilai yang tinggi di sisi Islam (Syed Muhammad Naquib al-Attas, 1980; Hasan Langgulung, 1987).

Nilai tersebut dapat diperhatikan dalam puisi *Kasih Petani Buta* apabila Kemala mengangkat kehidupan petani sebagai lambang kemuliaan insan melalui pengalaman yang sarat dengan kasih sayang, pengorbanan dan kesabaran. Hal ini terserlah melalui ungkapan:

*"Kasihku subur dalam mata keluarga
kasihku luhur dalam hati isteri setia
kasihku hidup dalam pelukan padi di sawah."*

(Kemala, 2016: 45)

Pengulangan perkataan *kasihku* memperlihatkan bahawa kehidupan petani tidak hanya berpusat kepada pekerjaan, malah dibina atas nilai kasih sayang terhadap keluarga, masyarakat dan

rezeki yang dikurniakan Allah SWT. Sawah bukan sekadar ruang mencari nafkah, tetapi menjadi simbol hubungan yang harmoni antara manusia, keluarga dan alam. Pendekatan ini menunjukkan bahawa martabat insan diukur melalui nilai kemanusiaan dan amanah yang dipikul, bukannya status atau kedudukan sosial.

Kemala turut menggambarkan realiti kehidupan petani melalui imejan lumpur, keringat dan gotong-royong. Gambaran tersebut tidak menonjolkan penderitaan semata-mata, sebaliknya memperlihatkan ketabahan, semangat bekerjasama dan penghormatan terhadap pekerjaan yang menjadi sumber kehidupan masyarakat. Nilai-nilai ini bertepatan dengan konsep *karāmah al-insān*, yang mengiktiraf bahawa setiap individu mempunyai maruah dan peranan penting dalam menyumbang kepada kesejahteraan komuniti (Syarifah Norshah & Ahmed S.A Al-Qodsi, 2015).

Puisi ini juga memperlihatkan bahawa pendidikan nilai berlaku melalui pengalaman hidup. Kemala mengangkat pekerjaan petani sebagai proses pembentukan akhlak yang melahirkan sifat sabar, syukur, amanah dan kasih sayang. Nilai-nilai tersebut bukan sahaja membentuk keperibadian individu, malah menjadi asas kepada pembinaan keluarga dan masyarakat yang harmoni. Pendekatan ini menunjukkan bahawa karya sastera berupaya berfungsi sebagai medium pendidikan yang menyemai kesedaran tentang kemuliaan insan serta kepentingan menghormati setiap bentuk pekerjaan yang memberi manfaat kepada masyarakat.

Secara keseluruhannya, *Kasih Petani Buta* memperlihatkan bahawa nilai *karāmah al-insān* menjadi asas kepada pembentukan individu yang beradab dan bertanggungjawab. Melalui gambaran kehidupan petani, Kemala menegaskan bahawa kemuliaan manusia tidak bergantung kepada kedudukan sosial, tetapi kepada akhlak, amanah dan sumbangan terhadap kesejahteraan masyarakat. Analisis ini menjadi asas kepada perbincangan seterusnya mengenai pembentukan komuniti melalui nilai *ukhuwah* dan *ta'āwun* dalam puisi *Teluk Gong*.

Ukhuwah (persaudaraan) dan Ta'āwun (kerjasama) dalam Puisi Teluk Gong

Konsep *ukhuwah* dan *ta'āwun* merupakan antara nilai asas dalam Islam yang menekankan hubungan persaudaraan, kerjasama dan tanggungjawab bersama dalam membina masyarakat yang harmoni. Kedua-dua nilai ini menjadi asas kepada pembentukan komuniti yang saling membantu, menghormati hak sesama manusia dan bekerjasama dalam menghadapi cabaran kehidupan. Oleh itu, pembangunan masyarakat menurut perspektif Islam tidak bergantung kepada kekuatan individu semata-mata, tetapi kepada kesatuan dan kesedaran kolektif yang berasaskan nilai persaudaraan.

Nilai tersebut dapat diperhatikan dalam puisi *Teluk Gong* apabila Kemala mengangkat perjuangan masyarakat yang berhadapan dengan ketidakadilan sosial melalui semangat kebersamaan dan kesedaran kolektif. Hal ini dapat dilihat melalui ungkapan:

*"Engkau dan daku tak berbeda apa-apa
Kita lidah, kita mata dan kita suara
Saudara, kita sama-sama kalah di tanah ibu."*

(Kemala, 1967:41)

Penggunaan kata ganti nama *kita* secara berulang menegaskan bahawa setiap anggota masyarakat berkongsi nasib, tanggungjawab dan harapan yang sama. Kemala menolak sikap individualistik dengan menampilkan semangat persaudaraan sebagai kekuatan utama dalam menghadapi penindasan dan cabaran sosial. Pendekatan ini selari dengan konsep *ukhuwah* dalam

Islam yang menegaskan bahawa setiap Muslim saling melengkapi dan bertanggungjawab terhadap kesejahteraan komuniti.

Semangat *ta'āwun* pula terserlah melalui seruan penyair agar masyarakat bangkit secara bersama, sebagaimana ungkapan:

*"Jika tiada bangkit dan mengerti dan bangkit
Kita adalah bahan tertawaan yang baik."*

(Kemala, 1967:41)

Ungkapan tersebut bukan sekadar menyeru kepada kebangkitan, malah mengajak masyarakat membina kesedaran bersama bahawa perubahan hanya dapat dicapai melalui kerjasama dan tindakan kolektif. Dalam konteks ini, Kemala memperlihatkan bahawa masyarakat yang kehilangan semangat persaudaraan dan kerjasama akan mudah dipinggirkan serta gagal mempertahankan maruah mereka. Nilai *ta'āwun* yang diketengahkan bukan sahaja berbentuk bantuan fizikal, tetapi turut merangkumi perkongsian ilmu, kesedaran dan tanggungjawab sosial sebagai asas kepada pembangunan komuniti.

Daripada perspektif pendidikan nilai, puisi ini mendidik pembaca supaya memahami bahawa kesejahteraan masyarakat bergantung kepada keupayaan setiap individu membina hubungan yang saling memperkuat. Melalui penggunaan bahasa yang puitis tetapi tegas, Kemala menyampaikan mesej bahawa perpaduan, tanggungjawab bersama dan keberanian mempertahankan keadilan merupakan nilai yang perlu dipupuk dalam kehidupan bermasyarakat. Dengan demikian, puisi berfungsi sebagai medium pendidikan sosial yang membentuk kesedaran tentang kepentingan *ukhuwah* dan *ta'āwun* dalam melahirkan komuniti yang berdaya tahan.

Secara keseluruhannya, *Teluk Gong* memperlihatkan bahawa pembentukan masyarakat yang harmoni memerlukan penghayatan nilai *ukhuwah* dan *ta'āwun* sebagai asas kepada tindakan bersama. Melalui gambaran perjuangan masyarakat, Kemala menegaskan bahawa kekuatan komuniti terletak pada kesatuan, kerjasama dan kesedaran sosial yang berteraskan nilai-nilai Islam. Analisis ini seterusnya membawa kepada perbincangan tentang pembinaan keharmonian masyarakat melalui nilai *rahmah* dan *ihsan* dalam puisi *Antara Cirebon dan Demak*.

Rahmah (kasih sayang) dan Ihsan (berbuat baik) dalam Puisi Antara Cirebon dan Demak

Konsep *rahmah* dan *ihsan* merupakan asas kepada pembentukan masyarakat yang harmoni menurut perspektif Islam. *Rahmah* menekankan kasih sayang, belas ihsan dan penghormatan terhadap sesama manusia, manakala *ihsan* merujuk kepada kesungguhan melakukan kebaikan dengan penuh amanah dan kecemerlangan. Kedua-dua nilai ini bukan sahaja membentuk hubungan antara manusia dengan Allah SWT, malah memperkuat hubungan sosial, budaya dan kehidupan bermasyarakat.

Nilai tersebut dapat diperhatikan dalam puisi *Antara Cirebon dan Demak* melalui gambaran keseimbangan hubungan manusia dengan Tuhan dan masyarakat. Hal ini dapat dilihat melalui ungkapan:

*"Ingin kugenggam garis horizontal diri
ingin kugenggam gerakgaris vertikal misteri."*

(Kemala, 2016: 649)

Ungkapan *garis horizontal* dan *garis vertikal* merupakan metafora yang menggambarkan keseimbangan hubungan sesama manusia dengan hubungan kepada Allah SWT. Kemala

memperlihatkan bahawa kesejahteraan masyarakat tidak dapat dipisahkan daripada kekuatan rohani dan penghayatan nilai agama. Hubungan yang seimbang antara kedua-dua dimensi tersebut menjadi asas kepada pembentukan insan yang beradab dan bertanggungjawab terhadap masyarakat. Kemala seterusnya mengangkat nilai *rahmah* dan *ihsan* melalui penghargaan terhadap kehidupan masyarakat tani, khususnya wanita petani di Berebes:

*"Mempamerkan seni mahirnya mengupas bawang
bertingkat cantik, seni estetikanya menjentik hatiku."*

(Kemala, 2016: 649)

Petikan ini memperlihatkan bahawa pekerjaan harian yang kelihatan sederhana mempunyai nilai yang tinggi apabila dilakukan dengan penuh ketelitian dan amanah. Kemala mengangkat kemahiran wanita petani sebagai satu bentuk keindahan yang mencerminkan nilai *ihsan*, iaitu melaksanakan sesuatu pekerjaan dengan sebaik-baiknya. Pada masa yang sama, penghargaan terhadap kehidupan masyarakat desa menggambarkan sikap *rahmah* yang menghormati maruah, budaya dan sumbangan setiap individu kepada kesejahteraan komuniti.

Daripada perspektif pendidikan nilai, puisi ini mendidik pembaca supaya melihat manusia berdasarkan nilai dan sumbangannya, bukan berdasarkan kedudukan sosial atau pekerjaan. Kemala menunjukkan bahawa masyarakat yang harmoni dibina melalui penghormatan terhadap kepelbagaian budaya, penghargaan terhadap usaha setiap individu dan keseimbangan hubungan dengan Allah SWT. Pendekatan ini memperlihatkan bahawa puisi berfungsi sebagai medium pendidikan yang menyemai nilai *rahmah* dan *ihsan* dalam kehidupan bermasyarakat.

Secara keseluruhannya, *Antara Cirebon dan Demak* menegaskan bahawa keharmonian komuniti lahir daripada keseimbangan hubungan dengan Allah SWT, penghormatan terhadap sesama manusia serta penghayatan nilai *rahmah* dan *ihsan* dalam kehidupan seharian. Melalui pendekatan tersebut, Kemala memperlihatkan bahawa pembentukan masyarakat yang sejahtera bermula daripada pembinaan akhlak dan penghargaan terhadap nilai kemanusiaan. Analisis ini seterusnya membawa kepada perbincangan tentang pendidikan nilai berteraskan al-Quran dalam puisi *Di Hadapan al-Quran*.

Pendidikan Nilai dalam Puisi Di Hadapan al-Quran

Pendidikan menurut perspektif Islam bertujuan membentuk insan yang berilmu, beradab dan berakhlak melalui penghayatan al-Quran sebagai sumber utama kehidupan. Dalam kerangka ini, pendidikan tidak hanya menekankan penguasaan ilmu, bahkan membentuk keperibadian, akhlak dan tanggungjawab sosial yang berpaksikan wahyu. Konsep ini bertepatan dengan *ta'dib* yang menegaskan bahawa tujuan pendidikan ialah melahirkan insan yang mengenal kedudukan dirinya di sisi Allah SWT serta mampu memberi manfaat kepada masyarakat.

Nilai tersebut dapat diperhatikan dalam puisi *Di Hadapan al-Quran* melalui gambaran pengalaman pembelajaran yang bermula sejak kecil. Kemala menggambarkan bahawa hubungan dengan al-Quran bukan sekadar proses membaca, tetapi suatu pengalaman yang membentuk jiwa dan keinsafan sebagaimana ungkapan:

*"Selepas mukaddam berapa kali
Air matamu titik
Waktu membaca
Ayat suci Ilahi?"*

(Kemala, 2016: 264)

Ungkapan *air matamu titik* melambangkan kehalusan jiwa yang lahir daripada penghayatan wahyu. Kemala memperlihatkan bahawa pendidikan yang sebenar bukan hanya menghasilkan individu yang berpengetahuan, tetapi melahirkan insan yang memiliki kepekaan rohani, keikhlasan dan rasa tanggungjawab terhadap kehidupan. Pendekatan ini memperlihatkan bahawa al-Quran berfungsi sebagai asas pembentukan akhlak dan nilai kemanusiaan.

Kepentingan pendidikan berteraskan wahyu diperkukuhkan melalui ungkapan:

*"Pertama Bismillah
Awal Tauhid ampuh
Teguh dalam iman
Di hadapan al-Quran."*

(Kemala, 2016: 264)

Petikan ini menunjukkan bahawa pendidikan Islam bermula dengan pengukuhan tauhid sebagai asas kepada pembentukan insan. Kemala menegaskan bahawa ilmu yang dipandu oleh al-Quran akan membentuk individu yang teguh pegangan, beradab dan mampu melaksanakan tanggungjawab sebagai anggota masyarakat. Pendidikan yang berteraskan wahyu bukan sahaja membina kecerdasan intelektual, malah membentuk keseimbangan antara dimensi spiritual, moral dan sosial.

Daripada perspektif pendidikan nilai, puisi ini memperlihatkan bahawa al-Quran menjadi sumber utama yang menyatukan seluruh nilai kemanusiaan yang telah diketengahkan dalam puisi-puisi sebelumnya. Nilai *karāmah al-insān*, *ukhuwah*, *ta'āwun*, *rahmah* dan *ihsan* memperoleh makna yang lebih menyeluruh apabila dibimbing oleh wahyu. Melalui pendekatan ini, Kemala memperlihatkan bahawa pendidikan berteraskan al-Quran bukan sahaja membentuk individu yang berakhlak, malah melahirkan komuniti yang berilmu, beradab dan bertanggungjawab terhadap kesejahteraan masyarakat.

Secara keseluruhannya, *Di Hadapan al-Quran* menegaskan bahawa pendidikan berteraskan wahyu merupakan asas kepada pembentukan insan dan kelestarian komuniti. Melalui pengalaman pembelajaran yang digambarkan secara puitis, Kemala memperlihatkan bahawa al-Quran bukan sekadar sumber ilmu, tetapi menjadi panduan yang membentuk akhlak, memperkukuh hubungan sesama manusia dan melahirkan masyarakat yang berteraskan nilai-nilai Islam. Analisis ini melengkapkan keseluruhan perbincangan dengan menunjukkan bahawa pendidikan merupakan kemuncak kepada proses pembentukan insan dan pendayaan komuniti dalam puisi-puisi terpilih Kemala.

Perbincangan

Dapatan kajian menunjukkan bahawa puisi-puisi terpilih Kemala membentuk suatu perkembangan pendidikan nilai yang tersusun, bermula daripada pembinaan martabat insan (*karāmah al-insān*), diikuti pengukuhan nilai *ukhuwah* dan *ta'āwun*, seterusnya penghayatan *rahmah* dan *ihsan*, sebelum dimantapkan melalui pendidikan yang berteraskan al-Quran. Perkembangan ini memperlihatkan bahawa pembentukan komuniti menurut perspektif Sastera Islam tidak berlaku secara terpisah, sebaliknya bermula daripada pembangunan individu yang beradab sebelum berkembang kepada pembinaan masyarakat yang harmoni dan bertanggungjawab. Dapatan ini selari dengan pandangan Syed Muhammad Naquib al-Attas (1980) dan Hasan Langgulung (1987) yang menegaskan bahawa matlamat pendidikan Islam ialah melahirkan insan yang seimbang dari aspek intelektual, spiritual, akhlak dan tanggungjawab sosial.

Dapatan kajian turut memperlihatkan bahawa puisi Kemala berfungsi sebagai medium pendidikan sosial yang menghubungkan pengalaman estetik dengan pembentukan nilai kemanusiaan. Melalui gambaran kehidupan petani, perjuangan masyarakat, penghargaan terhadap budaya dan penghayatan al-Quran, Kemala memperlihatkan bahawa karya sastra mampu membentuk kesedaran moral, memupuk semangat persaudaraan serta menggalakkan tanggungjawab bersama terhadap kesejahteraan masyarakat. Hal ini membuktikan bahawa fungsi Sastra Islam tidak terhad kepada penyampaian mesej keagamaan, bahkan berperanan sebagai wahana pembentukan insan dan pembangunan komuniti melalui pendekatan yang bersifat kreatif dan reflektif.

Dapatan kajian ini menunjukkan bahawa setiap individu mempunyai nilai, peranan dan tanggungjawab dalam menyumbang kepada kesejahteraan komuniti tanpa mengira latar belakang atau kedudukan sosial. Nilai *karāmah al-insān*, *ukhuwah*, *ta'āwun*, *rahmah* dan *ihsan* yang diketengahkan dalam puisi-puisi Kemala memperlihatkan bahawa masyarakat yang lestari dibina melalui penghormatan terhadap martabat manusia, kerjasama, kasih sayang dan pendidikan yang berteraskan wahyu. Pendekatan ini menjadikan puisi sebagai medium yang menyokong pembentukan komuniti yang inklusif, beradab dan berteraskan nilai-nilai Islam.

Secara keseluruhannya, kajian ini memperlihatkan bahawa puisi Kemala bukan sahaja wajar dibaca sebagai karya estetika, malah sebagai wahana pendidikan nilai yang menyumbang kepada pembentukan insan dan pembangunan komuniti. Analisis terhadap empat puisi terpilih menunjukkan bahawa karya sastra berupaya menjadi medium pembinaan masyarakat melalui penghayatan nilai-nilai Islam yang bersumberkan al-Quran. Dapatan ini memperluaskan wacana Sastra Islam dengan menonjolkan peranan puisi sebagai medium pendidikan, pembentukan akhlak dan kesejahteraan masyarakat.

Kesimpulan

Kajian ini menganalisis empat puisi terpilih Kemala berdasarkan perspektif Sastra Islam bagi meneliti hubungan antara pendidikan nilai dan pendayaan komuniti. Dapatan kajian menunjukkan bahawa puisi-puisi tersebut mengangkat nilai *karāmah al-insān* (kemuliaan manusia), *ukhuwah* (persaudaraan), *ta'āwun* (kerjasama), *Rahmah* (kasih sayang), *ihsan* (simpati) dan pendidikan berteraskan al-Quran sebagai asas kepada pembentukan individu serta masyarakat yang beradab. Hal ini membuktikan bahawa puisi Kemala bukan sekadar karya estetika, malah berfungsi sebagai medium pendidikan yang menyumbang kepada pembangunan insan dan kesejahteraan masyarakat.

Secara keseluruhannya, kajian ini memperluaskan pemahaman terhadap peranan Sastra Islam dalam membentuk pendidikan nilai melalui analisis puisi Kemala. Kajian ini diharapkan dapat menjadi rujukan kepada penyelidikan akan datang yang menghubungkan karya sastra dengan pendidikan, pembangunan insan dan pembinaan komuniti menurut perspektif Islam, sekali gus memperkukuh kedudukan sastra sebagai medium pembentukan tamadun yang berteraskan nilai-nilai Islam.

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Penglibatan Wanita dalam Parti Politik di Malaysia: Analisis melalui Teori Institusi

Women's Participation in Political Parties in Malaysia: An Institutional Theory Analysis

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Abstrak

Penyertaan wanita dalam kepimpinan parti politik di Malaysia masih rendah walaupun pelaksanaan dasar seperti kuota gender telah diperkenalkan, sekali gus mencerminkan jurang antara komitmen dasar dan realiti struktur parti. Kajian ini menganalisis peranan sayap wanita dalam memperkasa kepimpinan wanita melalui perbandingan antara Parti Keadilan Rakyat (PKR), United Malays National Organisation (UMNO) dan Parti MUDA. Kajian ini menggunakan pendekatan kualitatif melalui analisis dokumen dengan memanfaatkan data sekunder daripada kajian terdahulu dan dokumen rasmi parti. Kerangka Teori Institusi digunakan untuk memahami bagaimana struktur organisasi, norma dalaman dan ideologi parti mempengaruhi peluang penglibatan wanita dalam kepimpinan. Dapatan menunjukkan bahawa faktor seperti budaya patriarki, kekangan sumber dan hierarki organisasi terus membatasi penglibatan wanita, khususnya dalam kalangan wanita muda. Kajian ini menyumbang kepada literatur dengan menawarkan analisis perbandingan antara parti berideologi berbeza serta memperluas pemahaman tentang bagaimana faktor institusi membentuk dinamika kepimpinan wanita dalam politik Malaysia.

Kata Kunci: Kepimpinan Wanita; Parti Politik; Teori Institusi; Politik Malaysia.

Pengenalan

Keseimbangan merupakan faktor utama dalam mencapai keharmonian dalam masyarakat. Penglibatan wanita dalam pelbagai bidang, termasuk politik, telah berlangsung sejak zaman dahulu, namun masih terdapat jurang signifikan dalam penyertaan mereka dalam arena yang melibatkan kuasa dan pengaruh ini. Dunia politik bukan sahaja menentukan hala tuju negara, tetapi juga memberikan kesan yang mendalam terhadap kebajikan masyarakat. Oleh itu, kehadiran wanita dalam politik adalah sangat penting, bukan hanya untuk mencapai kesaksamaan gender, tetapi juga kerana mereka membawa perspektif dan kesedaran yang mungkin diabaikan oleh golongan pemimpin lelaki.

Kajian terdahulu menunjukkan bahawa penyertaan wanita dalam politik dapat memperluaskan kepelbagaian perspektif dalam proses pembuatan dasar dan keperluan untuk suara mereka didengar menjadi semakin mendesak. Keterlibatan wanita dalam politik bukan sahaja akan memperkayakan perdebatan dan proses pengambilan keputusan, tetapi juga akan mewujudkan keseimbangan dalam organisasi politik. Dalam konteks Malaysia, analisis daripada teori institusi dapat memberikan pemahaman yang lebih mendalam mengenai bagaimana dan mengapa penglibatan wanita dalam parti politik bukan sahaja bermanfaat untuk individu, tetapi juga penting untuk kemajuan

negara secara keseluruhan. Dengan mengakui dan menghargai sumbangan wanita, negara dapat bergerak ke arah pembangunan yang lebih inklusif dan seimbang.

Penyelidikan terkini menunjukkan bahawa walaupun wanita memainkan peranan penting sebagai jentera parti dan penggerak akar umbi, namun mereka masih kurang diwakili dalam jawatan kepimpinan utama akibat pelbagai kekangan seperti dominasi lelaki dalam struktur parti, kekangan budaya, serta pelaksanaan kuota yang lemah (Razali et al., 2025; Sheikh, 2022; Sebli-Seidelson et al., 2024; Azmi, 2020; Tamizi & Pero, 2025). Untuk menyelidik punca perkara ini, maka kajian ini seterusnya akan menganalisis peranan institusi parti itu sendiri. Setiap parti di Malaysia mempunyai sayap wanita yang dilihat menjadi tempat para wanita boleh terlibat aktif dalam aktiviti parti. Peranan sayap wanita sangat penting dalam politik Malaysia dan boleh dilihat daripada sejarah kumpulan kaum ibu yang merupakan satu badan yang menaungi persatuan-persatuan wanita Melayu oleh yang akhirnya berubah menjadi sayap wanita UMNO. Kumpulan ini bukan sahaja terlibat dalam perjuangan politik negara seperti membantu kempen rumah ke rumah, mengedarkan manifesto dan membantu pengundi keluar mengundi. Namun mereka kurang diwakili dalam struktur kuasa UMNO sendiri (Manderson, 1977).

Seiring berjalannya waktu, memasuki tahun 2025, banyak pihak telah menyedari berkenaan isu kurang penglibatan wanita dalam kepimpinan parti sehingga diadakan forum untuk membincangkan masih relevankah peranan sayap wanita dalam politik negara. Dan hasil forum tersebut, sayap wanita masih relevan dengan syarat (Muslim, 2025). Keadaan ini menunjukkan adanya keperluan untuk dijalankan kajian secara mendalam untuk mengenal pasti dan mengawal keadaan ini. Wanita masih kurang di jawatan utama parti dengan hanya 11.4% (48 daripada 420) jawatan tertinggi parti dipegang wanita pada tahun 1996 dan selebihnya lelaki (Besar, 2022). Dalam Pilihan Raya ke-14 (PRU14), hanya 252 calon wanita bertanding (10.8%) daripada 2,333 kerusi Parlimen dan Dewan Undangan Negeri (DUN) dan hanya 92 calon wanita yang memenangi kerusi (Aminuddin, 2025) (Azmi, 2020).

Menyedari perkara ini, maka kajian penglibatan wanita dalam parti politik di Malaysia melalui lensa teori institusi dilakukan untuk menyoroti bagaimana struktur formal, seperti peraturan parti, kuota, dan dasar negara, serta institusi informal, termasuk budaya patriarki, stereotaip gender, dan tafsiran agama, membentuk peluang atau membina cabaran bagi wanita untuk terlibat secara bermakna dalam politik.

Kajian ini menggunakan pendekatan kualitatif melalui analisis dokumen (document analysis). Data sekunder diperoleh daripada artikel jurnal, dokumen rasmi parti politik, laporan institusi dan laporan media yang diterbitkan antara tahun 2018 hingga 2025. Data dianalisis menggunakan analisis tematik bagi mengenal pasti tema-tema utama berkaitan struktur institusi formal, institusi tidak formal, mekanisme pemerkasaan wanita dan cabaran kepimpinan. Tema-tema tersebut seterusnya dibandingkan secara rentas kes (cross-case analysis) antara UMNO, PKR dan MUDA dengan berpanduan Teori Institusi dan Feminist Institutionalism.

Maka dalam kajian ini, Teori Institusi, khususnya menggunakan pendekatan Institusi Feminis (Feminist Institutionalism Approach) digunakan untuk menganalisis bagaimana peraturan formal dan norma sosial saling berinteraksi untuk menghalang atau memperkasa wanita (Razali et al., 2025; Sheikh, 2022; Ramli et al., 2025). Kajian ini juga menekankan keperluan reformasi institusi, seperti penguatkuasaan kuota gender, latihan kepimpinan, dan perubahan budaya parti untuk meningkatkan representasi wanita secara substantif (Razali et al., 2025; Tamizi & Pero, 2025; Aminuddin & Azlan, 2025).

Jurang kajian

Walaupun kajian terdahulu telah membincangkan isu representasi dan kepimpinan wanita dalam politik Malaysia, masih terdapat kekurangan kajian yang meneliti peranan sayap wanita sebagai institusi politik dalam memperkukuh penglibatan wanita. Selain itu, kajian perbandingan antara parti-parti politik yang berbeza ideologi masih terhad, khususnya daripada perspektif *Feminist Institutionalism*. Oleh itu, kajian ini berusaha mengisi jurang tersebut dengan menganalisis peranan sayap wanita dalam UMNO, PKR dan MUDA melalui lensa teori institusi bagi memahami bagaimana institusi formal dan informal mempengaruhi penglibatan wanita dalam politik Malaysia.

Objektif Kajian

Objektif kajian ini adalah untuk menganalisis peranan sayap wanita dalam parti politik di Malaysia dalam meningkatkan penglibatan wanita dalam politik. Manakala objektif kedua adalah untuk menjelaskan bagaimana faktor institusi secara formal dan tak formal mempengaruhi keberkesanan sayap wanita dalam memperkasa kepimpinan wanita.

Artikel ini merupakan kertas konsep yang menggunakan sorotan literatur dan analisis konseptual berasaskan Teori Institusi untuk memahami penglibatan wanita dalam parti politik Malaysia. Perbincangan secara konseptual mencadangkan bahawa faktor institusi formal dan tak formal mempengaruhi keberkesanan sayap wanita dalam memperkasa kepimpinan wanita. Dokumen yang dianalisis terdiri daripada artikel jurnal, laporan institusi, dokumen rasmi parti politik dan laporan media yang diterbitkan antara tahun 2018 hingga 2025.

Teori Institusi

Teori institusi merujuk kepada kajian tentang bagaimana aturan, norma, nilai, dan struktur yang mapan dalam masyarakat membentuk tingkah laku individu serta hasil sosial. Institusi didefinisikan sebagai "aturan, norma, nilai, dan struktur yang mengatur perilaku dan interaksi individu dalam masyarakat" dan berfungsi sebagai kerangka untuk menjaga keseimbangan dan kestabilan sosial (Shafi et al., 2024). Dalam konteks ini, institusi tidak hanya berfungsi sebagai panduan tingkah laku tetapi juga sebagai sistem sosial yang kompleks yang mengatur interaksi di pelbagai subsistem seperti politik, ekonomi, dan pendidikan (Carey, 2000).

Antara ciri utama lain untuk sesebuah institusi termasuk simbol dan tradisi yang mewakili identiti sosial. Tujuan dan nilai yang diwujudkan dalam sesebuah institusi itu adalah untuk memenuhi keperluan sosial tertentu sesebuah kumpulan Masyarakat. Aspek daya tahan juga antara ciri yang perlu ada untuk menunjukkan bahawa sesebuah institusi itu mempunyai usia yang panjang. Institusi juga dilengkapi dengan alat dan prosedur yang mengatur operasi dalam masyarakat (Shafi et al., 2024). Semua ciri inilah yang akan mengerakkan sesebuah institusi untuk mencapai matlamat penubuhannya dan memberikan manfaat kepada kelompok masyarakat yang menubuhkannya.

Neo-Institutionalism

Neo-institutionalism atau neo-institusi, yang muncul pada awal 1980-an, untuk memperluaskan lagi pemahaman tentang institusi dengan menekankan peranan ideologi dan budaya dalam membentuk tingkah laku organisasi (Hall & Taylor, 1996; Mackay et al., 2010). Ia menyatakan bahawa institusi bukan hanya peraturan yang mengatur tingkah laku, tetapi juga membentuk pilihan dan identiti aktor dalam sesebuah institusi itu. Pendekatan ini menggantikan pandangan yang menganggap institusi sebagai kesan sampingan tindakan individu, dengan menekankan bahawa hasil sosial tidak dapat

dipisahkan dari struktur institusi yang ada (March & Olsen, 2008).

Dalam konteks penglibatan wanita dalam politik Malaysia, *neo-institutionalism* memberikan pandangan yang berguna untuk memahami bagaimana norma-norma sosial dan budaya patriarki mempengaruhi kebolehan wanita untuk terlibat secara aktif dalam politik. Penelitian menunjukkan bahawa meskipun terdapat peraturan formal seperti kuota gender, pelaksanaannya sering kali terhalang oleh norma yang menganggap wanita sebagai penyokong, bukan pemimpin (Razali et al., 2025).

Feminist Institutionalism

Feminist institutionalism menggabungkan teori neo-institusi dengan analisis gender untuk memahami bagaimana institusi membentuk dan mengekalkan ketidaksetaraan gender dalam konteks politik (Mackay et al., 2010). Pendekatan ini berasaskan idea bahawa semua institusi adalah bersifat gender, di mana makna maskuliniti dan femininiti terjalin dalam budaya harian dan logik yang telah disemai institusi politik (Thomson, 2018). *Feminist institutionalism* meneliti interaksi antara peraturan formal dan norma tak formal, serta kesan yang berbeza kepada lelaki dan wanita, khususnya dalam proses rekrut politik dan pengagihan kuasa (Lowndes, 2020; Bogaards, 2022).

Dalam konteks penglibatan wanita dalam parti politik di Malaysia, *feminist institutionalism* membantu menjelaskan bagaimana budaya patriarki dan stereotaip gender yang berakar dalam institusi politik menghalang wanita daripada mencapai jawatan kepimpinan. Misalnya, meskipun terdapat kuota 30% untuk calon wanita dalam beberapa parti, pelaksanaannya sering kali tidak berkesan tanpa sokongan institusi yang mampan (Sheikh, 2022).

Dalam kajian ini, Teori Institusi, *Neo-Institutionalism*, dan pendekatan *Feminist Institutionalism* akan memberikan kerangka analitik yang komprehensif untuk memahami penglibatan wanita dalam politik Malaysia. Melalui pemahaman tentang bagaimana struktur formal dan tak formal saling berinteraksi, kita dapat mengenal pasti titik pertemuan untuk meningkatkan perwakilan wanita dan mengatasi ketidaksetaraan gender dalam politik. Transformasi yang diperlukan bukan hanya melibatkan penguatkuasaan kuota semata-mata, tetapi juga perubahan budaya yang menyokong kesaksamaan gender dalam semua lapisan institusi politik.

Analisis Penglibatan Wanita dalam Parti *United Malay National Organization* (UMNO)

Penglibatan wanita dalam politik Malaysia, khususnya dalam konteks Parti UMNO (United Malays National Organisation), mencerminkan dinamika yang kompleks dan berlapis-lapis yang berkait rapat dengan Teori Institusi. Dalam kerangka ini, penglibatan wanita bukan sekadar soal kesamarataan gender, tetapi merupakan aspek penting dalam membina keseimbangan dan keharmonian dalam struktur politik negara. Keseimbangan ini dapat dicapai dengan menghadirkan perspektif wanita, yang sering kali membawa kesedaran terhadap isu-isu yang diabaikan oleh pemimpin lelaki.

UMNO, sebagai parti yang telah mendominasi politik Malaysia selama lebih enam dekad, telah membentuk identiti dan norma sosial yang kuat berkait dengan keperluan untuk melindungi hak-hak Melayu. Seperti yang dinyatakan oleh Kausar (2019), dominasi UMNO adalah hasil daripada penginstitutionan nilai-nilai Melayu yang mendalam dalam struktur negara. Malahan, dalam konteks ini, kehadiran wanita dalam politik UMNO dapat dilihat sebagai satu langkah penting ke arah merombak norma-norma tradisional yang membataskan sumbangan mereka.

Melalui pendekatan Teori Institusi, terdapat keperluan bahawa penglibatan wanita dalam UMNO boleh dilakukan dengan perubahan struktur yang membuka ruang dan membenarkan mereka untuk menyuarakan pandangan malah mengambil bahagian dalam proses pembuatan keputusan. Oleh itu, untuk mencapai perubahan yang bermakna, UMNO perlu mencipta ruang yang lebih inklusif bagi wanita, yang bukan sahaja mengiktiraf hak mereka tetapi juga menghargai sumbangan mereka.

Walaupun terdapat usaha untuk meningkatkan penglibatan wanita, seperti penubuhan sayap wanita dalam UMNO, namun cabaran dalam mengubah proses ini tetap wujud. Seperti yang ditunjukkan oleh Nadzri dan Azlan (2023), *factionalism* dan *patronage* dalam parti sering membataskan peluang wanita untuk melibatkan diri secara aktif dalam politik. Ini menunjukkan bahawa walaupun terdapat struktur yang membenarkan penglibatan, namun pelaksanaan dan realiti di lapangan masih menghadapi banyak halangan.

Kesedaran yang tinggi terhadap isu-isu sosial dan keperluan untuk keseimbangan dalam politik bukan sahaja memberi manfaat kepada UMNO tetapi juga kepada masyarakat secara keseluruhan. Keterlibatan wanita dalam UMNO berpotensi untuk memperkaya proses pengambilan keputusan dan memastikan bahawa keperluan semua lapisan masyarakat, termasuk wanita, diambil kira. Dalam konteks ini, penglibatan wanita dalam parti politik di Malaysia, terutamanya UMNO, bukan hanya sebagai langkah ke arah kesaksamaan gender, tetapi juga sebagai satu strategi untuk membina sebuah masyarakat yang lebih seimbang dan harmoni.

Walaupun Wanita UMNO merupakan antara organisasi wanita politik terbesar dan antara yang tertua di Malaysia, kedudukan mereka dalam hierarki parti masih menunjukkan paradoks institusi. Dari sudut perspektif *Feminist Institutionalism*, kewujudan sayap wanita tidak semestinya menghasilkan pengagihan kuasa yang lebih seimbang. Sebaliknya, struktur *patronage* (naungan) dan budaya politik yang berorientasikan kepimpinan lelaki menyebabkan kelompok wanita lebih banyak berperanan sebagai agen mobilisasi politik berbanding pembuat keputusan strategik. Keadaan ini menunjukkan bahawa institusi formal yang membuka ruang kepada wanita masih dibatasi oleh institusi tak formal yang mengekalkan dominasi maskulin dalam organisasi parti.

Analisis Penglibatan Wanita dalam Parti Keadilan Rakyat

Penelitian mengenai Parti Keadilan Rakyat (PKR) dan feminisme sering tertumpu kepada tema penglibatan wanita, patriarki dalam politik parti, dan perdebatan kuota. Dalam konteks ini, penglibatan wanita dalam PKR mencerminkan dinamika kompleks yang berkait rapat dengan Teori Institusi, di mana struktur dan norma institusi memainkan peranan penting dalam membentuk peluang serta cabaran yang dihadapi oleh wanita dalam politik.

Kajian mengenai Pilihan Raya Umum ke-14 (PRU 14) menunjukkan bahawa kepimpinan wanita di dalam PKR, seperti dalam parti-parti lain, sering kali terjejas oleh budaya patriarki yang mendominasi sistem politik Malaysia. Sheikh (2022) mencatatkan bahawa UMNO, PAS, PKR, DAP, dan Bersatu semua berperanan dalam mengukuhkan hegemoni maskuliniti dengan menempatkan jumlah calon wanita yang rendah, di mana wanita sering kali dilihat hanya sebagai peraih undi, pengundi dan penyokong. Kajian sistematik oleh Razali et al. (2025) menekankan bahawa struktur dan proses penamaan yang patriarkal adalah penghalang utama kepada kepimpinan politik wanita di Malaysia, termasuk dalam PKR.

Dalam tempoh PRU 14 dan selepasnya, sayap wanita dalam pelbagai parti, termasuk PKR, telah mula membuat tuntutan yang lebih tegas untuk kepimpinan dan pencalonan wanita. Zuraida Kamarudin, bekas Naib Presiden PKR, telah mengusulkan kuota 30% untuk calon wanita sebagai

agenda reformasi pilihan raya (Sheikh, 2022). Ketua Wanita PKR, Fuziah Salleh, pula menetapkan sasaran strategik sebanyak 11 kerusi parlimen untuk wanita PKR bagi mencapai sasaran sekurang-kurangnya 30% penglibatan. Wanita PKR juga terlibat dalam Majlis Pimpinan Wanita Malaysia (COMWEL), yang berusaha mendesak Suruhanjaya Pilihan Raya untuk memastikan minimum 30% calon wanita dalam PRU 15 tercapai (Sheikh, 2022).

Isu Substantif dan Wanita dalam Pembangkang

Kajian mengenai wakil wanita dalam pembangkang dalam Sidang Parlimen Ke-13 mencatatkan bahawa wakil PKR, Zuraida Kamaruddin, aktif dalam isu kebajikan wanita, penyertaan wanita dalam pasaran kerja, dan statistik pengangguran dan menekan kerajaan untuk melaksanakan polisi yang meningkatkan penglibatan wanita dalam tenaga kerja (Asri & Muhamad, 2023). Walaupun analisis PRU 14 menunjukkan bahawa calon wanita (termasuk dari PKR) mempunyai kadar kemenangan yang tinggi, namun penglibatan wanita secara keseluruhan tetap rendah kerana parti-parti tidak mencalonkan cukup wanita, meskipun ada janji terhadap kuota 30% penglibatan wanita dalam parti (Yeong, 2018).

Walaupun PKR sering digambarkan sebagai parti reformis yang menyokong kesaksamaan gender. Namun pencapaian wanita dalam struktur kepimpinan parti masih belum mencerminkan komitmen tersebut dijalankan sepenuhnya oleh parti PKR. Situasi ini menunjukkan bahawa reformasi institusi formal seperti pengenalan kuota gender masih tidak mencukupi sekiranya budaya organisasi masih dipengaruhi oleh norma patriarki dan budaya politik lama. Berdasarkan sudut *Feminist Institutionalism* pula, ketidakselarasan antara komitmen dasar dan amalan organisasi memperlihatkan wujudnya jurang antara institusi formal dan institusi tak formal dalam sesebuah parti politik.

Analisis Penglibatan Wanita dalam Parti MUDA

Penubuhan parti MUDA berlaku susulan Langkah Sheraton pada Februari 2020 yang menyebabkan berlaku pepecahan antara parti-parti komponen Pakatan Harapan. Maka penubuhan MUDA adalah bertujuan untuk memperjuangkan politik dengan membelakangkan kemelut politik parti atau pergelutan pemimpin parti dan hanya menumpukan kepada Gerakan parti pro rakyat. Maka Parti MUDA telah berjaya diluluskan oleh Jabatan Pendaftaran Pertubuhan Malaysia pada 2021, dan telah mula mengambil bahagian dalam Pilihan Raya Negeri Johor dengan kemenangan pertama oleh Setiausaha Agungnya Yang Berhormat (YB) Amira Aisya di Puteri Wangsa (Ikatan Demokratik Malaysia, n.d.). Kemudian Parti MUDA terus mengorak langkah menyertai Pilihan Raya Umum ke-15 dengan bertanding di 6 kerusi parlimen dan satu kerusi dimenangi oleh Yang terhormat (YB) Syed Saddiq. Parti MUDA di ambil sebagai contoh analisis adalah untuk melihat bagaimana sebuah parti kecil yang aharu, dan tidak mempunyai sayap khas wanita, namun berjaya meletakkan calon wanita sebagai naib presiden dan memenangi kerusi yang pertama dalam penyertaan parti ini dalam cubaan pertama mereka dalam PRN Johor.

Pilihan terhadap parti ini sebagai bahan analisis kerana ianya sebagai parti yang relatif baharu, MUDA berpotensi membangunkan struktur organisasi yang kurang dipengaruhi oleh budaya patriarki tradisional berbanding parti-parti yang lebih lama.

Sebagai permulaan era baharu parti, parti MUDA memperkenalkan ideologi parti iaitu Demokrasi Sosial MUDA yang menekankan kepada tiga aspek utama iaitu Kebebasan, Keadilan dan Solidariti. Ikatan Demokratik Malaysia (n.d.) menyatakan bahawa dalam ideologi parti ini ialah memecah dominasi politik lapuk yang banyak membelenggu parti-parti politik di Malaysia. Maka idea baharu seperti ini yang menyebabkan ramai golongan muda merasa terpenggil untuk menyertai

parti ini untuk bersama terlibat dalam perubahan yang akan dibawa parti ini.

Namun tiada kajian akademik berkaitan parti MUDA ekoran usianya yang masih setahun jagung. Maka disebabkan itu juga pengkaji memilih untuk melakukan analisis terhadap parti ini dalam rangka perjuangan wanita untuk meningkatkan lagi sumber rujukan parti ini dalam penulisan akademik.

Perbincangan konseptual

Jadual 1. Perbandingan Penglibatan Wanita dalam UMNO, PKR dan MUDA Berdasarkan Perspektif Teori Institusi

Dimensi Analisis	UMNO	PKR	MUDA
Latar belakang penglibatan wanita	Wanita UMNO mempunyai sejarah panjang melalui penubuhan Kaum Ibu dan kemudiannya Wanita UMNO sebagai jentera utama parti.	Wanita PKR berkembang seiring agenda reformasi dan perjuangan demokrasi, dengan penekanan kepada penyertaan wanita dalam kepimpinan parti.	MUDA sebagai parti baharu memberi peluang kepada wanita terlibat secara langsung dalam kepimpinan tanpa bergantung kepada sayap wanita khusus.
Peranan wanita dalam parti	Wanita berperanan aktif sebagai jentera pilihanraya, mobilisasi akar umbi dan pelaksana program parti, tetapi kurang terlibat dalam pembuatan keputusan strategik.	Wanita terlibat dalam advokasi dasar, Reformasi politik, pembangunan kepimpinan dan memperjuangkan peningkatan pencalonan wanita.	Wanita memegang jawatan kepimpinan utama serta terlibat secara langsung Dalam proses membuat keputusan parti.
Struktur organisasi wanita	Mempunyai sayap Wanita UMNO yang tersusun dan berhierarki.	Mempunyai Wanita Keadilan sebagai sayap rasmi parti.	Tiada sayap wanita khusus; wanita diintegrasikan dalam struktur organisasi parti.
Cabaran utama	Dominasi kepimpinan lelaki, budaya patronage dan hierarki organisasi mengehadkan kemajuan wanita ke jawatan strategik.	Jurang antara komitmen terhadap kesaksamaan gender dengan pelaksanaan sebenar dalam organisasi parti.	Kekangan sumber, pengalaman organisasi yang masih terhad dan kedudukan sebagai parti baharu.
Usaha memperkasa wanita	Latihan melalui sayap wanita, penglibatan dalam aktiviti parti dan pembangunan kepimpinan di peringkat akar umbi.	Sokongan terhadap kuota 30% calon wanita, latihan Kepimpinan serta jaringan politik melalui Wanita PKR.	Pendekatan meritokrasi, kepimpinan belia dan budaya politik yang lebih inklusif terhadap wanita.
Analisis berdasarkan Teori Institusi	Institusi formal membolehkan penyertaan wanita tetapi institusi tidak formal seperti budaya patriarki dan patronage masih mengekalkan dominasi	Reformasi institusi formal telah diperkenalkan, namun norma organisasi dan budaya politik masih mengehadkan keberkesannya.	Struktur institusi yang lebih fleksibel membuka peluang kepada wanita, namun keberkesannya masih bergantung kepada kematangan institusi parti.

lelaki.

Implikasi terhadap kepemimpinan wanita	Penyertaan wanita tinggi di peringkat akar umbi tetapi rendah dalam jawatan pembuat keputusan.	Berpotensi meningkatkan representasi wanita sekiranya reformasi institusi dilaksanakan secara konsisten.	Menawarkan model alternatif yang lebih inklusif, namun keberkesanannya masih memerlukan masa untuk dinilai.

Jadual 1 di atas menunjukkan jadual perbandingan penglibatan antara tiga parti politik di Malaysia yang digunakan dalam kajian ini. Jadual ini menerangkan perbandingan berdasarkan perspektif Teori Institusi.

Struktur Institusi Formal: Parti Politik dan Kuota Gender

Struktur parti politik di Malaysia masih didominasi oleh lelaki. Semasa proses pilihan raya berlaku, sayap wanita sering berperanan sebagai jentera kempen tetapi Kumpulan ini jarang diberi ruang membuat keputusan strategik (Sebli-Seidelson et al., 2024; Sheikh, 2022). Kuota 30% penglibatan untuk calon wanita telah diwujudkan pada tahap dasar parti (seperti UMNO, DAP, dan MCA), tetapi pelaksanaannya masih tidak konsisten dan tiada penguatkuasaan undang-undang yang kukuh untuk memastikan kuota ini diikuti dalam parti di Malaysia (Sheikh, 2022; Sebli-Seidelson et al., 2024). Terdapat juga kajian menunjukkan bahawa tanpa sokongan institusi yang jelas seperti latihan kepimpinan atau tunjuk ajar daripada mentor, maka wanita sukar naik ke jawatan tertinggi (Razali et al., 2025; Aminuddin & Azlan, 2025).

Institusi Tidak Formal: Budaya Patriarki dan Stereotaip Gender

Budaya patriarki yang dilembagakan dalam parti politik menyebabkan wanita sering dianggap lebih sesuai sebagai penyokong atau pelaksana tugas domestik berbanding pemimpin (Sheikh, 2022; Sebli-Seidelson et al., 2024). Stereotaip gender dan diskriminasi, sama ada terbuka atau tersirat, telah menghalang kemajuan wanita ke posisi utama dalam parti (Aminuddin & Azlan, 2024; Ramli et al., 2023). Media juga turut memainkan peranan dengan menggambarkan pemimpin wanita secara stereotaip atau menjadi sasaran siber buli dalam dunia maya (Razali et al., 2025).

Tafsiran Agama dan Faktor Etnik

Tafsiran konservatif terhadap agama Islam kadangkala turut digunakan untuk mempersoalkan kesesuaian wanita sebagai pemimpin negara. Namun, beberapa kajian menegaskan tiada larangan mutlak daripada sudut syariah jika kompetensi dipenuhi (Robbi et al., 2023; Ramli et al., 2024). Faktor etnik turut mempengaruhi pengalaman politik misalnya, cabaran khusus bagi wanita Cina berkaitan kronism, sentimen perkauman, dan ideologi parti (Ramli et al., 2025; Ramli et al., 2024).

Pemangkin Institusi: NGO dan Reformasi Parti

Inisiatif NGO dan masyarakat sivil, serta program latihan kepimpinan, telah membantu memperkasa wanita melalui pendidikan politik dan jaringan rentas etnik, parti (Razali et al., 2025; Aminuddin &

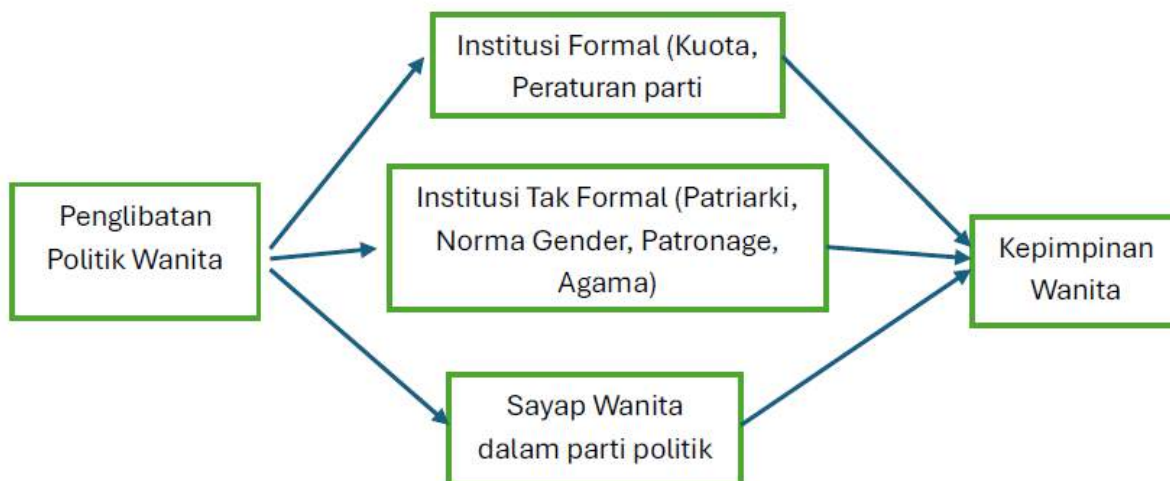
Azlan, 2025). Reformasi dalaman parti seperti mentor rasmi dan aktivisme digital turut dikenal pasti sebagai pemangkin penting kepada peningkatan penyertaan wanita muda (Aminuddin & Azlan, 2025).

Kajian-kajian ini menunjukkan bahawa faktor institusi, baik secara formal mahupun tak formal adalah penentu utama kepada tahap penglibatan dan kepimpinan wanita dalam parti politik di Malaysia (Razali et al., 2025; Sheikh, 2022; Sebli-Seidelson et al., 2024). Struktur patriarki dalam organisasi parti menyebabkan sayap wanita kekal di pinggir dalam hierarki kuasa walaupun mereka aktif di peringkat akar umbi (Dancz, 1987; Sebli-Seidelson et al., 2024). Kuota gender tanpa penguatkuasaan undang-undang hanya membawa perubahan simbolik tanpa impak substantif pada representasi sebenar (Sebli-Seidelson et al., 2024; Yeong, 2018).

Namun, terdapat perkembangan positif hasil usaha NGO dan reformasi dalaman parti yang menyediakan latihan kepimpinan dan peluang jaringan rentas etnik/parti kepada generasi muda (Aminuddin & Azlan, 2025). Penggunaan teori intersectionality juga dilihat dapat membantu memahami bagaimana identiti berganda (jantina-umur-etnik) mencipta cabaran unik bagi kelompok tertentu seperti kelompok wanita Cina atau Melayu-Muslim (Ramli et al., 2025; Ramli et al., 2024). Namun, terdapat perkembangan positif hasil usaha NGO dan reformasi dalaman parti yang menyediakan latihan kepimpinan dan peluang jaringan rentas etnik/parti kepada generasi muda (Aminuddin & Azlan, 2025). Penggunaan teori intersectionality juga dilihat dapat membantu memahami bagaimana identiti berganda (jantina-umur-etnik) mencipta cabaran.

Walau bagaimanapun, perubahan sebenar memerlukan transformasi budaya organisasi serta komitmen politik untuk melaksanakan kuota secara tegas dan menyediakan sokongan institusi yang mampan.

Kerangka Konseptual



Rajah 1: Kerangka Konseptual

Berdasarkan rajah 1, kerangka konseptual ini mencadangkan bahawa institusi formal seperti kuota gender dan peraturan parti mempengaruhi keberkesanan sayap wanita dalam melaksanakan fungsi mobilisasi, pembangunan kepimpinan dan rekrut politik. Walau bagaimanapun, hubungan tersebut turut dipengaruhi oleh institusi tidak formal seperti budaya patriarki, norma gender, patronage dan tafsiran agama yang boleh mengukuhkan atau melemahkan peluang wanita untuk mencapai jawatan kepimpinan.

Kesimpulan

Secara keseluruhan, Teori Institusi membuktikan bahawa struktur formal (peraturan parti, kuota) dan tak formal (budaya patriarki, stereotaip, agama) saling berinteraksi membentuk dinamika penglibatan serta kepimpinan wanita dalam politik Malaysia. Walaupun terdapat sedikit kemajuan hasil usaha NGO dan reformasi dalaman parti, perubahan sebenar memerlukan transformasi budaya organisasi serta komitmen politik yang lebih tegas.

Perubahan bermakna hanya akan berlaku apabila reformasi struktur disertai perubahan budaya organisasi serta komitmen kolektif seluruh ekosistem politik Malaysia ke arah kesaksamaan gender yang sebenar. Penubuhan parti baru turut memberikan tekanan baharu ke atas parti lama untuk turut mengubah pendirian mereka dalam hal perjuangan gender.

Cadangan Kajian Hadapan

Kajian masa hadapan yang boleh dicadangkan daripada artikel ini ialah menggunakan pendekatan kualitatif melalui temu bual mendalam bagi meneliti pengalaman pemimpin wanita dalam sayap parti politik serta cabaran institusi yang dihadapi dalam usaha mencapai jawatan kepimpinan dalam sesebuah parti. Cadangan kajian seterusnya adalah pembangunan model *Feminist Institutionalism* yang mengambil kira faktor agama, etnik dan budaya dalam iklim politik Malaysia bagi menjelaskan dinamika penglibatan wanita dalam politik negara.

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Penyimpangan Bani Israel dari Sudut Perspektif Al-Quran: Analisis Tematik dalam Konteks Kontemporari

The Quranic Perspective on Israelite Deviation: A Thematic Analysis of the Contemporary Approach

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Abstrak

Kajian ini meneliti penyimpangan Bani Israel dari sudut perspektif al-Quran melalui pendekatan analisis tematik dalam konteks kontemporari. Perkembangan isu global seperti konflik berpanjangan di Palestin, krisis kemanusiaan yang melibatkan kehilangan nyawa orang awam, serta dakwaan pelanggaran hak asasi manusia yang dikaitkan dengan sebahagian tindakan semasa telah mencetuskan semula perbincangan ilmiah terhadap naratif al-Quran berkaitan Bani Israel. Sehubungan itu, kajian ini bertujuan untuk mengenal pasti ayat-ayat al-Quran yang berkaitan dengan bentuk-bentuk penyimpangan tersebut di samping menelusuri pandangan serta tafsiran ulama muktabar terhadapnya. Selain itu, kajian ini turut menganalisis perbandingan antara bentuk penyimpangan Bani Israel pada masa silam dengan manifestasi tingkah laku mereka dalam konteks masyarakat moden. Kajian ini merupakan kajian kualitatif yang menggunakan pendekatan kajian perpustakaan sebagai sumber utama pengumpulan data. Data yang diperoleh dianalisis menggunakan metode analisis kandungan dan analisis tematik bagi menghuraikan serta menilai pola-pola penyimpangan yang dibincangkan secara sistematik. Hasil kajian ini menunjukkan bahawa bentuk-bentuk penyimpangan yang dinyatakan dalam al-Quran berkaitan Bani Israel pada masa lampau memperlihatkan persamaan pola dengan fenomena semasa termasuk penindasan, pembunuhan, pelanggaran perjanjian, serta konflik kemanusiaan yang turut melibatkan elemen kebencian terhadap umat Islam. Dapatan ini secara tidak langsung menzahirkan bahawa al-Quran membawa mesej peringatan yang berterusan terhadap pelbagai bentuk penyelewengan manusia merentasi zaman.

Kata Kunci: Penyimpangan; Bani Israel; Al-Quran; Tematik; Kontemporari

Pengenalan

Perbincangan mengenai Bani Israel merupakan antara tema utama dalam al-Quran, di mana sejarah, perilaku, serta kedudukan mereka direkodkan sebagai panduan dan peringatan kepada umat manusia. Memahami gambaran al-Quran tentang Bani Israel membantu menjelaskan konteks serta latar belakang realiti yang berlaku di Palestin pada masa kini. Dengan itu, hubungan antara teks wahyu dan perkembangan semasa dapat dilihat dengan lebih menyeluruh (Abd Rahman & Rushihi, 2025). Kewujudan keturunan bani Israel dikaitkan dengan sejarah yang panjang sejak zaman Nabi Ibrahim a.s dan hingga ke hari ini, keturunan Bani Israel masih wujud dan menetap di pelbagai negara selepas melalui era diaspora yang menyaksikan penyebaran mereka ke pelbagai wilayah di seluruh dunia. Bani Israel merupakan antara umat yang pernah diberikan kedudukan istimewa oleh Allah SWT melalui pelbagai bentuk nikmat dan kelebihan yang dikurniakan kepada mereka. Perkara ini dinyatakan dalam al-Quran menerusi firman Allah SWT yang bermaksud:

“Wahai Bani Israel, kenanglah akan limpah kurnia nikmat-Ku yang telah Kuberikan kepada kamu dan Aku telah melebihkan (datuk nenek) kamu (yang taat dahulu) atas umat-umat yang lain (yang ada pada zamannya).”

(Al-Quran: 2: 122)

Golongan ini juga merupakan kaum yang menerima utusan daripada kalangan para nabi dan rasul dalam kalangan mereka seperti Nabi Musa a.s., Nabi Isa a.s., Nabi Harun a.s., Nabi Yaakub a.s., Nabi Daud a.s., Nabi Sulaiman a.s. dan Nabi Yusuf a.s. Bani Israel adalah umat yang dikurniakan kitab dan suhuf melalui lidah para nabi dan rasul sebagai pedoman dan panduan kehidupan. Namun, banyaknya rasul dan kitab bukanlah penentu untuk mereka beriman dengan ajaran Allah SWT bahkan tidak sedikit yang kufur dan ingkar melawan ajaran-Nya. Para nabi dan rasul yang diutuskan Allah SWT kepada mereka dibunuh dengan sewenang-wenangnya. Terdapat dalam kalangan mereka yang memalsukan agama, yang suka melakukan pengkhianatan, yang cenderung kepada kemusyrikan dan yang menulis kitab dengan tangan mereka lalu mendakwa ia adalah tulisan Allah SWT (Iqamuddin, 2015).

Perkembangan isu global pada masa kini, khususnya konflik berpanjangan di Palestin, telah mencetuskan kebimbangan antarabangsa yang serius. Situasi ini turut melibatkan krisis kemanusiaan yang menyebabkan kehilangan nyawa orang awam secara berterusan serta dakwaan pelanggaran hak asasi manusia yang dikaitkan dengan tindakan pihak tertentu (Kementerian Luar Negeri, 2025). Rentetan daripada keadaan tersebut, wujud semula perbincangan dalam kalangan sarjana dan penyelidik berkaitan naratif al-Quran yang merujuk kepada Bani Israel. Perbincangan ini semakin relevan apabila isu semasa sering dikaitkan dengan teks-teks wahyu tanpa penelitian konteks yang mendalam. Justeru, keadaan ini menimbulkan keperluan untuk menilai semula kefahaman terhadap naratif al-Quran secara lebih kritis, berasaskan disiplin ilmu tafsir dalam memahami isu-isu yang berkaitan. Selain itu, Mahkamah Jenayah Antarabangsa (ICC) telah mengeluarkan waran tangkap terhadap Perdana Menteri Israel, Benjamin Netanyahu, atas dakwaan penglibatan dalam jenayah perang (*war crimes*) dan jenayah terhadap kemanusiaan (*crimes against humanity*). Dakwaan tersebut termasuk tuduhan berkaitan penggunaan taktik yang didakwa menyebabkan penderitaan kepada penduduk awam, khususnya taktik membiarkan penduduk awam kebuluran (HRW, 2024).

Oleh itu, makalah ini bertujuan untuk mengenal pasti ayat-ayat al-Quran yang berkaitan dengan bentuk-bentuk penyimpangan tersebut serta meneliti pandangan dan tafsiran para ulama

muktabar terhadapnya. Di samping itu, untuk menganalisis perbandingan antara bentuk penyimpangan Bani Israel pada zaman silam dengan manifestasi tingkah laku mereka dalam konteks masyarakat moden. Pendekatan ini diharap dapat memberikan kefahaman yang lebih komprehensif dan kritis terhadap kesinambungan naratif al-Quran serta implikasinya dalam realiti semasa.

Metodologi Kajian

Kajian ini menggunakan pendekatan kualitatif yang berasaskan kajian kepustakaan (*library research*) sebagai kaedah utama dalam proses pengumpulan data. Kaedah analisis kandungan (*content analysis*) digunakan bagi meneliti maklumat yang diperoleh secara sistematik. Kajian ini juga mengaplikasikan analisis tematik terhadap ayat-ayat al-Quran dalam surah al-Baqarah yang berkaitan Bani Israel. Surah al-Baqarah dipilih sebagai subjek kajian kerana isi kandungannya yang kaya dengan pengajaran berdasarkan peristiwa dan sejarah Bani Israel. Selain itu, surah al-Baqarah menampilkan keunikan seni berdakwah apabila menjadikan sejarah kegelinciran dan penyelewengan nenek-moyang sebagai teguran kepada generasi Bani Israel yang terkemudian. Hal ini selain mengisytiharkan tentang kepentingan sejarah, ia juga menekankan kepentingan merawat sesebuah masyarakat daripada akar-umbi. Sumber primer kajian ini merangkumi al-Quran sebagai rujukan utama, serta beberapa kitab tafsir muktabar yang berautoriti dalam tradisi keilmuan Islam. Antaranya termasuk *Tafsir al-Quran al-'Azhim* oleh Ibn Kathir, *Tafsir al-Jalalayn* oleh Jalaluddin al-Mahalli dan Jalaluddin al-Suyuti, *Tafsir al-Maraghiy* oleh Ahmad Mustafa al-Maraghiy, *Tafsir Fi Zhilal al-Quran* oleh Sayyid Qutb dan beberapa tafsiran lain yang digunakan bagi memberikan penjelasan yang lebih mendalam terhadap ayat-ayat yang dianalisis dalam kajian ini.

Konsep Bani Israel dalam Al-Quran

Bani Israel banyak disebut dalam al-Quran melalui pelbagai kisah yang sarat dengan pengajaran kepada umat manusia. Naratif tersebut tidak hanya bersifat sejarah, bahkan berfungsi sebagai pedoman kepada umat Islam (Ibn Kathir, 2000). Di samping itu, ia menekankan kepentingan keimanan yang kukuh, ketaatan sepenuhnya kepada Allah SWT, serta implikasi negatif akibat keingkaran terhadap perintah-Nya. Selain itu, kisah-kisah ini turut memperlihatkan hubungan antara ketaatan manusia dengan balasan Ilahi dalam kehidupan.

Israel merujuk kepada Nabi Yaakub a.s

Perkataan Israel dalam tradisi Islam bukan merujuk kepada mana-mana negara moden, tetapi merupakan gelaran bagi Nabi Yaakub a.s iaitu cucu kepada Nabi Ibrahim a.s. dan salah seorang anak Nabi Ishaq a.s. Beliau digelar Israel kerana kedudukan dan sifat ketaatannya kepada Allah SWT (Ibn Kathir I. I., 2000). Para ulama tafsir menegaskan bahawa penyebutan Bani Israel dalam al-Quran bukan bertujuan mencela keturunan Nabi Yaakub a.s secara mutlak, tetapi sebagai *ibrah* (pengajaran) terhadap sikap dan perbuatan sebahagian daripada mereka, sama ada ketaatan mahupun keingkaran. Kedudukan Nabi Yaakub a.s sendiri tetap mulia sebagai seorang nabi yang soleh dan bertauhid dan sama sekali tidak boleh disamakan dengan kesalahan yang dilakukan oleh keturunannya (Abd Rahman, M.F. & Rushihi, A.A., 2025). Nabi Yaakub a.s (Israel) mempunyai 12 orang anak iaitu Yusuf, Bunyamin, Syam'un, Ruwabin, Lewi, Yahuda, Yusakir, Zabulun, Dan, Neftali, Jad dan Asyir. Mereka adalah anak-anak Nabi Yaakub a.s. sebagaimana disebut dalam al-Quran dengan istilah *Al-Asbath* (Syarif, 1991). Firman Allah SWT yang bermaksud:

Katakanlah: Kami beriman kepada Allah SWT dan kepada apa yang diturunkan kepada kami (Al-Quran) dan kepada apa yang diturunkan kepada Nabi Ibrahim a.s. dan Nabi Ismail dan Nabi Ishaq dan Nabi Yaakub serta anak-anaknya dan juga kepada apa yang diberikan kepada

Nabi Musa (Taurat) dan Nabi Isa (Injil) dan kepada apa yang diberikan kepada Nabi-nabi dari Tuhan mereka; kami tidak membeza-bezakan antara seseorang dari mereka; dan kami semua adalah Islam (berserah diri, tunduk ta'at) kepada Allah SWT semata-mata."

(Al-Quran: 2: 136)

Menurut Ibn Kathir (2000), lafaz *al-asbath* dalam Bani Israel sinonim dengan kalimah 'Qabail' yang digunakan oleh bangsa Arab. Maka kalimah *al-asbath* yang diungkapkan dalam surah al-Baqarah ayat 136 bermaksud kabilah-kabilah Bani Israel yang berasal-usul daripada 12 orang anak Nabi Yaakub a.s (Syarif, 1991). Al-Quran juga membezakan antara istilah Yahudi dengan Bani Israel. Kesilapan mencampurkan kedua-dua istilah tersebut seolah-olah terangkum dalam satu makna memberi implikasi negatif. Hingga akhirnya kebencian umat Islam terhadap Yahudi membawa kebencian terhadap Bani Israel, sedangkan terdapat para nabi, rasul dan golongan yang beriman dalam kalangan Bani Israel. Namun begitu, al-Quran menolak penisbahan para nabi dalam kalangan Bani Israel sebagai Yahudi. Firman Allah SWT yang bermaksud:

"Atau patutkah kamu mengatakan, bahawa Nabi Ibrahim a.s., Ismail, Ishaq dan Yaakub beserta anak-anaknya, mereka semua adalah orang Yahudi atau Nasrani. Katakanlah (wahai Nabi Muhammad SAW): Adakah kamu yang lebih mengetahui atau Allah SWT? Dan siapakah yang lebih zalim daripada orang yang menyembunyikan keterangan (saksi dan bukti) yang telah diberikan Allah SWT kepadanya? Dan (ingatlah), Allah SWT tidak sekali-kali lalai akan apa yang telah kamu lakukan."

(Al-Quran: 2: 140)

Hakikatnya, ketika mana al-Quran menceritakan tentang Bani Israel sebelum kebangkitan Nabi Muhammad SAW disebut dengan gelaran Bani Israel. Namun ketika menceritakan mengenai mereka tatkala berhadapan dengan Nabi Muhammad SAW (khususnya di Madinah) selepas hijrah, mereka digelar dengan Yahudi (Al-Khalidi, 1998).

Israel Bermaksud "Hamba Allah"

Israel terdiri daripada dua kalimah iaitu *Isra'* yang ertinya hamba dan *El* yang ertinya Tuhan. Al-Tabari r.h.m berkata dalam tafsirnya (Al-Tabari, 2010):

"Yaakub digelar "Israel", yang bermaksud hamba Allah dan pilihan-Nya daripada kalangan makhluk-Nya. "el" bermaksud Allah, manakala "Isra" bermaksud hamba, sebagaimana dikatakan "Jibril" bermaksud hamba Allah."

Secara tidak langsung, gabungan dua kalimah ini menunjukkan bahawa gelaran tersebut bukan sekadar nama tetapi mempunyai dimensi makna yang mendalam berkaitan pengabdian dan kedudukan seseorang di sisi Tuhan. Dalam konteks ini, ia menzahirkan konsep ketundukan makhluk kepada Pencipta sebagai asas utama dalam memahami istilah tersebut dari sudut Islam. Tambahan lagi, ia memperlihatkan bahawa gelaran tersebut membawa dimensi pemuliaan terhadap Nabi Yaakub a.s., sekali gus menolak sebarang pemahaman yang merendahkan kedudukan beliau.

Surah Al-Isra': Disebut Sebagai Surah Bani Israel dalam Al-Quran

Surah ini dikenali sebagai Surah Bani Israel kerana kandungannya yang banyak memfokuskan kepada kisah serta pengajaran berkaitan Bani Israel. Secara khusus, ayat 2 hingga 8 membincangkan sejarah kehidupan mereka, termasuk bentuk-bentuk penyimpangan yang berlaku, perjanjian yang telah

dimeterai dengan Allah SWT, serta bentuk hukuman Ilahi terhadap pelanggaran yang dilakukan. Perbahasan ini menunjukkan bahawa al-Quran bukan sekadar merakam sejarah, tetapi turut menilai tingkah laku manusia berdasarkan prinsip keimanan dan ketaatan kepada Allah SWT. Selain itu, penamaan surah ini juga berfungsi sebagai satu bentuk peringatan kepada umat Islam agar mengambil iktibar daripada pengalaman Bani Israel (Abd Rahman & Rushihi, 2025). Hal ini bertujuan untuk mengelakkan umat Islam daripada mengulangi kesilapan yang sama, khususnya dalam aspek keingkaran terhadap perintah Allah, pelanggaran amanah dan penyimpangan daripada ajaran wahyu.

Seruan Allah SWT Kepada Bani Israel dalam Surah Al-Baqarah

Dalam al-Quran, Allah SWT beberapa kali menyeru Bani Israel secara langsung melalui lafaz “ يَا بَنِي إِسْرَائِيلَ ” yang bermaksud “Wahai Bani Israel” sebanyak tiga kali. Seruan ini mempunyai makna yang

mendalam kerana ia bukan sekadar panggilan tetapi membawa mesej peringatan dan teguran Allah SWT terhadap satu umat yang pernah menerima nikmat serta tanggungjawab besar daripada Allah SWT. Secara umumnya, seruan tersebut bertujuan untuk mengingatkan mereka tentang nikmat yang telah dikurniakan, menegur pelbagai bentuk pelanggaran terhadap perjanjian, serta mengajak mereka kembali kepada prinsip ketaatan kepada Allah SWT (Abd Rahman & Rushihi, 2025). Disisi yang lain, gelaran Bani Israel adalah suatu bentuk peringatan dan sindiran halus kepada kaum keturunan Nabi Yaakub a.s. yang melakukan tindak-tanduk bercanggah dengan ajaran leluhur mereka sendiri (al-Sya’rawi, 2010).

Perbezaan Antara Bani Israel, Yahudi dan Zionis

Secara kesimpulannya, Bani Israel merujuk kepada keturunan anak-anak Nabi Yaakub a.s. Istilah ini digunakan dalam al-Quran bagi merujuk kepada umat terdahulu, sama ada dalam keadaan ketaatan mahupun keingkaran terhadap perintah Allah SWT. Sementara itu, istilah Yahudi merujuk kepada penganut agama Yahudi (*Judaism*), namun tidak semua Bani Israel menjadi Yahudi dan tidak semua Yahudi berasal daripada keturunan Bani Israel. Manakala Zionis atau Zionisme pula merupakan suatu ideologi politik moden yang muncul bagi mempertahankan negara Israel. Dalam konteks ini, tidak semua Yahudi berpegang kepada ideologi Zionisme dan istilah tersebut juga tidak wujud dalam al-Quran (al-Khalidi, 1998). Jadual 1 menunjukkan perbezaan antara Bani Israel, Yahudi dan Zionis.

Jadual 1: Perbezaan antara Bani Israel, Yahudi dan Zionis

Istilah	Jenis	Maksud / Rujukan	Dalam al-Quran
Bani Israel	Keturunan	Keturunan Nabi Yaakub a.s.	Ya
Yahudi	Agama	Penganut agama Yahudi (<i>Judaism</i>)	Ya
Zionis / Zionisme	Ideologi Politik	Gerakan untuk menubuhkan dan mempertahankan negara Israel moden	Tidak

Bentuk-Bentuk Penyimpangan Bani Israel dalam Al-Quran

Pembunuhan Para Nabi dan Pengikutnya

Firman Allah SWT yang menjelaskan antara sebab utama kemurkaan Allah SWT terhadap sebahagian Bani Israel, iaitu kerana keingkaran mereka terhadap ayat-ayat Allah SWT serta keberanian mereka menentang para nabi yang diutuskan untuk membawa petunjuk. Firman Allah yang bermaksud:

“Dan ditimpakan ke atas mereka kehinaan dan kepapaan dan sudah sepatutnya mereka mendapat kemurkaan dari Allah SWT. Yang demikian itu disebabkan mereka kufur (mengkari) ayat-ayat Allah SWT (perintah-perintah dan mu'jizat-mu'jizat yang membuktikan kebesaranNya); dan mereka pula membunuh Nabi-nabi dengan tidak ada alasan yang benar. Yang demikian itu ialah disebabkan mereka menderhaka dan mereka pula sentiasa menceroboh.”

(Al-Quran 2: 61)

Mereka juga kufur terhadap ayat-ayat Allah SWT serta menghina para pemangku syariat, iaitu para nabi dan pengikut-pengikutnya. Bahkan lebih dahsyat dari itu, mereka terus-menerus menghina para nabi dan pengikut-pengikutnya sehingga berani membunuh mereka (Ibn Kathir, 2000). Tindakan membunuh sesama manusia sememangnya merupakan suatu perbuatan yang bertentangan dengan nilai kemanusiaan dan syariat, apatah lagi apabila kezaliman tersebut ditujukan terhadap para nabi yang diutus oleh Allah SWT sebagai pembawa wahyu, petunjuk dan kebenaran kepada umat manusia. Menurut riwayat berkaitan dengan Bani Israel, tidak kurang dari 70 orang nabi yang telah mereka bunuh. Itulah akibat dari jiwa yang telah jahat kerana meninggalkan agama (Hamka, 2017).

Sejarah umat manusia tidak pernah menyaksikan kekerasan hati, pengingkaran terhadap ayat-ayat Allah SWT, tindakan melampau batas dan menentang para pembawa petunjuk seperti yang dilakukan oleh Bani Israel. Mereka membunuh, menyembelih malah menggergaji sebahagian daripada nabi mereka sendiri, iaitu antara tindakan paling kejam yang dilakukan suatu umat terhadap penyeru kebenaran yang ikhlas (Sayyid Qutb, 2003). Al-Quran merakamkan sejarah awal Bani Israel bermula daripada anak-anak Nabi Yaakub a.s. yang hasad sehingga sanggup menganiaya adik mereka sendiri, Nabi Yusuf a.s. Sikap hasad mereka juga membawa kepada sifat-sifat buruk yang lain seperti mungkir janji, berbohong, derhaka orang tua dan lain-lain. Bani Israel juga kemudiannya berkomplot untuk membunuh dan menyalib Nabi Isa a.s melalui perantaraan Gabenor Rom. Justeru, tidak hairanlah riwayat-riwayat sirah juga merakamkan perancangan jahat mereka untuk membunuh Nabi Muhammad SAW khususnya dalam fasa dakwah Baginda di Madinah (Ali, 2001).

Mengingkari Janji dan Ingkar Perintah Allah SWT

Ayat ini menjelaskan tentang sikap Bani Israel yang sering mengingkari janji serta tidak mematuhi perintah Allah SWT walaupun setelah diberikan pelbagai nikmat, petunjuk dan peringatan yang jelas. Peristiwa yang dirakamkan dalam Surah al-Baqarah ayat 63-64 ini menggambarkan bagaimana Allah SWT mengambil perjanjian yang teguh daripada Bani Israel agar mereka menerima serta berpegang dengan kitab Taurat secara bersungguh-sungguh, namun sebahagian daripada mereka tetap berpaling dan melanggar perjanjian tersebut.

“Maksudnya: Dan (ingatlah), ketika Kami mengambil perjanjian setia kamu semasa Kami angkat gunung Tursina di atas kamu (sambil Kami berfirman): Terimalah (Taurat) yang Kami berikan kepada kamu (serta amalkanlah) dengan teguh dan ingatlah apa yang ada di dalamnya, supaya kamu bertakwa. Kemudian sesudah itu kamu membelakangkan perjanjian setia kamu itu; maka kalau tidaklah kerana limpah kurnia Allah SWT dan belas kasihan-Nya kepada kamu (dengan membuka pintu taubat), nescaya menjadilah kamu dari golongan orang yang rugi.”

(Al-Quran, 2: 63-64)

Allah SWT berfirman mengingatkan Bani Israel akan apa yang telah diambil dari mereka berupa janji-janji dan ikrar untuk beriman hanya kepada Allah SWT semata-mata, tidak mempersekutukanNya dan mahu mengikuti rasul-rasulNya. Allah SWT menceritakan bahawa ketika

Dia mengambil janji dari mereka, maka Dia mengangkat gunung itu di atas mereka agar mereka mengakui apa yang disumpahkan kepada mereka, mereka mengambilnya dengan sepenuh tenaga dan bertekad untuk melaksanakannya (Ibn Kathir, 2000). Seperti yang disebutkan di dalam firman Allah SWT yang lain:

“Dan (ingatlah) ketika Kami mengangkat gunung ke atas mereka, seolah-olah ia naungan dan mereka yakin bahawa gunung itu akan jatuh menimpa mereka, (Allah SWT berfirman): Terimalah dengan kuat apa yang telah Kami berikan kepadamu dan ingatlah apa yang terkandung di dalamnya, supaya kamu bertakwa”.

(Al-Quran, 7: 171)

Al-Suddi mengatakan, “Ketika mereka membangkang untuk sujud, maka Allah SWT memerintahkan kepada gunung untuk runtuh menimpa mereka. Lalu mereka melihat gunung tersebut telah menutupi mereka, akhirnya mereka jatuh tersungkur bersujud. Tetapi mereka hanya sujud dengan separuh tubuh mereka, sedangkan separuh yang lainnya melihat ke arah gunung tersebut. Akhirnya Allah SWT kasihan kepada keadaan mereka, lalu mengembalikan gunung tersebut ke tempatnya, menjauhi mereka.” Para ulama mengatakan, “Demi Allah SWT, tiada suatu sujud yang lebih disukai oleh Allah SWT selain sujud yang menyebabkan azab diangkat dari mereka (orang-orang Bani Israel), padahal mereka melakukan sujud seperti itu.” Yang demikian itu disebutkan di dalam firman-Nya, “Dan (ingatlah) ketika Kami mengangkat bukit itu di atas kalian” (Ibn Kathir, 2000). Janji yang diikat antara mereka dengan Allah SWT adalah bahawasanya mereka akan beriman kepada Allah SWT, tidak mempersekutukanNya, tidak membuat berhala, hormat kepada orang tua, tidak berzina dan tidak mencuri. Lalu diangkatlah gunung ke atas kepala mereka. Sebahagian ahli tafsir mengatakan bahawa benar-benar bukit itu diangkat, manakala sebahagian lain menolaknya (Hamka, 2017).

Bani Israel menerima perjanjian ini dan Allah SWT telah memperlihatkan beberapa bukti yang menenangkan jiwa kepada mereka. Lantas mereka diperintah berpegang teguh kepada Kitab dan mengamalkan isinya secara bersungguh-sungguh, supaya mereka dapat menyiapkan diri menjadi orang yang bertakwa kepada Allah SWT dan mendapat keredhaan-Nya (Maraghiy, 1998). Begitulah huraian para ulama berkaitan dengan peristiwa mengangkat bukit tersebut demi menjunjung janji dan taat setia kepada Allah SWT. Namun, janji taat setia tersebut dimungkiri oleh Bani Israel sebagaimana yang dijelaskan pada ayat berikutnya. Mereka terus menerus melakukan segala larangan Allah SWT dan langsung tidak mengendahkan janji yang diikrarkan di hadapan Allah SWT bersaksikan Bukit Sinai itu. Perintah yang dimaksudkan itu semuanya merupakan isi kandungan Kitab Taurat yang diturunkan melalui Nabi Musa a.s. Begitulah hakikat sifat dan perangai Bani Israel yang keras hatinya dan kosong jiwanya dari pancaran cahaya agama. Hamka berpesan melalui peristiwa ini, “jangan umat Islam pula yang jadi seperti Bani Israel di zaman Nabi dahulu, mengaku pengikut Nabi Musa a.s. tetapi isi kitab Nabi Musa a.s. tidak dipegang bersungguh-sungguh. Berjanji dengan Tuhan, tetapi janji itu tidak ditepati. Bukankah umat Islam pun pernah jatuh hina sehingga tanah air Muslimin dijajah oleh bangsa lain kerana tidak memegang Al-Quran dengan bersungguh-sungguh (Hamka, 2017).

Melakukan Helah dan Tipu Daya Terhadap Allah SWT

Ayat ini menjelaskan tentang sikap sebahagian Bani Israel yang melakukan helah dan tipu daya terhadap perintah Allah SWT dengan melanggar larangan berburu pada hari Sabtu. Peristiwa yang disebut dalam Surah al-Baqarah ayat 65-66 ini memperlihatkan bagaimana mereka cuba memanipulasi hukum Allah SWT melalui muslihat zahir bagi mencapai kepentingan duniawi, sedangkan hakikatnya mereka tetap melakukan pelanggaran terhadap larangan yang telah ditetapkan.

“Dan sesungguhnya kamu telah mengetahui orang di antara kamu yang melanggar (larangan) pada hari Sabtu, lalu Kami berfirman kepada mereka: Jadilah kamu kera yang hina. Maka Kami jadikan apa yang berlaku itu sebagai suatu hukuman pencegah bagi orang yang ada pada masa itu dan orang yang datang kemudian dan suatu pengajaran bagi orang yang hendak bertaqwa.

(Al-Quran, 2: 65-66)

Bani Israel meminta diadakan hari tertentu bagi mereka beristirehat dan sebagai hari yang disucikan. Lalu Allah SWT menjadikan hari Sabtu sebagai hari istirehat dan hari suci iaitu mereka tidak bekerja mencari rezeki pada hari tersebut. Kemudian, Allah SWT menguji mereka dengan mendatangkan banyak ikan pada hari Sabtu dan pada hari-hari lain ikan itu bersembunyi. Ini merupakan ujian yang tidak dapat ditanggung oleh orang Yahudi. Oleh kerana itu, mereka melanggar janji pada hari Sabtu dengan cara yang licik dan halus (Hamka, 2017).

Allah SWT menguji Bani Israel dengan mendatangkan ikan yang banyak pada hari Sabtu sedangkan hari tersebut dilarang menangkap ikan. Keimanan mereka teruji kerana apabila menjelang hari-hari berikutnya, tiada lagi kelihatan ikan-ikan yang timbul di permukaan air. Antara helah yang dilakukan Bani Israel adalah dengan mengikat jaring agar ikan-ikan tertangkap pada hari Sabtu, lalu mengambilnya pada hari yang berikut (Sayyid Qutb, 2003).

Menurut Ibnu Kathir (2000) Bani Israel konsisten melakukan perbuatan helah tersebut dalam tempoh waktu yang cukup lama kerana menurut nafsu dan selera makan yang tidak terkawal. Sebahagian dalam kalangan mereka melakukan helah dengan cara menggali parit terus ke kolam di kawasan rumahnya. Apabila hari Sabtu tiba, mereka membuka tambak parit, lalu datanglah ombak membawa ikan-ikan itu masuk ke dalam kolamnya. Bani Israel juga dengan sengaja meninggikan binaan parit agar ikan-ikan itu tetap berada di dalam kolam untuk dikutip pada hari Ahad. Perbuatan tersebut dilakukan secara berleluasa sehingga mereka tidak lagi patuh kepada larangan Allah SWT (Ibn Kathir, 2000).

Semua yang dilakukan oleh mereka ini tidak lain hanya sebagai helah dari dituduh melanggar janji kepada Allah SWT. Walhal, sudah terang dan nyata semuanya ini jelas mengkhianati Allah SWT. Begitulah sifat dan perangai mereka yang bijak mencari helah dan membuat tipu daya meskipun ketika berhadapan dengan Allah SWT. Ada juga satu golongan dalam kalangan Bani Israel yang tidak turut serta berburu sebagaimana yang lainnya. Setelah beberapa ketika, mereka berasa kehairanan kerana tidak melihat seorang pun dalam kalangan golongan yang berburu hari Sabtu ini di kawasan mereka seperti kebiasaannya. Apabila diselidik di rumah kediaman masing-masing, ternyata mereka semuanya masing-masing mengunci diri di dalam rumah. Ternyata janji Allah SWT itu benar, mereka semuanya disumpah menjadi kera akibat perbuatan melanggar larangan Allah SWT. Para wanita disumpah menjadi kera tua manakala kanak-kanak menjadi kera kecil. Akibat tindakan mereka, Allah SWT merubah wajah mereka menjadi kera. Walaupun terdapat perbincangan ahli tafsir berkaitan ayat *“Jadilah kamu kera yang hina,”* (al-A’raf, 7:166) sama ada Bani Israel betul-betul berubah secara fizikal, namun yang jelas ruh, akal, watak, perasaan dan fikiran mereka telah berubah menjadi kera (Sayyid Qutb, 2003).

Bani Israel yang Tidak Berpegang Teguh kepada Kebenaran

Ayat ini menjelaskan tentang sikap sebahagian Bani Israel yang tidak berpegang teguh kepada kebenaran, bahkan sanggup melakukan penyelewengan terhadap wahyu serta menunjukkan sifat hipokrit dalam berinteraksi dengan orang beriman. Firman Allah SWT dalam Surah al-Baqarah ayat 75-76 ini diturunkan sebagai peringatan kepada umat Islam agar tidak terlalu bergantung harap

kepada golongan yang telah mengetahui kebenaran, tetapi tetap memilih untuk menolaknya kerana kepentingan duniawi, kedengkian dan ketaksuban terhadap kelompok sendiri.

“Maka bolehkah kamu menaruh harapan bahawa mereka akan beriman kepada kamu, padahal sesungguhnya telah ada satu puak dari mereka yang mendengar Kalam Allah SWT (Taurat), kemudian mereka mengubah dan memutarakan maksudnya sesudah mereka memahaminya, sedangkan mereka mengetahui (bahawa perbuatan itu salah)? Dan apabila mereka (orang-orang Yahudi pada zaman Rasulullah) bertemu dengan orang-orang yang beriman, mereka berkata: Kami telah beriman; dan apabila mereka berjumpa sesama sendiri, mereka berkata: Patutkah kamu ceritakan kepada mereka (orang-orang Islam) dengan apa yang telah diterangkan oleh Allah SWT kepada kamu (di dalam kitab Taurat mengenai kebenaran Nabi Muhammad SAW) untuk menjadikannya hujah (bukti) yang dapat mengalahkan kamu di sisi Tuhan kamu? Tidakkah kamu berakal?”

(Al-Quran, 2: 75-76)

Menurut Ibnu Zaid, mereka menjadikan perkara yang halal di dalamnya menjadi haram dan yang haram menjadi halal lalu mereka mengubah perkara yang hak menjadi perkara yang batil dan yang batil menjadi hak. Apabila datang kepada mereka orang yang berada dalam pihak yang benar disertai dengan wang suap, barulah mereka mengeluarkan Kitabullah (Taurat). Jika datang kepada mereka orang yang berada dalam pihak yang batil dengan membawa wang sogokan, mereka mengeluarkan kitab yang telah mereka ubah itu sehingga dia berada dalam pihak yang benar. Apabila datang kepada mereka seseorang yang menanyakan sesuatu masalah kepada mereka tanpa ada kaitannya dengan perkara yang hak, tanpa wang sogokan dan tanpa yang lain, mereka memerintahkan perkara yang hak (sebenarnya) kepada orang itu (Ibn Kathir, 2000).

Sebagaimana penjelasan daripada Ibnu Kathir, Bani Israel sanggup melakukan apa sahaja demi mendapat habuan duniawi meskipun terpaksa menggadaikan agamanya. Mereka sanggup mengubah isi kandungan Taurat semata-mata ingin menghalalkan apa yang diharamkan oleh Allah SWT. Mereka mengubah isi kandungan menurut hawa nafsu mereka. Sikap ini menyebabkan mereka jauh daripada nilai-nilai keimanan dan kepimpinan umat manusia (al-Baqarah, 2: 100). Abus Saud berkata, diriwayatkan bahawa para pemimpin agama Yahudi takut kehilangan kepemimpinan mereka. Maka, mereka mencari-cari sifat Nabi Muhammad SAW yang disebutkan di dalam kitab Taurat. Di dalamnya, digambarkan baginda sebagai seorang yang berwajah tampan, berambut indah, memakai celak mata, berkulit putih dan berperawakan sederhana. Lalu mereka mengganti sifat-sifat ini dan menuliskan pada tempat yang sama, bahawa nabi yang diutus pada akhir zaman memiliki perawakan yang tinggi, kulitnya sawo matang, rambutnya keriting. Jika orang awam bertanya tentang sifat beliau ini, maka mereka membacakan tulisan yang mereka tulis dengan tangan mereka sendiri sebagai ganti dari tulisan yang asli (Al-Shabuni, 2000). Orang-orang Yahudi melakukan penyelewengan kitab bukan kerana tidak mengetahui hakikat sebenar, tetapi kerana memang dilakukan secara sengaja dan atas dorongan hawa nafsu demi keuntungan dan tujuan yang salah. Sudah tentu mereka lebih berpaling dari kebenaran yang dibawa oleh Nabi Muhammad SAW kerana mereka telah berpaling dari risalah yang dibawa oleh Nabi Musa a.s. Apakah umat Islam masih mengharapkan kepercayaan Yahudi padahal telah nyata mereka telah melakukan khianat dalam perjanjian, menyembunyikan kebenaran, mengubah kalam Allah SWT serta suka menipu terhadap umat Islam (Sayyid Qutb, 2003).

Ayat seterusnya adalah berkisar sifat Yahudi yang suka bermuka-muka. Mereka sanggup menyembunyikan kebenaran apabila bertentangan dengan kepentingan duniawi. Al-Quran merakamkan sikap tercela ini hingga menimbulkan konflik dan kontradiksi sesama kaum Yahudi. Mereka saling bertengkar, mencela dan menyalahkan segolongan dalam kalangan mereka yang membongkar isi kandungan Taurat kepada kaum Muslimin. Sebenarnya, kaum Yahudi cuba

merahsiakan suruhan yang terdapat dalam kitab mereka agar beriman kepada seorang Rasul akhir zaman. Hal ini akan mendedahkan sikap mereka sendiri yang sebenarnya tidak konsisten, malah khianat terhadap ajaran agama mereka sendiri demi kemegahan duniawi dan keengganan memuliakan Nabi akhir zaman di kalangan Bani Ismail (Maraghiy, 1998).

Permusuhan Terhadap Orang Islam

Ayat ini menjelaskan tentang kewujudan sebahagian daripada Ahli Kitab yang menyimpan perasaan dengki dan permusuhan terhadap umat Islam setelah datangnya kebenaran melalui kerasulan Nabi Muhammad SAW. Firman Allah SWT dalam Surah al-Baqarah ayat 109 ini memperlihatkan bahawa penentangan terhadap Islam bukan semata-mata berpunca daripada kekurangan bukti atau kelemahan hujah, tetapi sering didorong oleh faktor dalaman seperti hasad dengki, kepentingan kedudukan serta keengganan menerima hakikat bahawsulan terakhir dianugerahkan kepada Nabi Muhammad SAW.

“Banyak di antara Ahli Kitab (Yahudi dan Nasrani) suka kalaulah kiranya mereka dapat mengembalikan kamu menjadi kafir setelah kamu beriman, kerana dengki yang timbul dari diri mereka sendiri, sesudah nyata kepada mereka kebenaran (Nabi muhammad SAW, s.a.w.). Oleh itu maafkanlah dan biarkanlah oleh kamu (akan mereka), sehingga Allah SWT datangkan perintah-Nya. Sesungguhnya Allah SWT Maha Kuasa atas tiap-tiap sesuatu.”
(Al-Quran, 2: 109)

Ad-Dahhak meriwayatkan dari Ibnu Abbas, bahawa seorang rasul yang ummi (Nabi Muhammad SAW) mengkhabarkan kepada Bani Israel mengenai kitab-kitab, rasul-rasul dan mukjizat-mukjizat yang telah dilakukan oleh rasul-rasul mereka. Kemudian rasul yang ummi itu membenarkan hal tersebut seperti mereka membenarkannya, tetapi mereka ingkar kepada rasul itu kerana kufur, dengki dan kesombongan mereka (Ibn Kathir, 2000). Kerana itu, Allah SWT mencela mereka atas segala perbuatan keji yang dilakukan. Kemudian, Allah SWT mensyariatkan kepada Nabi-Nya dan kaum mukmin semua perkara yang perlu diamalkan oleh mereka, iaitu membenarkan dan beriman serta mengakui kitab yang diturunkan kepada mereka (Al-Quran) dan kitab-kitab yang diturunkan sebelum mereka. Semuanya itu berkat kasih sayang dari Allah SWT, pahala-Nya yang melimpah, serta pertolongan-Nya kepada mereka (Ibn Kathir, 2000). Kaum Yahudi tidak berpada dengan menolak kenabian Nabi Muhammad SAW sebagai utusan terakhir daripada Tuhan, malah mereka melakukan siri-siri tipudaya, pembelotan dan mengkhianati janji sepanjang keberadaan mereka di Madinah. Mereka juga berasa dengki melihat nikmat Islam serta berangan-angan supaya nikmat ini hilang dari umat Islam. Oleh itu, sebahagian daripada mereka meminta teman mereka supaya menyatakan keimanan pada waktu pagi dan menjadi kafir pada keesokan harinya, supaya sebahagian orang Islam yang lemah imannya akan mengikut mereka. Selain itu, mereka melemparkan beberapa persoalan yang membingungkan kepada orang mukmin untuk menimbulkan keraguan terhadap agama mereka sendiri (Maraghiy, 1998).

Hal ini memperlihatkan bahawa perasaan dengki dan permusuhan terhadap umat Islam sentiasa wujud dalam kalangan mereka, sama ada dilaksanakan secara langsung mahupun melalui pihak-pihak tertentu yang dijadikan alat untuk melemahkan kekuatan umat Islam dari dalam. Dalam sejarah Islam, unsur-unsur munafik pernah dimanfaatkan bagi menimbulkan perpecahan dan kekacauan dalam masyarakat Islam, sebagaimana peranan Abdullah bin Ubay yang bertindak menarik diri bersama sebahagian pengikutnya dalam Perang Uhud sehingga melemahkan moral dan kesatuan pasukan tentera Islam.

Analisis Tematik Penyimpangan Bani Israel dalam Konteks Kontemporari

Penindasan, pembunuhan dan keganasan

Keganasan berterusan yang dilakukan oleh Israel di Gaza dilaporkan telah mengorbankan sekurang-kurangnya 75,811 nyawa sehingga Mei 2026 berdasarkan laporan berkala Kementerian Kesihatan Gaza serta data yang dihimpunkan oleh Pertubuhan Bangsa-Bangsa Bersatu (PBB). Dalam masa yang sama, Amerika Syarikat dilihat turut memainkan peranan dalam menyokong tindakan Israel melalui bantuan ketenteraan dan perlindungan diplomatik, termasuk penggunaan kuasa veto sebanyak enam kali di Majlis Keselamatan PBB (UNSC) bagi menghalang resolusi yang menggesa pelaksanaan gencatan senjata segera (Knell, 2025). Bahkan, analisis menyeluruh yang dilakukan oleh Pejabat Pesuruhjaya Tinggi Pertubuhan Bangsa-Bangsa Bersatu bagi Hak Asasi Manusia (OHCHR) menunjukkan bahawa sekitar 70% daripada jumlah mangsa yang disahkan terkorban dalam insiden serangan udara di kawasan kediaman terdiri daripada wanita dan kanak-kanak.

Kekejaman yang berlaku tidak terhad kepada penggunaan kekuatan bersenjata semata-mata, tetapi turut merangkumi pemusnahan sistem sokongan kehidupan penduduk Gaza secara sistematik. Hal ini dapat dibuktikan melalui penurunan ketara dalam indikator jangka hayat (*life expectancy*), apabila kajian menunjukkan bahawa kadar jangka hayat penduduk Gaza mengalami kemerosotan mendadak, iaitu sebanyak 44% pada tahun 2023 dan meningkat kepada 47% pada tahun 2024 akibat kesan langsung konflik bersenjata yang berterusan (Gómez Ugarte Valerio, 2025). Konflik ini turut menyaksikan korban yang besar dalam kalangan petugas kemanusiaan dan media, apabila lebih 560 pekerja bantuan kemanusiaan dilaporkan terkorban, termasuk 391 kakitangan Agensi Bantuan dan Kerja Pertubuhan Bangsa-Bangsa Bersatu bagi Pelarian Palestin (UNRWA). Selain itu, seramai kira-kira 270 pengamal media dan wartawan turut terkorban ketika menjalankan tugas pelaporan di kawasan konflik (UNRWA, 2026).

Secara keseluruhannya, bukti empirikal yang dihimpunkan menunjukkan bahawa konflik di Gaza telah mencapai tahap kemusnahan kemanusiaan yang amat serius, bukan sahaja dari segi kehilangan nyawa dalam jumlah yang besar, malah turut melibatkan pola korban yang tidak seimbang terhadap wanita, kanak-kanak, serta golongan bukan kombatan termasuk petugas kemanusiaan dan media. Dalam masa yang sama, kesan konflik ini juga melangkaui dimensi fizikal dengan merosakkan sistem kehidupan asas sehingga mencatatkan kemerosotan ketara dalam indikator jangka hayat penduduk.

Mengingkari janji, melakukan helah dan tipu daya

Israel dan Amerika Syarikat secara konsisten mengingkari siri janji keamanan dan komitmen antarabangsa terhadap Palestin, paling ketara melalui pencabulan sistematik terhadap Perjanjian Oslo (*Oslo Accords*) serta pengabaian terhadap aspirasi penubuhan sebuah negara Palestin yang berdaulat dan merdeka. Peningkaran janji ini dibuktikan dengan perluasan penempatan haram, rampasan tanah secara besar-besaran, serta tindakan bertolak-belakang oleh pentadbiran Amerika Syarikat yang bertindak sebagai “perantara damai” tetapi menyokong dasar penjajahan di lapangan (Nations, 2026) (MPPM, 2023).

Perjanjian Oslo yang dimeterai pada tahun 1993 memperuntukkan tempoh peralihan selama lima tahun yang sepatutnya membawa kepada penubuhan sebuah negara Palestin yang merdeka berdasarkan sempadan 1967, di samping pengunduran tentera Israel dari Tebing Barat dan Gaza. Namun, pelaksanaan perjanjian tersebut didakwa tidak mencapai matlamat yang dipersetujui, apabila pengunduran tentera dan pengiktirafan kedaulatan Palestin tidak direalisasikan sepenuhnya.

Sebaliknya, struktur kawalan di Tebing Barat terus diperketat melalui pembahagian wilayah kepada kawasan-kawasan terpisah yang dikawal oleh sekatan keselamatan dan pusat pemeriksaan tentera, sekali gus menjejaskan mobiliti serta kehidupan harian penduduk Palestin. Perkembangan ini turut menimbulkan kritikan terhadap konsistensi pelaksanaan perjanjian tersebut, sehingga mendorong kepimpinan Palestin di bawah Mahmoud Abbas untuk mengumumkan penamatan sebahagian komitmen keselamatan dan politik dengan Israel serta Amerika Syarikat, susulan dakwaan bahawa perjanjian yang dipersetujui tidak lagi dihormati secara menyeluruh di lapangan (MPPM, 2023) (Harian, 2020).

Selain itu, Amerika Syarikat dan Israel sering menegaskan komitmen mereka terhadap penyelesaian dua negara (*Two-State Solution*) sebagai kerangka utama bagi penyelesaian konflik Palestin-Israel. Namun begitu, pelaksanaan di lapangan menunjukkan perkembangan yang berbeza apabila berlaku perluasan penempatan dan perubahan fakta geografi secara berterusan di wilayah Palestin yang diduduki. Berdasarkan laporan Pejabat Pesuruhjaya Tinggi Pertubuhan Bangsa-Bangsa Bersatu bagi Hak Asasi Manusia (OHCHR), sehingga awal tahun 2026 Israel dilaporkan telah meluluskan pembinaan puluhan ribu unit penempatan baharu serta menubuhkan sekurang-kurangnya 84 pos petempatan haram di Tebing Barat. Dalam masa yang sama, terdapat juga laporan mengenai perluasan kawalan ke atas Kawasan B, iaitu wilayah yang sepatutnya berada di bawah pentadbiran separa Pihak Berkuasa Palestin, termasuk melalui pelaksanaan dasar pentadbiran tanah secara unilateral yang dikatakan memberi kesan kepada hak pemilikan tanah penduduk Palestin (Nations, 2026).

Tambahan lagi, pentadbiran Amerika Syarikat secara konsisten menyatakan peranan mereka sebagai perantara keamanan yang neutral serta menyokong usaha membendung perluasan penempatan Israel di wilayah Palestin. Namun demikian, perkembangan dasar dan tindakan di lapangan menunjukkan wujudnya percanggahan antara komitmen diplomatik yang diisytiharkan dengan pelaksanaan sebenar. Berdasarkan rekod dasar luar, Amerika Syarikat telah mengambil beberapa langkah yang dilihat bercanggah dengan pendirian awal tersebut, termasuk pemindahan kedutaan ke Baitulmaqdis (Yerusalem), pengiktirafan terhadap tuntutan kedaulatan Israel di kawasan yang dipertikaikan, serta pengurangan dan pemotongan bantuan kewangan kepada agensi kemanusiaan penting seperti UNRWA yang memberi sokongan kepada pelarian Palestin. Selain itu, walaupun terdapat kenyataan politik yang menolak secara terbuka tindakan pengilhakan Tebing Barat, pendekatan dasar tertentu turut dikritik kerana tidak selari dengan keputusan undang-undang antarabangsa, termasuk pendirian Mahkamah Keadilan Antarabangsa (ICJ) yang menganggap pendudukan Israel di wilayah Palestin sebagai tidak sah (Awani, 2025).

Kesimpulannya, bukti pengingkaran janji, melakukan helah dan tipudaya dapat dilihat melalui beberapa perkembangan utama dalam konflik Palestin-Israel. Pertama, pelaksanaan Perjanjian Oslo (1993) tidak mencapai matlamat asal apabila pengunduran tentera tidak dilaksanakan sepenuhnya dan berlaku perluasan kawalan serta pencerobohan ke atas Kawasan A dan B, yang akhirnya menyebabkan perjanjian tersebut dianggap tidak berfungsi secara efektif dan sebahagian komitmen keselamatan turut ditarik balik oleh pihak Palestin. Kedua, dari sudut penyelesaian dua negara, kelulusan pembinaan petempatan haram baharu pada Mac 2026 serta perluasan penempatan dilaporkan telah mencetuskan perpindahan paksa lebih 36,000 penduduk Palestin di Tebing Barat, sekali gus menjejaskan asas pembentukan negara Palestin yang berdaulat. Ketiga, dari aspek akauntabiliti undang-undang antarabangsa, terdapat kritikan terhadap sikap Amerika Syarikat yang dilihat menolak atau mengkritik keputusan Mahkamah Keadilan Antarabangsa (ICJ), sementara tindakan di lapangan seperti rampasan tanah dan perluasan penempatan terus berlaku tanpa sekatan yang berkesan daripada sistem perundangan antarabangsa.

Kebencian terhadap orang Islam

Di Israel, sentimen kebencian terhadap identiti Muslim sering didakwa dimanipulasi sebagai instrumen ideologi yang digunakan untuk mewajarkan tindakan kekerasan, termasuk pelanggaran hak asasi dan penindasan terhadap penduduk Palestin. Dalam konteks ini, terdapat dakwaan bahawa unsur naratif keagamaan yang bersifat ekstrem digunakan dalam wacana politik oleh sebahagian pemimpin kanan Israel, termasuk penggunaan istilah seperti “*Amalek*”, yang dikaitkan dengan gambaran pemusnahan musuh secara total. Kenyataan-kenyataan sedemikian telah direkodkan dalam dokumen perundangan berkaitan tuntutan genosid di peringkat antarabangsa dan menjadi sebahagian daripada bahan bukti yang sedang diteliti dalam proses undang-undang global (Raz Segal, 2024).

Selain itu, pencabulan terhadap hak kebebasan beribadat di Masjid Al-Aqsa dilaporkan berlaku secara berterusan melalui sekatan akses terhadap umat Islam, insiden serangan ke atas jemaah di dalam kawasan masjid, serta perlindungan terhadap kemasukan kumpulan pelampau yang memasuki kawasan suci tersebut. Amalan ini dilihat sebagai bentuk sekatan sistematik yang berkait dengan identiti agama, yang menjejaskan hak umat Islam untuk melaksanakan ibadah dengan aman di tapak suci ketiga dalam Islam. Perkembangan ini turut didokumentasikan dalam laporan rasmi Pertubuhan Bangsa-Bangsa Bersatu, khususnya oleh Pejabat Pesuruhjaya Tinggi Hak Asasi Manusia (OHCHR), yang meneliti isu diskriminasi dan sekatan kebebasan beragama di wilayah berkenaan (United Nations, 18 May 2026).

Lonjakan kes Islamofobia yang dilaporkan menunjukkan peningkatan ketara dalam sentimen dan insiden kebencian terhadap umat Islam, yang sebahagiannya dikaitkan dengan naratif politik yang mengaitkan identiti Muslim Palestin dengan keganasan. Perkembangan ini didakwa telah menyumbang kepada peningkatan ancaman keselamatan fizikal di Amerika Syarikat, termasuk insiden tragis pembunuhan kanak-kanak Palestin-Muslim, Wadea Al-Fayoume. Pada masa yang sama, ruang kebebasan bersuara dalam kalangan pelajar Muslim dan kumpulan solidariti pro-Palestin di institusi pengajian tinggi di Amerika Syarikat turut dilaporkan berdepan sekatan, termasuk penggantungan persatuan pelajar, tindakan disiplin yang dianggap tidak seimbang, serta bentuk penindasan bersasar terhadap aktiviti advokasi mereka. Situasi ini turut dipantau oleh organisasi hak asasi seperti Palestine Legal yang mendokumentasikan kes-kes berkaitan diskriminasi dan menyediakan sokongan undang-undang sivil kepada pihak terlibat (Sahar F. Aziz, November 2023).

Secara kesimpulannya, dapatan ini menunjukkan bahawa isu kebencian terhadap umat Islam dalam konteks konflik Palestin-Israel serta kesannya di peringkat antarabangsa bukan sahaja bersifat retorik, tetapi turut dizahirkan melalui tindakan yang memberi implikasi langsung terhadap hak asasi manusia, kebebasan beragama, serta keselamatan individu dan komuniti. Perkaitan antara naratif politik, sekatan terhadap amalan keagamaan, peningkatan insiden Islamofobia, serta pembatasan kebebasan bersuara memperlihatkan wujudnya pola diskriminasi yang kompleks dan saling berkait. Oleh itu, fenomena ini memerlukan penelitian yang berterusan daripada perspektif undang-undang antarabangsa, hak asasi manusia dan kajian konflik bagi memastikan prinsip keadilan, perlindungan hak beragama, serta keselamatan awam dapat dipelihara secara menyeluruh.

Kesimpulan

Secara keseluruhan, bukti yang dibincangkan menunjukkan bahawa konflik di Palestin melibatkan tiga perkara utama yang bertepatan dengan bentuk penyimpangan Bani Israel dalam al-Quran iaitu penindasan, pembunuhan dan keganasan, pengingkaran janji antarabangsa, serta kebencian terhadap umat Islam. Data korban yang tinggi, termasuk wanita, kanak-kanak, petugas kemanusiaan dan media, menggambarkan krisis kemanusiaan yang serius serta kesan terhadap kehidupan penduduk

Gaza. Pada masa yang sama, pelanggaran terhadap perjanjian seperti Oslo dan komitmen penyelesaian dua negara menunjukkan kegagalan pelaksanaan janji politik dan undang-undang antarabangsa. Seterusnya, peningkatan Islamofobia, sekatan terhadap kebebasan beragama dan amalan diskriminasi menunjukkan wujudnya masalah sikap dan kefahaman yang turut memburukkan lagi konflik. Dapatan ini menunjukkan bahawa mesej al-Quran terus relevan sebagai peringatan terhadap pengalaman Bani Israel yang dirakamkan dalam al-Quran dan ia masih mempunyai kaitan yang signifikan dengan realiti semasa. Kajian ini mencadangkan agar kajian diperluaskan kepada ayat-ayat al-Quran selain daripada surah al-Baqarah merangkumi aspek politik, ekonomi, pemikiran dan seumpamanya.

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Peranan Tadbir Urus dalam Menyokong Kelestarian Kewangan Institusi Tahfiz di Negeri Perak

The Role of Governance in Supporting Financial Sustainability of Tahfiz Institutions in Perak

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Abstrak

Kajian ini meneliti peranan tadbir urus dalam mempengaruhi pengurusan kewangan serta menyokong kelestarian kewangan institusi tahfiz di Negeri Perak, khususnya dari aspek amalan tadbir urus, pendekatan pengurusan kewangan dan hubungannya dengan kelestarian institusi. Walaupun institusi tahfiz memainkan peranan penting dalam pendidikan Islam, ketidaksamaan dalam struktur pengurusan serta kebergantungan kepada sumber kewangan yang tidak tetap

menimbulkan cabaran terhadap kelangsungan operasi dalam jangka panjang. Kajian ini menggunakan pendekatan kualitatif melalui temu bual separa berstruktur dan analisis dokumen yang melibatkan pengurusan institusi tahfiz daripada pelbagai kategori serta seorang wakil badan penyelaras di peringkat negeri, iaitu Persatuan Maahad Tahfiz Al-Quran Negeri Perak (PEMATAP). Data dianalisis menggunakan analisis tematik bagi mengenal pasti tema utama berkaitan amalan tadbir urus, pengurusan kewangan dan faktor yang mempengaruhi kelestarian institusi. Dapatan kajian menunjukkan bahawa institusi yang mempunyai struktur tadbir urus yang lebih formal dan sistematik berupaya mengurus kewangan dengan lebih efektif, khususnya dalam aspek perancangan, pelaporan dan kawalan dalaman. Sebaliknya, institusi yang beroperasi secara autonomi menunjukkan variasi dalam pengurusan yang memberi implikasi terhadap ketidaktentuan kewangan. Selain itu, dapatan turut menunjukkan bahawa faktor kontekstual seperti kapasiti pengurusan, pelaksanaan kurikulum dan ciri pelajar mempengaruhi keupayaan institusi dalam melaksanakan tadbir urus dan pengurusan kewangan secara berkesan. Kajian ini menyumbang kepada literatur dengan menegaskan bahawa kelestarian kewangan institusi tahfiz bukan sahaja bergantung kepada sumber kewangan, tetapi lebih kepada keberkesanan tadbir urus yang disokong oleh keupayaan pengurusan dan konteks institusi.

Kata kunci: Tadbir urus; Pengurusan kewangan; Kelestarian kewangan; Institusi tahfiz; Faktor kontekstual.

Pengenalan

Institusi tahfiz merupakan salah satu komponen penting dalam sistem pendidikan Islam di Malaysia yang berperanan dalam melahirkan generasi huffaz yang menguasai al-Quran serta menghayati nilai-nilai Islam dalam kehidupan seharian. Dalam beberapa dekad kebelakangan ini, perkembangan institusi tahfiz dilihat semakin pesat seiring dengan peningkatan kesedaran masyarakat terhadap kepentingan pendidikan berteraskan al-Quran. Perkembangan ini mencerminkan keperluan terhadap alternatif pendidikan yang menekankan aspek spiritual, moral dan pembentukan sahsiah.

Dalam konteks Negeri Perak, institusi tahfiz berkembang dalam pelbagai bentuk dari segi model pendidikan, struktur pengurusan serta sumber pembiayaan. Perkembangan institusi tahfiz di Negeri Perak turut disokong oleh perancangan di peringkat negeri seperti yang digariskan dalam Pelan Induk Persatuan Maahad Tahfiz Al-Quran Negeri Perak 2020–2025 (Persatuan Maahad Tahfiz Al-Quran Negeri Perak, 2020). Terdapat institusi yang beroperasi secara formal di bawah agensi tertentu, manakala sebahagian lain berfungsi secara autonomi dengan tahap kawalan yang lebih fleksibel. Kepelbagaian ini menunjukkan bahawa institusi tahfiz tidak berada dalam satu sistem pengurusan yang seragam, sebaliknya berkembang mengikut kapasiti dan keperluan masing-masing.

Walau bagaimanapun, perkembangan ini turut disertai dengan cabaran utama dalam aspek tadbir urus dan pengurusan kewangan. Kebanyakan institusi tahfiz bergantung kepada sumber kewangan yang tidak tetap seperti yuran pelajar dan sumbangan masyarakat, sekali gus menjadikan aliran kewangan tidak stabil dan berpotensi menjejaskan kelangsungan operasi dalam jangka panjang. Di samping itu, tahap amalan tadbir urus didapati tidak seragam antara institusi, khususnya dari segi struktur organisasi, mekanisme kawalan serta tahap akauntabiliti dalam pengurusan kewangan. Keadaan ini menimbulkan persoalan terhadap keupayaan institusi dalam memastikan kestabilan dan kelestarian kewangan secara berterusan. Selain itu, faktor kontekstual seperti kapasiti pengurusan dan persekitaran institusi turut mempengaruhi pelaksanaan tadbir urus dan pengurusan kewangan. Walau bagaimanapun, faktor-faktor ini dilihat sebagai elemen sokongan yang memperkukuh atau melemahkan pelaksanaan pengurusan, dan bukan sebagai fokus utama kajian ini.

Kajian terdahulu berkaitan institusi tahfiz kebanyakannya menumpukan kepada aspek kurikulum, pengajaran dan pembangunan pelajar, manakala kajian yang meneliti hubungan antara tadbir urus, pengurusan kewangan dan kelestarian institusi masih terhad. Selain itu, kebanyakan kajian tidak mengintegrasikan perspektif di peringkat institusi dan sistem secara serentak, sekali gus mengehadkan kefahaman terhadap realiti pengurusan institusi tahfiz secara menyeluruh. Sehubungan itu, terdapat keperluan untuk memahami dengan lebih jelas bagaimana amalan tadbir urus mempengaruhi pengurusan kewangan serta bagaimana kedua-dua elemen ini berperanan dalam menyokong kelestarian institusi tahfiz. Berdasarkan perbincangan tersebut, kajian ini bertujuan untuk menganalisis peranan tadbir urus dalam mempengaruhi pengurusan kewangan serta menyokong kelestarian institusi tahfiz di Negeri Perak. Secara khususnya, kajian ini berusaha untuk:

- i. mengenal pasti amalan tadbir urus dalam institusi tahfiz;
- ii. menganalisis pendekatan pengurusan kewangan yang diamalkan; dan
- iii. menilai bagaimana kedua-dua elemen ini mempengaruhi kelestarian institusi dalam jangka panjang.

Dapatan kajian ini diharapkan dapat menyumbang kepada pemahaman yang lebih komprehensif mengenai pengurusan institusi tahfiz, khususnya dalam aspek tadbir urus dan pengurusan kewangan. Selain itu, kajian ini juga dijangka memberikan implikasi praktikal kepada pihak berkepentingan dalam usaha memperkukuh kelestarian institusi tahfiz secara lebih sistematik dan mampan. Bagi memperkukuh perbincangan, bahagian seterusnya membentangkan sorotan kajian berkaitan amalan tadbir urus, pengurusan kewangan dan kelestarian institusi. Sorotan ini turut menggariskan kerangka teoritikal yang menjelaskan hubungan antara elemen-elemen tersebut dalam konteks institusi tahfiz.

Sorotan Kajian

Amalan tadbir urus dalam institusi pendidikan Islam

Tadbir urus merupakan elemen asas dalam memastikan keberkesanan pengurusan organisasi, khususnya dalam institusi pendidikan Islam. Organisation for Economic Co-operation and Development (OECD) (2015) mentakrifkan tadbir urus sebagai satu sistem yang mengawal hubungan antara pihak pengurusan, pentadbiran dan pemegang kepentingan bagi memastikan organisasi diurus secara berakuntabiliti dan mencapai objektifnya. Definisi ini menekankan kepentingan struktur, kawalan dan akauntabiliti dalam memastikan organisasi berfungsi secara efektif.

Dalam konteks institusi pendidikan Islam, amalan tadbir urus turut dipengaruhi oleh nilai syariah seperti amanah, keadilan dan tanggungjawab moral yang membentuk tingkah laku pengurusan serta meningkatkan kepercayaan pihak berkepentingan (Muneeza, 2014). Kajian terdahulu menunjukkan bahawa tadbir urus yang berkesan mempunyai hubungan signifikan dengan prestasi organisasi serta keyakinan pemegang taruh (Kamaruzaman & Ishak, 2023; Mahmood & Wahab, 2022). Dalam organisasi bukan berasaskan keuntungan, elemen seperti kepimpinan beretika, penglibatan pihak berkepentingan dan pelaporan yang telus memainkan peranan utama dalam memastikan kelestarian organisasi (Feng & Greenlee, 2024).

Walau bagaimanapun, kebanyakan kajian memberi tumpuan kepada tadbir urus secara umum tanpa meneliti secara khusus bagaimana amalan tersebut mempengaruhi pengurusan kewangan, khususnya dalam konteks institusi tahfiz. Selain itu, variasi struktur pengurusan dan tahap autonomi institusi turut menyumbang kepada ketidakseimbangan dalam pelaksanaan tadbir urus. Keadaan ini menunjukkan keperluan untuk menilai tadbir urus sebagai faktor utama yang mempengaruhi kecekapan pengurusan kewangan dalam institusi tahfiz.

Pengurusan kewangan dan kelestarian kewangan institusi tahfiz

Pengurusan kewangan merupakan aspek kritikal dalam memastikan kelestarian sesebuah organisasi, terutamanya bagi institusi bukan untung yang bergantung kepada sumber kewangan yang tidak tetap. Dalam konteks institusi tahfiz, sumber kewangan lazimnya terdiri daripada zakat, wakaf, sumbangan masyarakat serta yuran pelajar yang memerlukan pengurusan yang sistematik bagi memastikan kesinambungan operasi (Abdullah & Zainal Abidin, 2020; Noor & Haron, 2021).

Dalam kerangka kewangan Islam, zakat dan wakaf memainkan peranan penting sebagai instrumen pembiayaan sosial. Zakat berfungsi sebagai mekanisme pengagihan semula kekayaan dalam jangka pendek, manakala wakaf menyumbang kepada pembangunan jangka panjang melalui pembentukan aset dan penajaan pendapatan (Ismail et al., 2022). Walau bagaimanapun, keberkesanan sumber ini amat bergantung kepada kecekapan pengurusan dalam memastikan penggunaan sumber dilaksanakan secara telus dan berkesan.

Kajian terdahulu menunjukkan bahawa organisasi yang bergantung kepada sumber kewangan tidak tetap lebih terdedah kepada risiko ketidakstabilan jika tidak disertai dengan sistem pengurusan kewangan yang baik (Bowman, 2011; Karim & Salleh, 2021). Justeru itu, pengurusan kewangan bukan sahaja melibatkan pengumpulan sumber, tetapi turut merangkumi aspek perancangan, kawalan dan pemantauan yang berterusan bagi memastikan kelestarian organisasi dalam jangka panjang.

Stewardship Theory sebagai kerangka kajian

Kajian ini disandarkan kepada Stewardship Theory yang menekankan bahawa pihak pengurusan bertindak sebagai pemegang amanah yang mengutamakan kepentingan organisasi berbanding kepentingan peribadi (Donaldson & Davis, 1991). Teori ini berpandangan bahawa pengurusan mempunyai nilai integriti dan komitmen yang tinggi terhadap matlamat organisasi, sekali gus menjadikan kepercayaan sebagai asas dalam tadbir urus (Dumay & Rooney, 2020). Stewardship Theory menekankan hubungan berasaskan kepercayaan dan akauntabiliti antara pengurusan dan pihak berkepentingan. Dalam konteks institusi tahfiz, konsep ini selari dengan prinsip amanah dalam Islam yang menekankan tanggungjawab, ketelusan dan kejujuran dalam mengurus sumber organisasi. Walau bagaimanapun, teori ini juga menegaskan bahawa kepercayaan sahaja tidak mencukupi tanpa disokong oleh sistem pengurusan yang jelas, termasuk pelaporan kewangan dan mekanisme kawalan (Mahmood & Wahab, 2022). Oleh itu, teori ini digunakan dalam kajian ini bagi menjelaskan bagaimana amalan tadbir urus mempengaruhi tingkah laku pengurusan dalam mengurus kewangan serta menyokong kelestarian institusi tahfiz.

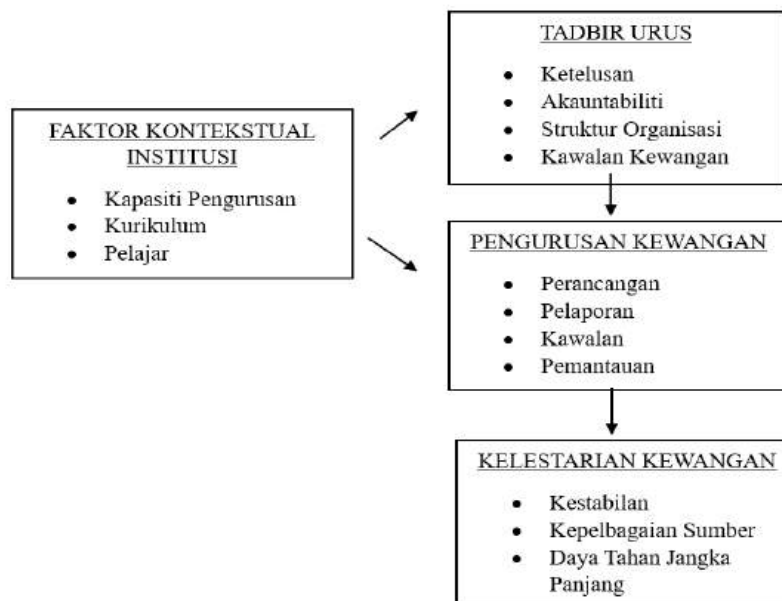
Hubungan antara tadbir urus, pengurusan kewangan dan kelestarian kewangan

Berdasarkan sorotan kajian, tadbir urus, pengurusan kewangan dan kelestarian kewangan merupakan tiga elemen utama yang saling berkait dalam menentukan keberkesanan sesebuah organisasi. Amalan tadbir urus yang baik bukan sahaja mempengaruhi struktur pentadbiran, tetapi turut menentukan kecekapan pengurusan kewangan melalui aspek perancangan, kawalan dan pemantauan sumber. Di samping itu, kajian terdahulu turut menunjukkan bahawa faktor kontekstual seperti kapasiti pengurusan dan persekitaran institusi boleh mempengaruhi pelaksanaan tadbir urus dan pengurusan kewangan. Walau bagaimanapun, faktor-faktor ini bertindak sebagai elemen sokongan yang mempengaruhi keberkesanan pelaksanaan kedua-dua aspek tersebut.

Kajian terdahulu menunjukkan bahawa tadbir urus yang berkesan mempunyai hubungan dengan prestasi dan kelestarian organisasi (Shleifer & Vishny, 1997; Bowman, 2011). Dalam konteks ini, pengurusan kewangan bertindak sebagai mekanisme penghubung antara tadbir urus dan hasil

organisasi, khususnya dalam memastikan kestabilan operasi dan keupayaan organisasi untuk bertahan dalam jangka panjang. Walau bagaimanapun, hubungan antara ketiga-tiga elemen ini masih kurang diterokai secara bersepadu dalam konteks institusi tahfiz, khususnya di peringkat tempatan. Kebanyakan kajian meneliti tadbir urus dan kewangan secara berasingan tanpa menghubungkannya secara langsung dengan kelestarian institusi.

Sehubungan itu, kajian ini bertujuan untuk mengisi jurang tersebut dengan meneliti hubungan antara amalan tadbir urus, pengurusan kewangan dan kelestarian kewangan dalam satu kerangka yang menyeluruh. Berdasarkan perbincangan ini, satu kerangka konseptual dibangunkan bagi menerangkan hubungan antara pemboleh ubah utama dalam kajian ini, seperti yang ditunjukkan dalam Rajah 1.



Rajah 1: Kerangka Konseptual Peranan Tadbir Urus dalam Menyokong Kelestarian Kewangan Institusi Tahfiz

Rajah 1 menunjukkan kerangka konseptual kajian yang menggambarkan hubungan antara amalan tadbir urus, pengurusan kewangan dan kelestarian kewangan institusi tahfiz. Dalam kerangka ini, amalan tadbir urus berperanan sebagai elemen utama yang mempengaruhi keberkesanan pengurusan kewangan institusi, khususnya dalam aspek perancangan, pelaporan, kawalan dan pemantauan sumber kewangan. Seterusnya, pengurusan kewangan yang dilaksanakan secara sistematik dan tersusun berfungsi sebagai mekanisme penting dalam menyokong kelestarian kewangan institusi, termasuk dari segi kestabilan operasi, kepelbagaian sumber serta daya tahan dalam jangka panjang. Selain hubungan langsung antara tadbir urus, pengurusan kewangan dan kelestarian, rajah ini turut menunjukkan kewujudan faktor kontekstual institusi yang mempengaruhi kedua-dua amalan tadbir urus dan pengurusan kewangan. Faktor-faktor ini merangkumi kapasiti pengurusan, pelaksanaan kurikulum serta ciri-ciri pelajar, yang berperanan dalam membentuk keupayaan institusi dalam melaksanakan tadbir urus secara berkesan dan mengurus sumber kewangan dengan lebih sistematik. Secara keseluruhannya, kerangka ini memperlihatkan bahawa kelestarian kewangan institusi tahfiz tidak hanya bergantung kepada struktur tadbir urus semata-mata, tetapi merupakan hasil interaksi antara tadbir urus, pengurusan kewangan serta faktor kontekstual yang wujud dalam persekitaran institusi.

Metodologi Kajian

Reka bentuk kajian

Kajian ini menggunakan pendekatan kualitatif bagi meneroka secara mendalam amalan tadbir urus dan pengurusan kewangan institusi tahfiz di Negeri Perak serta hubungannya dengan kelestarian kewangan. Pendekatan ini dipilih kerana ia sesuai untuk memahami fenomena dalam konteks sebenar organisasi yang melibatkan amalan pengurusan dan nilai institusi yang tidak dapat diukur secara kuantitatif (Creswell, 2014). Secara khususnya, kajian ini berbentuk kajian kes pelbagai (*multiple case study*) yang melibatkan beberapa institusi tahfiz daripada kategori yang berbeza. Reka bentuk ini membolehkan perbandingan antara institusi dilakukan bagi mengenal pasti pola amalan tadbir urus dan pengurusan kewangan serta variasi yang mempengaruhi kelestarian kewangan. Pendekatan ini juga membolehkan penerokaan faktor kontekstual institusi yang mempengaruhi kedua-dua aspek tersebut.

Pemilihan responden

Pemilihan responden dilakukan menggunakan kaedah pensampelan bertujuan (*purposive sampling*) berdasarkan penglibatan mereka dalam pengurusan institusi tahfiz. Responden terdiri daripada pihak pengurusan dan guru institusi tahfiz, serta seorang wakil badan penyelaras di peringkat negeri, iaitu Persatuan Maahad Tahfiz Al-Quran Negeri Perak (PEMATAP). Kajian ini melibatkan institusi daripada beberapa kategori utama, iaitu Sekolah Menengah Tahfiz Kerajaan Negeri, Sekolah Tahfiz Swasta Aliran Semasa, Sekolah Tahfiz Swasta dan Diniah serta Sekolah Tahfiz Tulen. Bagi menjaga kerahsiaan, responden dikenal pasti menggunakan kod S1 hingga S6 bagi institusi tahfiz dan P1 bagi wakil badan penyelaras. Profil responden ditunjukkan dalam Jadual 1.

Jadual 1: Profil Institusi Kajian

Kod Institusi	Jawatan	Kategori Institusi
S1	Pengetua	Sekolah Menengah Tahfiz Kerajaan Negeri
S2	Pengurus/Guru Tahfiz	Sekolah Tahfiz Swasta Aliran Semasa
S3	Pengurus	Sekolah Tahfiz Swasta dan Diniah
S4	Mudir	Sekolah Tahfiz Swasta dan Diniah
S5	Pengurus	Sekolah Tahfiz Tulen
S6	Pengurus	Sekolah Tahfiz Tulen
P1	Wakil PEMATAP	Badan Penyelaras

Jadual 1 menunjukkan bahawa institusi tahfiz yang terlibat dalam kajian ini terdiri daripada empat kategori utama yang berbeza, sekali gus membolehkan analisis dijalankan secara menyeluruh terhadap variasi amalan tadbir urus dan pengurusan kewangan dalam konteks institusi tahfiz. Berdasarkan pendekatan kajian yang digunakan, data yang diperolehi melalui temu bual dan analisis dokumen telah dianalisis secara sistematik menggunakan kaedah analisis tematik bagi mengenal pasti pola dan tema utama. Proses analisis ini membolehkan penyelidik memahami secara mendalam amalan tadbir urus, pengurusan kewangan serta implikasinya terhadap kelestarian institusi tahfiz. Hasil analisis tersebut dibentangkan dalam bahagian dapatan kajian yang menghuraikan tema-tema utama yang dikenal pasti selaras dengan objektif kajian.

Kaedah pengumpulan data

Data kajian dikumpulkan melalui dua kaedah utama, iaitu temu bual separa berstruktur dan analisis dokumen. Temu bual separa berstruktur dijalankan secara bersemuka menggunakan panduan soalan yang fleksibel bagi mendapatkan maklumat berkaitan amalan tadbir urus, pengurusan kewangan, sumber kewangan serta cabaran pengurusan institusi. Kaedah ini membolehkan penyelidik memperoleh data yang mendalam serta memberi ruang kepada responden untuk berkongsi pengalaman secara terbuka. Selain itu, analisis dokumen turut dijalankan dengan meneliti dokumen berkaitan seperti struktur organisasi dan bahan pengurusan institusi. Kaedah ini digunakan bagi menyokong dapatan temu bual serta meningkatkan kesahan data melalui triangulasi.

Kaedah analisis data

Data dianalisis menggunakan pendekatan analisis tematik (Braun & Clarke, 2006), yang melibatkan proses pengkodan awal, pengelompokan kod kepada kategori serta pembentukan tema berdasarkan pola yang dikenal pasti dalam data. Tema utama yang terbentuk merangkumi amalan tadbir urus, pengurusan kewangan, kelestarian kewangan serta faktor kontekstual institusi. Seterusnya, interpretasi dilakukan bagi menjelaskan hubungan antara tema selari dengan kerangka konseptual kajian seperti yang digambarkan dalam Rajah 1.

Kesahan dan kebolehpercayaan data

Bagi memastikan kesahan dan kebolehpercayaan dapatan, kajian ini mengaplikasikan teknik triangulasi melalui penggunaan pelbagai sumber data, iaitu temu bual dan analisis dokumen. Di samping itu, semakan terhadap transkrip temu bual turut dilakukan bagi memastikan ketepatan dan konsistensi maklumat yang diperoleh. Langkah-langkah ini penting bagi memastikan dapatan yang dihasilkan mencerminkan situasi sebenar pengurusan institusi tahfiz.

Secara keseluruhannya, pendekatan kualitatif yang digunakan dalam kajian ini membolehkan penerokaan yang komprehensif terhadap peranan tadbir urus dalam mempengaruhi pengurusan kewangan serta kelestarian institusi tahfiz. Pendekatan ini juga membolehkan pemahaman yang lebih mendalam terhadap pengaruh faktor kontekstual dalam membentuk amalan pengurusan institusi.

Dapatan Kajian

Amalan tadbir urus dalam institusi tahfiz

Dapatan kajian menunjukkan bahawa amalan tadbir urus dalam institusi tahfiz berbeza bergantung kepada struktur organisasi dan tahap autonomi institusi. Institusi yang mempunyai struktur formal memperlihatkan pembahagian peranan yang lebih jelas serta mekanisme kawalan yang lebih tersusun. Keadaan ini memudahkan pelaksanaan pemantauan dan meningkatkan kecekapan pengurusan. Sebaliknya, institusi yang beroperasi secara lebih autonomi cenderung bergantung kepada kepimpinan individu dalam membuat keputusan. Seorang responden menyatakan bahawa “kalau ada struktur yang jelas, kerja lebih teratur dan senang urus” (S2), yang menunjukkan kepentingan struktur tadbir urus dalam memastikan pengurusan yang sistematik. Dalam sesetengah keadaan, ketiadaan garis panduan formal boleh menyebabkan ketidakkonsistenan dalam pengurusan serta menjejaskan akauntabiliti institusi.

Kepelbagaian model institusi dan implikasinya terhadap pengurusan

Dapatan kajian menunjukkan bahawa institusi tahfiz tidak beroperasi dalam satu bentuk yang seragam, sebaliknya terdiri daripada pelbagai model seperti tahfiz sepenuh masa, integrasi akademik dan berasaskan dini. Kepelbagaian ini memberi implikasi kepada struktur tadbir urus dan pendekatan pengurusan kewangan yang diamalkan. Di peringkat sistem, wakil PEMATAP turut menegaskan bahawa variasi ini memerlukan pendekatan pengurusan yang berbeza antara institusi. Hal ini menunjukkan bahawa amalan tadbir urus dan strategi kewangan tidak boleh diseragamkan, sebaliknya perlu disesuaikan dengan konteks dan kapasiti institusi masing-masing.

Sumber dan pengurusan kewangan

Dari sudut pengurusan kewangan, dapatan menunjukkan bahawa kebanyakan institusi tahfiz bergantung kepada sumber kewangan yang tidak tetap seperti yuran pelajar dan sumbangan masyarakat. Seorang responden menyatakan bahawa “sumber kewangan memang tidak menentu, bergantung kepada sumbangan luar” (S3), yang mencerminkan ketidaktentuan aliran kewangan institusi. Dalam usaha menangani cabaran ini, terdapat institusi yang mengambil inisiatif untuk menjana pendapatan melalui aktiviti tambahan. Walau bagaimanapun, keberkesanan usaha ini bergantung kepada keupayaan pengurusan institusi. Seorang responden lain menjelaskan bahawa pengurusan kewangan memerlukan perancangan yang lebih teliti bagi memastikan sumber yang terhad dapat digunakan secara optimum (S5). Ini menunjukkan bahawa keupayaan pengurusan kewangan lebih kritikal berbanding jumlah sumber semata-mata.

Kawalan kewangan dan akauntabiliti

Dapatan kajian menunjukkan bahawa tahap kawalan kewangan tidak seragam antara institusi. Mekanisme audit biasanya hanya dilaksanakan apabila institusi terlibat dengan bantuan rasmi atau agensi luar. Seorang responden menyatakan bahawa terdapat institusi yang “elak audit sebab tak mahu terikat dengan syarat” (S5), yang memberi gambaran tentang cabaran dalam memastikan ketelusan pengurusan kewangan. Keadaan ini menunjukkan bahawa tanpa sistem kawalan yang konsisten, institusi berisiko menghadapi kelemahan dalam aspek akauntabiliti walaupun mempunyai sumber kewangan yang mencukupi. Oleh itu, pelaksanaan kawalan dalaman yang jelas menjadi faktor penting dalam memastikan pengurusan kewangan yang lebih telus.

Faktor kontekstual institusi

Selain amalan tadbir urus dan pengurusan kewangan, dapatan kajian menunjukkan bahawa faktor kontekstual institusi turut mempengaruhi keberkesanan pengurusan secara keseluruhan. Faktor utama yang dikenal pasti termasuk kapasiti pengurusan serta aspek berkaitan pelaksanaan operasi institusi. Dari sudut kapasiti pengurusan, perbezaan tahap latihan dan pengalaman memberi kesan kepada keupayaan institusi dalam melaksanakan pengurusan secara sistematik. Seorang responden menyatakan bahawa “guru-guru pernah kursus dulu, tapi sekarang tak ada lagi” (S2), yang menunjukkan kekangan dalam pembangunan profesional. Selain itu, pelaksanaan pembelajaran yang lebih tertumpu kepada hafazan turut memberi implikasi kepada pengurusan masa dan operasi institusi. Dalam hal ini, seorang responden menjelaskan bahawa elemen kefahaman “ada, tetapi pelajar sendiri yang kena buat” (S2). Situasi ini menunjukkan bahawa aspek pengurusan akademik dan operasi boleh mempengaruhi kecekapan pengurusan secara tidak langsung. Secara keseluruhannya, faktor kontekstual ini tidak bertindak sebagai elemen utama, tetapi berperanan mempengaruhi pelaksanaan tadbir urus dan pengurusan kewangan dalam institusi tahfiz.

Ringkasan dapatan kajian adalah seperti yang ditunjukkan dalam Jadual 2, yang merumuskan tema utama serta elemen yang dikenal pasti berdasarkan analisis temu bual.

Jadual 2: Ringkasan Dapatan Kajian

Tema	Elemen Utama	Responden
Tadbir Urus	Struktur, akauntabiliti	S1, S2, S4
Kewangan	Sumber tidak tetap, kawalan	S3, S5
Kelestarian	Kestabilan, daya tahan	Semua
Faktor Kontekstual	Kapasiti, kurikulum, pelajar	S2

Berdasarkan Jadual 2, dapatan kajian menunjukkan bahawa amalan tadbir urus, pengurusan kewangan dan kelestarian kewangan merupakan tema utama yang saling berkait dalam pengurusan institusi tahfiz. Jadual ini turut memperlihatkan bahawa isu struktur dan akauntabiliti serta ketidaktentuan sumber kewangan merupakan cabaran utama dalam pengurusan institusi, sementara faktor kontekstual berfungsi sebagai elemen sokongan yang mempengaruhi keberkesanan pelaksanaan keseluruhan sistem pengurusan institusi tahfiz.

Perbincangan

Perbincangan kajian ini memperlihatkan bahawa amalan tadbir urus memainkan peranan utama dalam menentukan keberkesanan pengurusan kewangan serta tahap kelestarian institusi tahfiz. Dapatan menunjukkan bahawa institusi yang mempunyai struktur tadbir urus yang lebih formal dan sistematik cenderung untuk mengurus sumber kewangan secara lebih tersusun, khususnya dalam aspek perancangan, pelaporan dan kawalan dalaman. Keadaan ini secara langsung menyumbang kepada kestabilan operasi institusi dalam jangka panjang. Penemuan ini selari dengan Stewardship Theory yang menekankan bahawa pihak pengurusan bertindak sebagai pemegang amanah dalam mengurus sumber organisasi secara berintegriti. Dalam konteks institusi tahfiz, peranan ini menjadi lebih signifikan kerana pengurusan bukan sahaja bertanggungjawab terhadap operasi institusi, tetapi juga terhadap kepercayaan masyarakat yang menyumbang kepada kelangsungan institusi. Oleh itu, kewujudan struktur tadbir urus yang jelas dapat saling melengkapi nilai amanah tersebut melalui mekanisme pengurusan yang lebih sistematik.

Di samping itu, dapatan kajian menunjukkan bahawa institusi yang beroperasi secara autonomi walaupun mempunyai kelebihan dari segi fleksibiliti, berdepan dengan cabaran dalam memastikan konsistensi pengurusan. Ketiadaan garis panduan formal serta kebergantungan kepada individu dalam membuat keputusan boleh menyebabkan variasi dalam pelaksanaan pengurusan kewangan. Hal ini menunjukkan bahawa fleksibiliti sahaja tidak mencukupi tanpa disokong oleh sistem pengurusan yang kukuh.

Dari sudut pengurusan kewangan, dapatan kajian menunjukkan bahawa kepelbagaian sumber kewangan tidak semestinya menjamin kelestarian institusi. Walaupun institusi memperoleh dana daripada pelbagai sumber seperti yuran, sumbangan dan bantuan luar, ketidakstabilan sumber tersebut boleh menjejaskan keupayaan institusi untuk merancang secara strategik. Oleh itu, keupayaan tadbir urus dalam mengurus dan mengawal penggunaan sumber kewangan adalah lebih kritikal berbanding jumlah sumber yang diperoleh semata-mata. Selain itu, dapatan kajian turut menunjukkan bahawa hubungan antara tadbir urus dan pengurusan kewangan tidak berlaku secara terasing, sebaliknya dipengaruhi oleh faktor kontekstual institusi seperti kapasiti pengurusan, pelaksanaan kurikulum dan ciri-ciri pelajar. Faktor-faktor ini mempengaruhi keupayaan institusi dalam melaksanakan pengurusan secara berkesan serta mengurus kewangan secara lebih sistematik. Dalam hal ini, kapasiti sumber

manusia, seperti tahap latihan dan pengalaman pengurusan, memainkan peranan penting dalam memastikan tadbir urus dapat dilaksanakan dengan baik.

Dari segi pelaksanaan kurikulum, penekanan yang tinggi terhadap hafazan berbanding kefahaman ayat memberi implikasi kepada pengurusan masa serta kecekapan operasi institusi. Keadaan ini menunjukkan bahawa aspek akademik turut mempunyai hubungan tidak langsung dengan pengurusan institusi secara keseluruhan. Sementara itu, faktor pelajar seperti tahap motivasi dan penguasaan bahasa juga mempengaruhi keberkesanan sistem pembelajaran, yang akhirnya memberi kesan kepada prestasi institusi.

Perbincangan ini juga menunjukkan bahawa kelestarian kewangan institusi tahfiz perlu dilihat secara lebih holistik, bukan hanya dari sudut kewangan semata-mata. Dalam sesetengah keadaan, usaha untuk meningkatkan pendapatan melalui yuran pelajar boleh memberi implikasi terhadap akses pendidikan, khususnya kepada pelajar daripada latar belakang kurang berkemampuan. Oleh itu, pengurusan institusi perlu menyeimbangkan antara keperluan kewangan dan tanggungjawab sosial. Secara keseluruhannya, dapatan kajian menunjukkan bahawa kelestarian institusi tahfiz merupakan hasil interaksi antara tadbir urus, pengurusan kewangan dan faktor kontekstual institusi. Hubungan ini adalah bersifat dinamik dan memerlukan pendekatan pengurusan yang menyeluruh. Keberkesanan tadbir urus dalam konteks ini bukan sahaja ditentukan oleh struktur organisasi, tetapi juga oleh keupayaan institusi dalam menyesuaikan diri dengan cabaran persekitaran serta menggunakan sumber yang ada secara optimum.

Kesimpulan

Kajian ini bertujuan menganalisis peranan tadbir urus dalam mempengaruhi pengurusan kewangan serta menyokong kelestarian kewangan institusi tahfiz di Negeri Perak. Berdasarkan dapatan kajian, jelas bahawa amalan tadbir urus yang sistematik dan tersusun memainkan peranan penting dalam menentukan keberkesanan pengurusan kewangan, yang seterusnya memberi impak kepada kestabilan dan kelangsungan institusi dalam jangka panjang. Dapatan kajian menunjukkan bahawa institusi yang mempunyai struktur tadbir urus yang lebih formal dan jelas dari segi pembahagian peranan, pelaporan serta kawalan dalaman, lebih berupaya mengurus sumber kewangan secara berkesan. Sebaliknya, institusi yang bergantung kepada pendekatan pengurusan yang lebih autonomi dan tidak formal berdepan dengan cabaran dari segi konsistensi dan kecekapan pengurusan, khususnya dalam aspek kawalan kewangan. Ini menunjukkan bahawa kewujudan sistem tadbir urus yang jelas merupakan prasyarat penting dalam memastikan pengurusan kewangan dapat dilaksanakan secara efektif.

Selain itu, dapatan kajian turut memperlihatkan bahawa walaupun institusi tahfiz mempunyai pelbagai sumber kewangan seperti yuran dan sumbangan, faktor penentu utama kelestarian bukan terletak pada jumlah sumber yang diperolehi, tetapi pada keupayaan institusi mengurus sumber tersebut secara sistematik dan berintegriti. Dalam hal ini, peranan tadbir urus adalah sebagai pemacu utama yang memastikan penggunaan sumber kewangan dilakukan secara telus dan bertanggungjawab. Kajian ini juga menegaskan bahawa hubungan antara tadbir urus dan pengurusan kewangan tidak berlaku secara terasing, sebaliknya dipengaruhi oleh faktor kontekstual institusi seperti kapasiti pengurusan, pelaksanaan kurikulum dan ciri-ciri pelajar. Faktor-faktor ini membentuk keupayaan institusi dalam melaksanakan pengurusan secara berkesan serta memberi kesan tidak langsung terhadap kelestarian kewangan. Namun demikian, faktor kontekstual ini berperanan sebagai elemen sokongan dan tidak menggantikan kepentingan tadbir urus sebagai komponen utama dalam kerangka kajian.

Dari perspektif teoritikal, dapatan kajian ini menyokong penggunaan Stewardship Theory dalam konteks institusi tahfiz, di mana pengurusan dilihat sebagai pemegang amanah yang

bertanggungjawab dalam mengurus sumber organisasi demi kepentingan bersama. Kajian ini menunjukkan bahawa nilai amanah sahaja tidak mencukupi sekiranya tidak disokong oleh struktur tadbir urus dan sistem pengurusan yang jelas.

Secara keseluruhannya, kajian ini menyimpulkan bahawa kelestarian kewangan institusi tahfiz merupakan hasil interaksi antara tadbir urus yang berkesan, pengurusan kewangan yang sistematik serta pengaruh faktor kontekstual institusi. Oleh itu, usaha penambahbaikan perlu memberi penekanan kepada pengukuhan struktur tadbir urus, pembangunan kapasiti pengurusan serta penyelarasan sistem pengurusan kewangan bagi memastikan institusi tahfiz dapat berkembang secara mampan dan berdaya tahan.

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Peranan Teori Ideologi Bahasa dalam Proses Penamaan Anak dalam Kalangan Ibu Bapa Melayu

The Role of Language Ideology Theory in the Child-Naming Process among Malay Parents

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Abstrak

Penamaan anak bukan sekadar penanda identiti individu, tetapi turut mencerminkan kepercayaan linguistik yang dipengaruhi oleh nilai agama, budaya, dan globalisasi. Walaupun kajian terdahulu membincangkan penamaan dan ideologi bahasa secara berasingan, hubungan antara kedua-duanya dalam konteks sosiolinguistik Melayu masih kurang diterokai secara empirikal. Kajian ini bertujuan meneliti peranan teori ideologi bahasa dalam amalan penamaan anak dalam kalangan ibu bapa Melayu di Perak. Kajian ini menggunakan pendekatan kualitatif melalui temu bual separa berstruktur terhadap ibu bapa Melayu di negeri Perak yang dipilih secara persampelan bertujuan. Data dianalisis menggunakan analisis tematik bagi mengenal pasti pola ideologi bahasa yang mendasari pemilihan nama anak. Dapatan kajian menunjukkan bahawa kebanyakan ibu bapa memilih nama anak berdasarkan tiga kecenderungan utama, iaitu unsur keagamaan yang berkait dengan Arab-Islam, nilai budaya yang mengekalkan identiti Melayu, dan pengaruh global khususnya penggunaan unsur bahasa Inggeris. Ketiga-tiga kecenderungan ini berfungsi sebagai simbol pembentukan identiti dan status sosial dalam masyarakat. Kajian ini memperluas aplikasi teori ideologi bahasa dalam domain penamaan serta menjelaskan bagaimana amalan linguistik harian membentuk identiti budaya masyarakat Melayu kontemporari.

Kata Kunci: Teori Ideologi Bahasa; Penamaan anak; Sosiolinguistik Melayu; Identiti Melayu.

Pengenalan

Penamaan anak merupakan satu amalan sosial yang mempunyai hubungan rapat dengan pembentukan identiti individu, keluarga dan masyarakat. Dalam konteks masyarakat kontemporari, pemilihan nama tidak lagi dilihat sebagai sekadar proses memberi panggilan kepada seseorang anak, bahkan menjadi simbol kepada pegangan agama, aspirasi sosial, nilai budaya dan kecenderungan ideologi sesuatu komuniti. Fenomena ini dapat diperhatikan melalui kecenderungan ibu bapa moden memilih nama yang dipengaruhi unsur Arab-Islam, bahasa Inggeris, budaya popular dan media digital. Dalam masyarakat Melayu di Malaysia, pemilihan nama anak lazimnya berkait dengan makna yang baik, nilai keagamaan serta harapan ibu bapa terhadap masa depan anak mereka. Nama juga menjadi lambang maruah keluarga dan identiti etnik yang akan digunakan sepanjang hayat seseorang individu.

Oleh itu, penamaan anak mempunyai implikasi besar terhadap pembentukan jati diri masyarakat. Bidang yang mengkaji sistem dan proses penamaan dikenali sebagai onomastik atau onimologi, iaitu kajian interdisiplin yang meneliti nama (onim) serta amalan penamaan merentasi pelbagai disiplin ilmu seperti linguistik, sejarah, antropologi, psikologi dan kajian digital. Istilah onomastik berasal daripada perkataan Yunani *onoma* yang bermaksud “nama”, dan bidang ini mengkaji aspek asal-usul, bentuk, makna, fungsi sosial serta nilai budaya sesuatu nama (Li et al., 2024; Asqarova, 2023). Tambahan pula anthroponimi adalah bidang lain dalam onomastik yang meneliti nama manusia (Asqarova, 2023; Tenelbaevna, 2025) dan toponimi yang mengkaji nama tempat (Asqarova, 2023). Selain itu, onomastik turut merangkumi bidang lain seperti theonimi (nama tuhan), zoonimi (nama haiwan), ergonimi (nama organisasi atau jenama) serta urbanonimi yang berkaitan nama jalan dan kawasan bandar (Asqarova, 2023; Danilina, 2025). Dalam konteks Malaysia, perubahan gaya penamaan dalam kalangan masyarakat Melayu memperlihatkan berlakunya pertembungan antara identiti tradisional dengan pengaruh globalisasi bahasa dan budaya.

Dari sudut sosiolinguistik, nama bukan sekadar unsur linguistik, tetapi turut berfungsi sebagai mekanisme sosial yang mencerminkan ideologi bahasa dalam sesebuah masyarakat. Kajian terdahulu menunjukkan bahawa pemilihan nama sering dipengaruhi oleh faktor agama, status sosial, etnik dan proses modenisasi. Nama bukan sahaja berfungsi sebagai penanda identiti individu, malah turut mencerminkan emosi sosial, nilai estetika dan strategi komunikasi dalam sesebuah masyarakat. Analisis terhadap nama dapat membantu memahami stratifikasi sosial, ideologi serta pelbagai isu budaya dan sosial yang wujud dalam masyarakat (Li et al., 2024; Rutkowski, 2022). Perkara ini penting kerana perubahan dalam corak penamaan sering menggambarkan perubahan pemikiran, pegangan ideologi, nilai keagamaan dan pengaruh luar yang mempengaruhi sesebuah komuniti. Oleh itu, perubahan dalam amalan penamaan secara tidak langsung mampu memberi kesan terhadap pembentukan identiti dan nilai sosial masyarakat pada masa hadapan.

Gaya penamaan anak berbeza mengikut kaum dan budaya masyarakat. Dalam konteks masyarakat Melayu di Malaysia, struktur nama lazimnya terdiri daripada dua komponen utama, iaitu nama individu pada bahagian awal dan diikuti nama bapa pada bahagian kedua. Sistem penamaan Melayu juga banyak dipengaruhi oleh tradisi Arab-Islam melalui penggunaan struktur *bin* dan *binti* yang diadaptasi daripada bahasa Arab (Asiah Abas & Noor Fadilah Dawi, 2025). Selain itu, masyarakat Melayu turut menggunakan pelbagai kriteria lain dalam pemilihan nama, antaranya berdasarkan struktur bunyi, latar belakang keluarga, sumber rujukan tertentu serta pengaruh media. Proses penamaan juga kadangkala dipengaruhi oleh penggunaan nama nenek moyang, tokoh tertentu atau rujukan budaya popular semasa (Aditya et al., 2017). Panduan penamaan anak dalam masyarakat Melayu Islam turut dipengaruhi oleh teks keagamaan seperti *al-Adzkar* karya Imam al-Nawawi dan *Tuhfat al-Mawdud bi Ahkam al-Mawhud* karya Ibn Qayyim yang menekankan kepentingan memilih nama yang membawa makna baik dan selaras dengan ajaran Islam (Al-Nawawi, 1992; Ibn Qayyim, 2009). Walau bagaimanapun, kajian yang meneliti pengaruh ideologi bahasa terhadap keputusan ibu bapa Melayu dalam memilih nama anak masih terhad. Keadaan ini khususnya dapat dilihat dalam aspek pengaruh globalisasi dan penggunaan bahasa asing, seperti bahasa Inggeris, yang semakin mempengaruhi amalan penamaan dalam masyarakat Melayu kontemporari.

Manakala dalam budaya masyarakat Cina, pemberian nama anak lazimnya berasaskan sistem keturunan dan generasi keluarga. Struktur nama mereka kebiasaannya terdiri daripada tiga bahagian, iaitu nama keluarga pada bahagian pertama, diikuti nama generasi dan seterusnya nama individu. Sistem penamaan ini turut memperlihatkan perbezaan antara lelaki dan perempuan kerana anak lelaki lazimnya akan meneruskan penggunaan nama keturunan serta nama generasi keluarga. Sebaliknya, anak perempuan kadangkala tidak diberikan nama generasi kerana selepas berkahwin mereka tidak lagi menggunakan nama keturunan asal keluarga mereka (Cheng, 2008). Walau bagaimanapun, dalam budaya masyarakat India pula, sistem penamaan tradisional pada asalnya tidak menggunakan nama

keluarga. Namun demikian, perubahan sosial dan pengaruh moden telah membawa kepada penggunaan singkatan seperti *s/o* (*son of*) dan *d/o* (*daughter of*) dalam struktur nama mereka (Cheng, 2008). Secara tradisional, penamaan dalam masyarakat India mempunyai nilai simbolik yang berkait dengan kasta, keturunan, tempat asal atau nama dewa tertentu. Tambahan pula, perkembangan semasa menunjukkan wujudnya kecenderungan baharu dalam pembentukan nama moden, termasuk penggabungan unsur nama ibu dan bapa sebagai identiti anak (Cheng, 2008).

Berdasarkan perbincangan tersebut, dapat diperhatikan bahawa trend penamaan anak mengalami perubahan sedikit demi sedikit dalam pelbagai kaum dan budaya masyarakat. Perubahan ini menunjukkan bahawa amalan penamaan bukan lagi sekadar tradisi keluarga, tetapi turut dipengaruhi oleh perubahan sosial, budaya, agama dan globalisasi. Oleh itu, kajian ini dijalankan untuk meneroka isu pengekaln identiti budaya Melayu melalui aspek penamaan anak serta memahami bagaimana nama berperanan dalam pembentukan jati diri masyarakat Melayu. Pemilihan masyarakat Melayu sebagai fokus kajian adalah kerana kelompok ini merupakan majoriti penduduk di Malaysia, namun kajian berkaitan pembentukan identiti Melayu melalui amalan penamaan masih kurang diberikan perhatian dalam literatur sosiolinguistik Melayu. Kebanyakan kajian terdahulu lebih tertumpu kepada pemilihan nama berasaskan agama dan unsur arabisasi tanpa meneliti aspek ideologi bahasa secara lebih menyeluruh. Justeru, terdapat kelompongan kajian dalam menghubungkan amalan penamaan anak dengan teori ideologi bahasa, khususnya yang melibatkan peranan ideologi bahasa dalam proses pemilihan nama dan fungsinya terhadap pembentukan identiti masyarakat. Oleh itu, kajian ini bertujuan untuk:

- (i) Mengenal pasti bentuk ideologi bahasa yang mempengaruhi pemilihan nama anak dalam kalangan ibu bapa Melayu.; dan
- (ii) Menganalisis hubungan antara ideologi bahasa dengan pembentukan identiti melalui amalan penamaan anak.

Teori ideologi bahasa

Teori ideologi bahasa sering dibincangkan dalam bidang sosiologi dan antropologi linguistik kerana teori ini berkait rapat dengan hubungan antara bahasa, masyarakat dan budaya. Menurut Piller (2015) serta Woolard dan Schieffelin (1994), teori ideologi bahasa merujuk kepada sistem kepercayaan, nilai dan andaian sosial yang dimiliki oleh masyarakat terhadap bahasa serta fungsi bahasa dalam konteks sosial. Teori ini bukan sahaja meneliti aspek linguistik semata-mata, tetapi turut melibatkan hubungan bahasa dengan identiti, kuasa, moral, budaya dan kedudukan sosial dalam masyarakat. Woolard dan Schieffelin (1994) menjelaskan bahawa ideologi bahasa dapat difahami sebagai “set kepercayaan tentang bahasa” yang digunakan oleh masyarakat untuk mewajarkan penggunaan bahasa tertentu. Mereka turut menegaskan bahawa ideologi bahasa ialah “*shared bodies of common-sense notions about the nature of language in the world*” yang mencerminkan pemikiran umum masyarakat tentang sifat dan fungsi bahasa dalam konteks sosial.

Berdasarkan pandangan tersebut, bahasa tidak dilihat sebagai alat komunikasi yang bersifat neutral, sebaliknya merupakan medium yang sarat dengan nilai sosial dan kepentingan budaya. Selari dengan pandangan tersebut, Piller (2015) menyatakan bahawa ideologi bahasa merujuk kepada kepercayaan, persepsi dan tanggapan masyarakat terhadap bahasa yang dikongsi secara sosial. Menurut beliau, ideologi bahasa terbentuk melalui tanggapan masyarakat terhadap sesuatu bahasa, contohnya kepercayaan bahawa bahasa tertentu dianggap lebih moden, lebih profesional atau lebih sesuai digunakan dalam situasi tertentu. Piller (2015) menggunakan bahasa Inggeris sebagai contoh bagi menunjukkan bagaimana masyarakat sering menganggapnya sebagai bahasa global yang dominan dan mengaitkan variasi bahasa tertentu dengan imej sosial tertentu. Hal ini menunjukkan

bahawa persepsi terhadap bahasa bukan sekadar berkaitan fungsi komunikasi, tetapi turut mencerminkan kepercayaan, nilai dan emosi sosial masyarakat.

Piller (2015) turut memetik pandangan Michael Silverstein, yang mentakrifkan ideologi bahasa sebagai satu set kepercayaan mengenai bahasa yang dituturkan oleh pengguna sebagai bentuk merasionalkan atau mewajarkan struktur dan penggunaan sesuatu bahasa dalam masyarakat. Dalam konteks ini, masyarakat membentuk kepercayaan terhadap bahasa untuk mewajarkan penggunaan bahasa tertentu dalam kehidupan sosial. Ini menunjukkan bahawa bahasa bukan sekadar alat komunikasi, tetapi juga menjadi simbol kepada nilai sosial, kuasa, dan identiti kelompok tertentu. Di samping itu, Piller (2015) juga menegaskan bahawa ideologi bahasa mempunyai hubungan yang rapat dengan aspek kuasa dan ketidaksetaraan sosial. Beliau membincangkan konsep *Standard Language Ideology*, iaitu kepercayaan bahawa bahasa standard dianggap lebih baik, lebih betul, dan lebih bermoral berbanding variasi bahasa lain. Konsep ini menyebabkan masyarakat cenderung menganggap penutur bahasa standard sebagai lebih berpendidikan dan lebih layak memperoleh kedudukan sosial yang tinggi, manakala penutur variasi bahasa lain sering dipandang rendah atau dianggap kurang berprestij.

Perkara ini menunjukkan bahawa ideologi bahasa berperanan dalam mengekalkan struktur kuasa dan ketidaksetaraan sosial dalam sesebuah masyarakat. Woolard dan Schieffelin (1994) turut menekankan bahawa ideologi bahasa mempunyai hubungan yang rapat dengan identiti individu dan kelompok sosial. Sesuatu bahasa atau variasi bahasa sering dijadikan simbol kepada agama, bangsa, kelas sosial, nasionalisme dan budaya masyarakat tertentu. Dalam masyarakat multibahasa, ideologi bahasa dapat dilihat melalui kecenderungan masyarakat memilih bahasa tertentu yang dianggap lebih moden atau berprestij. Keadaan ini menunjukkan bahawa pemilihan bahasa bukan sahaja dipengaruhi oleh faktor linguistik, tetapi turut dipengaruhi oleh nilai sosial dan pengalaman budaya. Selain itu, ketiga-tiga sarjana tersebut bersetuju bahawa ideologi bahasa bukan sesuatu yang bersifat tetap atau homogen, sebaliknya sentiasa mengalami perubahan dan persaingan dalam masyarakat. Piller (2015) menjelaskan bahawa ideologi bahasa berkait rapat dengan nasionalisme, globalisasi dan neoliberalisme. Sebagai contoh, penggunaan bahasa Inggeris sering dikaitkan dengan kemajuan ekonomi dan daya saing global dalam era globalisasi. Hal ini menunjukkan bahawa sesuatu bahasa boleh memperoleh nilai sosial yang tinggi apabila dikaitkan dengan kuasa ekonomi, pengaruh global dan mobiliti sosial masyarakat.

Teori ideologi bahasa dalam kajian setempat

Dalam kajian sosiolinguistik dan antropologi linguistik, teori ideologi bahasa digunakan untuk menjelaskan hubungan antara bahasa dengan sistem kepercayaan, nilai sosial, kuasa dan identiti masyarakat. Kajian berkaitan teori ini lazimnya meneliti bagaimana bahasa digunakan sebagai medium untuk membentuk pemikiran, mempengaruhi masyarakat dan mengekalkan struktur sosial tertentu melalui pelbagai pendekatan kajian. Sebagai contoh, kajian Aman (2000) menunjukkan bahawa institusi perancang bahasa menggunakan wacana sebagai mekanisme kuasa bagi menormalisasikan bentuk sebutan tertentu dalam masyarakat. Penggunaan unsur modaliti, modus kehendak dan struktur pasif tanpa pelaku memperlihatkan usaha institusi tersebut dalam membina autoriti linguistik yang berasaskan ideologi solidariti.

Selain itu, kajian Adnan dan Mad Saad (2020) menunjukkan bagaimana unsur kuasa diterjemahkan melalui penggunaan bahasa dalam teks ucapan Presiden UMNO dan Presiden PAS yang dianalisis menggunakan pendekatan analisis wacana kritis. Kajian tersebut menjelaskan bahawa bahasa bukan sekadar medium komunikasi, tetapi turut berfungsi membentuk identiti, ideologi dan persepsi masyarakat terhadap kepimpinan politik. Pendekatan ini memperlihatkan bagaimana penggunaan bahasa dalam wacana politik dapat digunakan untuk mempengaruhi pemikiran dan

pegangan masyarakat. Begitu juga dalam kajian Isa (2023) mengkaji hubungan antara bahasa dan kuasa melalui penggunaan pantun Melayu dalam Sidang Parlimen Keempat Belas Dewan Negara dengan menggunakan model analisis wacana kritis van Dijk. Kajian tersebut mendapati bahawa pantun bukan sahaja berfungsi sebagai unsur estetika bahasa, tetapi turut digunakan sebagai alat komunikasi politik untuk mempromosikan agenda tertentu, mengkritik pihak lawan dan mencorakkan tadbir urus negara. Hal ini menunjukkan bahawa penggunaan bahasa dalam masyarakat mempunyai hubungan yang rapat dengan ideologi dan kepentingan sosial.

Di samping itu, Mubaligh (2011) turut membincangkan hubungan antara bahasa dan ideologi dalam konteks penyampaian falsafah negara kepada masyarakat. Menurut beliau, bahasa merupakan sistem kod komunikasi yang bukan sahaja menyampaikan maklumat, tetapi juga mengangkat ideologi, idea dan nilai tertentu dalam masyarakat. Bahasa turut berfungsi sebagai alat untuk mempengaruhi, mengubah dan menguasai pemikiran individu atau kelompok sosial.

Berdasarkan penelitian terhadap kajian-kajian terdahulu, dapat dilihat bahawa penyelidikan berkaitan teori ideologi bahasa telah digabungkan dengan pelbagai pendekatan seperti analisis wacana kritis, etnografi dan pemodelan kuantitatif. Teori ini juga dilihat sebagai pendekatan yang dinamik kerana ia terbentuk melalui amalan penggunaan bahasa dalam kehidupan harian. Namun, kajian berkaitan teori ideologi bahasa dalam proses penamaan anak masih kurang diberikan perhatian, khususnya dalam konteks sosiolinguistik Melayu.

Metodologi Kajian

Kajian ini menggunakan pendekatan kualitatif melalui kaedah temu bual separa berstruktur bagi memperoleh data yang berkaitan dengan proses penamaan anak dalam kalangan ibu bapa Melayu. Pemilihan peserta kajian dilakukan menggunakan persampelan bertujuan, iaitu peserta dipilih berdasarkan keterlibatan dan kesesuaian mereka dengan objektif kajian (Campbell et al., 2020). Kajian ini melibatkan temu bual terhadap ibu bapa Melayu yang menetap di dua lokasi berbeza di negeri Perak, iaitu Kuala Kangsar dan Ipoh. Pemilihan kedua-dua lokasi ini bertujuan memperoleh kepelbagaian pengalaman serta pandangan peserta yang datang daripada latar sosial yang berbeza, tanpa menjadikan perbezaan lokasi sebagai asas perbandingan. Fokus kajian adalah untuk meneroka bagaimana ideologi bahasa mempengaruhi proses penamaan anak dalam kalangan ibu bapa Melayu. Seramai empat orang peserta kajian dipilih, terdiri daripada individu berusia antara lingkungan 30-an hingga awal 40-an. Dalam kajian kualitatif, jumlah peserta yang kecil tidak menjadi isu utama kerana tiada ketetapan khusus berkaitan bilangan peserta, sebaliknya penekanan diberikan terhadap kedalaman data dan pengalaman peserta (Connaway & Powell, 2010). Temu bual dijalankan berdasarkan set soalan yang dibahagikan kepada enam bahagian utama, iaitu:

1. proses pemilihan nama anak
2. makna dan pertimbangan dalam pemilihan nama
3. pengaruh agama, budaya dan Bahasa
4. pengaruh sosial dan media
5. persepsi terhadap trend penamaan anak
6. harapan dan identiti masa depan.

Tempoh temu bual adalah antara 30 hingga 60 minit bergantung kepada tahap penjelasan dan pengalaman yang dikongsikan oleh peserta kajian berkaitan isu yang dibincangkan. Selepas proses pengumpulan data selesai, semua data temu bual ditranskripsikan dalam Microsoft Word sebelum dianalisis melalui kaedah analisis tematik. Kaedah ini digunakan bagi mengenal pasti tema-tema utama yang dikesan daripada data temu bual (Braun & Clarke, 2006). Analisis bertujuan mengenal pasti tema-tema ideologi bahasa yang mempengaruhi proses penamaan anak dalam kalangan ibu bapa Melayu tanpa memberi penekanan kepada perbandingan berdasarkan lokasi geografi. Kajian ini

mengemukakan bahawa pemilihan nama anak dipengaruhi oleh tiga orientasi utama, iaitu faktor keagamaan yang berkait dengan unsur Arab-Islam, faktor budaya yang mengekalkan identiti Melayu, dan pengaruh global yang melibatkan penggunaan unsur bahasa Inggeris. Ketiga-tiga orientasi ini berfungsi sebagai simbol pembentukan identiti dan status sosial dalam masyarakat. Kajian ini mempunyai beberapa limitasi. Pertama, kajian hanya dijalankan di negeri Perak dan tidak melibatkan negeri-negeri lain di Malaysia. Kajian ini tidak bertujuan membandingkan amalan penamaan antara kawasan bandar dan luar bandar kerana bilangan peserta bagi setiap lokasi adalah tidak seimbang. Oleh itu, dapatan hanya memberikan gambaran awal mengenai kepelbagaian pengalaman ibu bapa Melayu di negeri Perak.

Dapatan dan Perbincangan

Bahagian ini membentangkan hasil analisis tematik yang dijalankan bagi mengenal pasti pola ideologi bahasa dalam amalan penamaan anak dalam kalangan ibu bapa Melayu. Analisis ini bertujuan untuk meneliti kepercayaan, nilai dan pertimbangan yang mempengaruhi pemilihan nama anak serta hubungannya dengan pembentukan identiti sosial dan budaya masyarakat Melayu. Berdasarkan data temu bual yang diperoleh, beberapa pola ideologi bahasa telah dikenal pasti dalam amalan penamaan anak. Dapatan kajian menunjukkan bahawa pemilihan nama bukan sekadar melibatkan aspek linguistik, tetapi turut mencerminkan nilai keagamaan, identiti budaya, aspirasi sosial serta pengaruh globalisasi yang membentuk pemikiran dan amalan masyarakat Melayu kontemporari. Keputusan pemilihan nama juga memperlihatkan bagaimana bahasa berfungsi sebagai medium untuk menzahirkan kepercayaan, identiti dan kedudukan sosial dalam masyarakat.

Jadual 1: Maklumat peserta kajian

Peserta Kajian	1	2	3	4
Jantina	Lelaki	Lelaki	Perempuan	Lelaki
Kawasan tempat tinggal	Kuala Kangsar	Kuala Kangsar	Kuala Kangsar	Ipoh
Tahap pendidikan	Ijazah Sarjana	Ijazah Sarjana	Ijazah Sarjana	SPM
Bilangan Anak	1	2	2	2

1. Ideologi Keagamaan

Tema utama pertama yang dikenal pasti ialah ideologi keagamaan. Dapatan kajian menunjukkan bahawa ibu bapa mempunyai kecenderungan yang kuat untuk memilih nama yang mempunyai kaitan dengan agama Islam. Pemilihan nama yang berasaskan nama para nabi, tokoh agama atau perkataan Arab yang membawa makna positif menjadi pertimbangan utama bagi semua informan. Mereka melihat nama bukan sekadar sebagai penanda identiti, tetapi juga sebagai doa, simbol nilai moral dan medium pembentukan identiti Muslim bagi anak-anak mereka. Sebagai contoh, Peserta Kajian 2 memilih nama “Adam” kerana dikaitkan dengan Nabi Adam AS dan berharap anaknya dapat mewarisi sifat kepimpinan serta memikul tanggungjawab sebagai khalifah. Peserta Kajian 1 pula memilih nama “Muhammad Luqman Zahin” yang merujuk kepada ketokohan Nabi Muhammad SAW dan Luqman al-Hakim sebagai model akhlak mulia dan kebijaksanaan. Sementara itu, Peserta Kajian 3 menjelaskan bahawa pemilihan nama anak dibuat berdasarkan maksud dan faktor agama, serta menganggap nama sebagai satu bentuk doa yang akan mengiringi kehidupan anak pada masa hadapan. Dapatan ini menunjukkan kewujudan ideologi bahasa yang meletakkan bahasa Arab dan nama-nama berunsur Islam sebagai simbol legitimasi moral dan identiti keagamaan dalam masyarakat Melayu. Dalam konteks ini, pemilihan nama mencerminkan kepercayaan bahawa bahasa

mempunyai nilai simbolik yang mampu membentuk identiti serta mencerminkan aspirasi keagamaan ibu bapa terhadap anak-anak mereka.

2. *Identiti Budaya Melayu*

Analisis lanjut turut mengenal pasti tema identiti budaya Melayu dalam amalan penamaan anak. Walau bagaimanapun, majoriti informan tidak menganggap nama sebagai faktor utama dalam pembentukan identiti Melayu. Sebaliknya, identiti Melayu dilihat terbentuk melalui faktor keturunan, budaya keluarga, pengalaman sosial dan proses sosialisasi yang dilalui oleh seseorang individu. Sebagai contoh, Peserta Kajian 2 menyatakan bahawa jati diri itu perlu dibentuk oleh individu sendiri, sekaligus menunjukkan bahawa identiti tidak semata-mata bergantung pada nama yang diberikan. Begitu juga, Peserta Kajian 4 berpendapat bahawa identiti budaya lebih banyak dipengaruhi oleh pergaulan, bahasa pertuturan, media dan didikan keluarga berbanding nama semata-mata. Walaupun demikian, para peserta mengakui bahawa nama masih mempunyai nilai simbolik sebagai penanda asal-usul dan warisan budaya. Peranan ini lebih jelas apabila nama yang dipilih mempunyai kaitan dengan tokoh-tokoh Melayu, unsur budaya tempatan atau nama tradisional yang diwarisi daripada generasi terdahulu. Dapatan ini menunjukkan bahawa nama berfungsi sebagai simbol budaya yang melambangkan hubungan seseorang dengan latar masyarakatnya, meskipun pembentukan identiti Melayu secara keseluruhannya dipengaruhi oleh pelbagai faktor sosial dan budaya yang lebih luas.

3. *Pengaruh Globalisasi Bahasa*

Tema ketiga yang dikenal pasti dalam kajian ini ialah pengaruh globalisasi bahasa terhadap amalan penamaan anak. Dapatan menunjukkan bahawa semua peserta menyedari peningkatan penggunaan nama moden, berciri antarabangsa dan berorientasikan global dalam kalangan masyarakat Melayu. Nama seperti “Daniel”, “Kristina”, “Alexander” dan “Ezekiel” disebut sebagai antara contoh nama yang semakin diterima dalam masyarakat. Menurut Peserta Kajian 3, fenomena ini berkait rapat dengan proses globalisasi serta perkembangan teknologi maklumat yang membolehkan masyarakat terdedah kepada pelbagai budaya dan trend penamaan dari seluruh dunia. Walaupun terdapat kecenderungan untuk memilih nama yang bersifat global, para peserta masih menitikberatkan unsur makna dan nilai yang terkandung dalam nama tersebut. Kebanyakan mereka berusaha mengekalkan keseimbangan antara pengaruh global dengan identiti tempatan melalui pemilihan nama yang mudah disebut, ringkas dan mempunyai makna positif, khususnya yang berkaitan dengan nilai agama atau moral. Dapatan ini menunjukkan bahawa globalisasi bahasa tidak semestinya menghakis identiti Melayu-Islam, sebaliknya mendorong pembentukan amalan penamaan yang lebih hibrid dan fleksibel. Dalam konteks ini, ibu bapa menyesuaikan pengaruh global dengan nilai budaya dan keagamaan yang mereka pegang, sekali gus menghasilkan bentuk identiti yang bersifat dinamik serta sesuai dengan realiti masyarakat kontemporari.

4. *Prestij dan Persepsi Sosial*

Analisis turut mengenal pasti tema prestij dan persepsi sosial dalam amalan penamaan anak. Dapatan kajian menunjukkan bahawa para peserta percaya nama mempunyai pengaruh terhadap cara seseorang individu dinilai dan diterima dalam masyarakat. Nama bukan sahaja berfungsi sebagai penanda identiti, malah turut membentuk persepsi sosial, personaliti dan tanggapan orang lain terhadap seseorang individu. Dalam konteks ini, nama dilihat sebagai simbol yang membawa makna tertentu dan berpotensi mempengaruhi pembentukan personaliti serta pembawaan diri seseorang. Sebagai contoh, Peserta Kajian 3 menyatakan bahawa nama boleh menjadi sumber motivasi dan refleksi identiti diri apabila mengandungi nilai-nilai positif seperti kebijaksanaan, kepimpinan atau akhlak yang baik. Sementara itu, Peserta Kajian 2 berpendapat bahawa nama merupakan “pembawaan kita di dunia”, sekaligus menggambarkan kepercayaan bahawa individu memikul

tanggungjawab untuk mencerminkan nilai dan makna yang terkandung dalam nama yang diberikan kepada mereka. Pandangan ini menunjukkan bahawa nama mempunyai fungsi simbolik yang melangkaui aspek linguistik semata-mata, malah dikaitkan dengan pembentukan imej dan kedudukan sosial seseorang. Walau bagaimanapun, para peserta turut menyedari bahawa pemilihan nama moden atau nama yang terlalu kompleks boleh menimbulkan implikasi sosial tertentu, termasuk kesukaran dalam urusan rasmi, masalah sebutan dan ejaan, serta kemungkinan terbentuknya persepsi tertentu terhadap individu pada masa hadapan. Dapatan ini memperlihatkan bahawa proses penamaan anak turut dipengaruhi oleh pertimbangan pragmatik dan sosial, di samping mengambil kira nilai budaya, agama dan identiti yang ingin diterapkan oleh ibu bapa.

5. *Praktikaliti dan Kesederhanaan Penamaan*

Tema terakhir yang dikenal pasti secara konsisten dalam semua sesi temu bual ialah praktikaliti dan kesederhanaan dalam penamaan anak. Dapatan kajian menunjukkan bahawa kesemua peserta cenderung memilih nama yang pendek, mudah dieja dan mudah disebut. Pertimbangan ini didorong oleh keinginan untuk memastikan nama tersebut mudah digunakan dalam kehidupan seharian serta tidak menimbulkan kesukaran dalam urusan rasmi. Sebagai contoh, Peserta Kajian 2 menyatakan bahawa beliau memilih nama “Adam” kerana bentuknya yang ringkas dan mudah ditulis, sekali gus mengelakkan anak daripada menghadapi kesukaran mengisi dokumen rasmi pada masa hadapan. Begitu juga, Peserta Kajian 4 berpendapat bahawa trend semasa menunjukkan peningkatan penggunaan nama yang lebih pendek kerana ibu bapa semakin menyedari cabaran yang mungkin timbul akibat penggunaan nama yang terlalu panjang, khususnya dalam konteks persekolahan dan urusan pentadbiran. Dapatan ini memperlihatkan kewujudan ideologi bahasa yang menekankan nilai kesederhanaan, kecekapan dan kemudahan penggunaan dalam amalan penamaan anak Melayu moden. Dalam konteks ini, pemilihan nama tidak hanya dipengaruhi oleh faktor agama, budaya dan identiti, tetapi turut mengambil kira aspek praktikal yang berkaitan dengan penggunaan bahasa dalam kehidupan seharian. Secara keseluruhannya, analisis tematik ini menunjukkan bahawa amalan penamaan anak dalam kalangan ibu bapa Melayu dipengaruhi oleh pelbagai bentuk ideologi bahasa yang saling bertindih khususnya ideologi keagamaan, identiti budaya, pengaruh globalisasi, prestij dan persepsi sosial, serta praktikaliti bahasa. Dapatan kajian membuktikan bahawa nama anak bukan sekadar penanda identiti individu, tetapi turut berfungsi sebagai simbol nilai, harapan, aspirasi sosial dan orientasi budaya yang dipegang oleh masyarakat Melayu kontemporari. Oleh itu, amalan penamaan dapat difahami sebagai suatu proses sosial yang mencerminkan hubungan antara bahasa, budaya, identiti dan perubahan masyarakat dalam era globalisasi.

Berdasarkan perbincangan yang telah dikemukakan, dapatan kajian ini didapati selaras dengan jangkaan awal kajian, iaitu pemilihan nama anak dalam kalangan ibu bapa Melayu dipengaruhi oleh tiga orientasi utama: orientasi keagamaan, orientasi budaya dan pengaruh global. Orientasi keagamaan merupakan faktor yang paling dominan apabila majoriti peserta menunjukkan kecenderungan memilih nama yang berunsurkan Arab-Islam, khususnya nama para nabi, tokoh Islam dan perkataan Arab yang mempunyai makna positif. Nama-nama tersebut dianggap mempunyai nilai moral yang tinggi, melambangkan identiti keislaman serta berfungsi sebagai doa dan harapan ibu bapa terhadap kehidupan anak-anak mereka pada masa hadapan.

Di samping itu, orientasi budaya turut dapat dikenal pasti melalui usaha sebahagian peserta untuk mengekalkan unsur identiti Melayu dalam amalan penamaan anak. Walau bagaimanapun, identiti Melayu didapati kurang menonjol berbanding identiti Islam dalam pertimbangan pemilihan nama. Pada masa yang sama, pengaruh globalisasi bahasa turut memperlihatkan kesan yang ketara melalui penerimaan nama moden dan bercirikan antarabangsa, khususnya nama yang dipengaruhi oleh bahasa Inggeris. Nama-nama tersebut sering dikaitkan dengan imej yang lebih universal, moden dan sesuai digunakan dalam persekitaran global yang semakin terbuka.

Secara keseluruhannya, dapatan kajian ini menunjukkan bahawa pemilihan nama anak bukan sekadar satu amalan linguistik, tetapi merupakan manifestasi nilai, kepercayaan dan ideologi yang wujud dalam masyarakat. Nama berfungsi sebagai simbol pembentukan identiti sosial, status, nilai budaya dan orientasi pemikiran yang dipegang oleh ibu bapa. Dalam konteks masyarakat Melayu kontemporari, amalan penamaan memperlihatkan bagaimana ibu bapa berusaha mengimbangi tuntutan agama, warisan budaya tempatan dan pengaruh global dalam membentuk identiti generasi baharu. Justeru, nama anak dapat dilihat sebagai medium yang mencerminkan perubahan sosial dan budaya yang sedang berlaku dalam masyarakat Melayu pada era globalisasi.

Kesimpulan

Kesimpulannya, Teori Ideologi Bahasa menjelaskan bahawa bahasa bukan sekadar alat komunikasi, tetapi merupakan medium yang sarat dengan nilai, kepercayaan, kuasa dan makna sosial. Melalui perspektif ini, bahasa dilihat sebagai sebahagian daripada struktur sosial yang lebih luas yang mempengaruhi pembentukan identiti, hubungan kuasa, dasar bahasa, pendidikan serta amalan budaya dalam sesebuah masyarakat. Oleh itu, pemahaman terhadap ideologi bahasa membolehkan hubungan antara penggunaan bahasa dengan pembentukan dan pengekal nilai sosial dalam masyarakat difahami dengan lebih mendalam. Kajian ini membuktikan bahawa amalan penamaan anak dalam kalangan ibu bapa Melayu di negeri Perak dipengaruhi oleh pelbagai bentuk ideologi bahasa yang saling bertindih dan berubah selaras dengan perkembangan sosial semasa. Dapatan kajian menunjukkan bahawa Teori Ideologi Bahasa mempunyai peranan yang signifikan dalam menjelaskan proses pemilihan nama anak dalam masyarakat Melayu. Pemilihan nama bukan sahaja berfungsi sebagai penanda identiti individu, malah menjadi medium untuk menzahirkan nilai keagamaan, identiti budaya, aspirasi sosial dan pengaruh global yang membentuk pemikiran ibu bapa. Justeru, kajian ini bukan sahaja memperluas aplikasi teori ideologi bahasa dalam bidang onomastik dan sosiolinguistik Melayu, malah menyumbang kepada pemahaman yang lebih mendalam tentang bagaimana amalan linguistik harian berfungsi sebagai mekanisme pembentukan identiti dalam masyarakat Melayu kontemporari.

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Perlaksanaan Kurikulum dan Kokurikulum dalam Melahirkan Huffaz yang Kompeten

Implementation of Curriculum and Co-Curriculum in order to Produce the Competent Huffaz

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Abstrak

Kewujudan institusi tahfiz di Malaysia semakin mendapat perhatian masyarakat, khususnya di negeri Perak yang memperlihatkan perkembangan pesat dari segi bilangan serta fungsi pendidikan. Perkembangan ini menuntut suatu pengurusan kurikulum dan kokurikulum yang terancang serta berkesan bagi menjamin kemenjadian *huffaz* yang bukan sahaja mahir dalam hafazan al-Quran, tetapi juga memiliki keupayaan akademik, sahsiah, dan kemahiran insaniah yang seimbang. Walau

bagaimanapun, keberhasilan institusi tahfiz amat bergantung kepada sejauh mana pihak sekolah dapat melaksanakan kurikulum dan kokurikulum dengan sistematik, menyeluruh, dan bersepadu. Objektif utama kajian ini adalah untuk mengenal pasti bentuk pelaksanaan kurikulum dan kokurikulum di enam buah institusi tahfiz terpilih di negeri Perak Darul Ridzuan. Kajian ini mengaplikasikan pendekatan kualitatif dengan kaedah pengumpulan data melalui temu bual bersama pihak pengurusan dan guru, manakala analisis data dijalankan secara deskriptif bagi meneliti strategi yang digunakan. Hasil kajian mendapati bahawa kesemua institusi tahfiz yang terlibat berjaya melaksanakan kurikulum berasaskan hafazan al-Quran secara sistematik, manakala daripada aspek kokurikulum pula, hanya sebahagian sekolah sahaja mengintegrasikan kokurikulum secara formal dan sistematik. Kajian ini memberikan implikasi penting kepada usaha memperkasa pendidikan tahfiz di Malaysia, khususnya dalam merangka model kurikulum dan kokurikulum yang lebih holistik dan relevan dengan keperluan semasa. Secara keseluruhannya, kajian ini diharapkan dapat menjadi rujukan kepada institusi tahfiz lain dalam usaha melahirkan *huffaz* yang bukan sahaja cemerlang dalam aspek hafazan al-Quran, tetapi juga seimbang daripada sudut kurikulum dan kokurikulum.

Kata kunci: *Huffaz*; Hafazan; Tahfiz; Kokurikulum, Kurikulum.

Pengenalan

Pendidikan tahfiz di Malaysia berkembang dengan begitu pesat sejajar dengan peningkatan kesedaran masyarakat terhadap kepentingan pendidikan al-Quran. Institusi tahfiz bukan sahaja berfungsi sebagai pusat pengajian hafazan al-Quran, bahkan turut memainkan peranan dalam membentuk modal insan yang berteraskan nilai Islam serta mempunyai keseimbangan antara aspek spiritual, intelektual dan sahsiah. Penubuhan institusi tahfiz mula diusulkan pada tahun 1966 oleh Tuanku Abdul Rahman sebagai Perdana Menteri Malaysia yang pertama ketika itu (Jabatan Kemajuan Islam Malaysia, 2020). Institusi tahfiz pertama ini diberi nama Maahad Tahfiz Al-Quran Wal Qiraat dan mula ia dibuka di Masjid Negara Kuala Lumpur dan seterusnya maahad tahfiz tersebut diletakkan di bawah cawangan Institut Dakwah dan Latihan Islam (INDAH) (Sameri et al., 2020).

Penubuhan institusi tahfiz ini terus berkembang ke negeri Kelantan pada tahun 1979, seterusnya pada tahun 1980-an muncul institusi tahfiz di negeri Terengganu, Perak, Perlis, Kedah, dan Selangor (Murihah Abdullah et al., 2015). Negeri Perak Darul Ridzuan merupakan antara negeri yang memperlihatkan pertumbuhan institusi tahfiz yang signifikan sama ada di bawah pengurusan kerajaan, swasta dan persendirian. Berdasarkan konteks pendidikan semasa, institusi tahfiz di Perak tidak lagi hanya tertumpu kepada hafazan semata-mata, sebaliknya perlu bergerak seiring dengan keperluan pendidikan nasional. Justeru, pelaksanaan kurikulum dan kokurikulum yang sistematik amat penting bagi memastikan para pelajar tahfiz mampu bersaing dalam pelbagai bidang serta menjadi *huffaz* yang kompeten dan berkualiti. Walaupun institusi tahfiz berkembang pesat di Malaysia, terdapat beberapa isu yang sering dibincangkan berkaitan pelaksanaan kurikulum dan kokurikulum. Antaranya ialah ketidakseimbangan antara penguasaan hafazan al-Quran dengan pencapaian akademik, kekurangan penglibatan pelajar dalam aktiviti kokurikulum serta ketidakseragaman sistem pendidikan tahfiz antara institusi. Selain itu, terdapat juga institusi tahfiz yang lebih menumpukan kepada aspek hafazan semata-mata sehingga penglibatan dalam aktiviti pembangunan sahsiah dan kemahiran insaniah kurang diberi perhatian. Keadaan ini boleh memberi kesan terhadap pembentukan pelajar yang holistik dan seimbang. Oleh itu, satu kajian perlu dijalankan bagi meneliti bentuk pelaksanaan kurikulum dan kokurikulum dalam institusi tahfiz bagi mengenal pasti kekuatan serta cabaran yang dihadapi.

Metodologi Kajian

Kajian ini menggunakan pendekatan kualitatif yang bersesuaian dengan tujuan kajian untuk memahami secara mendalam bentuk pelaksanaan kurikulum dan kokurikulum dalam institusi tahfiz. Dalam kajian kualitatif, penyelidik sendiri merupakan instrumen utama (Creswell, 2014).

Pengumpulan data dilakukan melalui kaedah temu bual separa berstruktur bersama pihak pengurusan sekolah dan guru di enam buah Maahad Tahfiz terpilih di negeri Perak Darul Ridzuan. Pemilihan ini dibuat atas beberapa kriteria yang telah dibincangkan dengan pihak Persatuan Maahad Tahfiz al-Quran Negeri Perak (PEMATAP). Selain temu bual, kajian turut menggunakan analisis dokumen seperti jadual waktu pembelajaran, modul hafazan, laporan aktiviti kokurikulum serta dokumen rasmi sekolah. Data yang diperolehi dianalisis secara deskriptif bagi mengenal pasti tema, pola dan strategi pelaksanaan yang digunakan oleh institusi tahfiz tersebut.

Dapatan Kajian dan Perbincangan

Pelaksanaan Kurikulum di Enam Buah Maahad Tahfiz di Perak

1. Tahfiz Darul Mubarak

Pelaksanaan kurikulum di Tahfiz Darul Mubarak berfokus sepenuhnya kepada hafazan al-Quran dengan penekanan terhadap penguasaan bacaan, hafazan dan pengukuhan hafalan secara berperingkat. Institusi ini menerima pelajar berumur antara sembilan hingga 15 tahun dan melaksanakan sistem pembelajaran yang dibahagikan kepada beberapa fasa utama iaitu *Nazirah*, hafazan 30 juzuk serta syahadah dan pra-syahadah. Pada peringkat awal, pelajar diwajibkan mengikuti program *Nazirah* selama tiga bulan bagi memastikan kelancaran bacaan al-Quran sebelum memasuki fasa hafazan intensif. Seterusnya, pelajar menjalani program hafazan selama 12 bulan dengan sasaran menghafaz 30 juzuk al-Quran. Selepas tamat hafazan, pelajar mengikuti program syahadah dan pra-syahadah selama tiga hingga lima bulan sebagai proses pementapan hafalan. Selain hafazan, kurikulum turut merangkumi pengajian tajwid dan Fardhu Ain sebagai asas pendidikan agama. Walau bagaimanapun, institusi ini tidak melaksanakan kurikulum akademik formal seperti Sijil Pelajaran Malaysia (SPM). Pendekatan ini menunjukkan bahawa Tahfiz Darul Mubarak mengekalkan model tradisional tahfiz yang memberi penekanan penuh kepada penghasilan *huffaz* al-Quran. Manakala kaedah pengajaran dan pembelajaran di institusi ini pula menggunakan sistem *saba'*, *sabki* dan *manzil*. *Saba'* merujuk kepada hafalan baharu, *sabki* ialah pengulangan hafalan baharu, manakala *manzil* pula merupakan pengulangan hafalan lama. Kaedah *gundal* yang melibatkan pengulangan ayat sebanyak 40 kali turut digunakan bagi memperkukuh hafalan pelajar.

2. Maahad Tahfiz as-Salihiah al-Islamiah Wat-Tahfiz (MASTA)

Pelaksanaan kurikulum di MASTA memperlihatkan pendekatan integrasi antara hafazan al-Quran, pengajian *diniyyah* dan akademik arus perdana. Kurikulum dibahagikan kepada dua tahap utama iaitu tahap asas bagi pelajar berumur 13 hingga 15 tahun dan tahap SPM bagi pelajar berumur 16 hingga 18 tahun. Dalam aspek tahfiz, pelajar mengikuti sistem hafazan berasaskan model Darul Quran yang melibatkan proses “hantar modal”, *tasmik* dan *i'adah*. Hafazan baharu disemak melalui sesi *tasmik* pada waktu pagi, manakala pada waktu petang dan malam diperuntukkan bagi aktiviti pengukuhan hafalan. Bagi pengajian *diniyyah*, pelajar mempelajari subjek seperti tafsir, hadis, fiqh, tauhid dan tasawwuf. Penggunaan kitab-kitab Jawi lama menunjukkan bahawa institusi ini masih mengekalkan tradisi pengajian pondok dalam sistem pembelajaran mereka. Dalam aspek akademik pula, pelajar yang mendaftar SPM mengikuti tujuh subjek utama termasuk Bahasa Arab. Pendekatan integrasi ini memberi peluang kepada pelajar memperoleh kelayakan akademik formal tanpa mengabaikan

pengajian agama dan hafazan al-Quran. Pembahagian tahap pembelajaran juga membolehkan guru menyesuaikan kaedah pengajaran berdasarkan kemampuan dan tahap perkembangan pelajar.

3. Tahfiz Pondok Darussolehah

Tahfiz Pondok Darussolehah melaksanakan kurikulum tahfiz yang tersusun dan sistematik dengan menggunakan pendekatan tiga lapis iaitu *saba'*, *sabki* dan *manzil*. Sistem ini menjadi tunjang utama proses pengajaran dan pembelajaran hafazan di institusi tersebut. Pendekatan ini menunjukkan bahawa proses *muraja'ah* diberikan penekanan yang sangat tinggi bagi memastikan hafalan pelajar sentiasa kukuh dan tidak mudah lupa. Selain itu, institusi ini turut menggunakan kaedah *tahriri* iaitu penulisan semula ayat-ayat al-Quran sebagai sebahagian daripada proses pengukuhan hafazan. Kaedah ini membantu meningkatkan ketepatan visual ayat, penguasaan Rasm Uthmani dan daya ingatan jangka panjang pelajar. Pelaksanaan kurikulum di Darussolehah juga memperlihatkan unsur inovatif melalui penggunaan penilaian psikologi bagi menilai kecenderungan, minat dan tahap emosi pelajar sebelum ditempatkan dalam kelas tertentu. Pelajar yang masih lemah bacaan al-Quran akan ditempatkan dalam kelas *nazirah* selama enam bulan hingga setahun sebelum memasuki program hafazan sepenuhnya. Kelas hafazan dijalankan dalam kumpulan kecil bagi memastikan proses pemantauan lebih efektif. Selain itu, sistem *pairing* atau semakan hafazan secara berpasangan turut diamalkan bagi membantu pelajar meningkatkan fokus dan disiplin hafazan.

4. Tahfiz Pondok Air Jernih

Tahfiz Pondok Air Jernih mengamalkan sistem pengajian berasaskan tradisi pondok yang menekankan pengajian kitab, hafazan al-Quran dan pendidikan agama secara menyeluruh. Institusi ini berkembang daripada sistem pondok tradisional kepada maahad tahfiz moden yang turut menawarkan laluan akademik formal. Pada peringkat awal, fokus utama kurikulum adalah hafazan al-Quran dan pengajian kitab seperti tauhid, fiqh, hadis, tafsir dan bahasa Arab. Bermula sekitar tahun 2016 hingga 2017, institusi ini mula memperkenalkan peperiksaan SPM dan menjadi pusat peperiksaan rasmi bagi pelajarannya. Pelaksanaan kurikulum di Pondok Air Jernih memperlihatkan gabungan antara tradisi pondok dan sistem pendidikan moden. Pengajian kitab masih dikekalkan sebagai identiti utama institusi, manakala pelaksanaan peperiksaan SPM memberi ruang kepada pelajar melanjutkan pengajian dalam bidang akademik dan profesional.

5. Maahad Tahfiz Al-Quran Wal-Qiraat ADDIN 17 Air Kuning

MTQ ADDIN 17 melaksanakan kurikulum bersepadu yang menggabungkan tiga komponen utama iaitu Tahfiz al-Quran dan Qiraat, Kurikulum Bersepadu Dini (KBD), serta kurikulum arus perdana. Dalam komponen tahfiz, pelajar menjalani hafazan harian, *muraja'ah* dan pembelajaran qiraat berdasarkan silibus yang telah ditetapkan. Pengajian *dini* pula merangkumi subjek Usuluddin, Syariah dan Bahasa Arab Kontemporari sebagai persediaan menduduki peperiksaan Sijil Tinggi Agama Malaysia (STAM). Bagi aspek akademik, pelajar mengikuti sukatan pelajaran Kementerian Pendidikan Malaysia (KPM) bagi peperiksaan SPM seperti Bahasa Melayu, Bahasa Inggeris, Matematik, Sains dan Sejarah. Pelaksanaan jadual harian disusun secara sistematik. Pada waktu pagi, pelajar mengikuti sesi hafazan dan *tasmik* bermula jam 7.30 pagi hingga 10.30 pagi. Selepas itu, sesi akademik dan *dini* dijalankan sehingga tengah hari. Waktu petang diperuntukkan untuk pengulangan hafazan manakala waktu malam digunakan untuk hafazan baharu. Bagi pelajar menengah rendah, fokus lebih diberikan kepada hafazan dan *dini*, manakala subjek akademik hanya dilaksanakan pada hari Sabtu. Sebaliknya, pelajar menengah atas mengikuti pengajian akademik setiap hari sebagai persediaan menghadapi peperiksaan SPM. Pendekatan ini memperlihatkan usaha institusi dalam melahirkan pelajar yang mampu menguasai hafazan, pengajian agama dan akademik secara

seimbang. Walau bagaimanapun, pelaksanaan kurikulum integrasi ini memerlukan pengurusan masa yang ketat serta guru yang berkemahiran dalam pelbagai bidang.

6. Sekolah Menengah Tahfiz Darul Ridzuan (SMTDR) Lenggong

SMTDR Lenggong melaksanakan Kurikulum Bersepadu Tahfiz (KBT) yang diperkenalkan oleh Kementerian Pendidikan Malaysia. Kurikulum ini mengintegrasikan hafazan al-Quran, kurikulum akademik KSSM dan subjek *dini*. Pelaksanaan hafazan disusun secara sistematik mengikut tingkatan. Sebagai contoh, pelajar Tingkatan 1 diwajibkan menghafaz juzuk satu hingga lima serta juzuk 30, manakala pelajar Tingkatan 5 menumpukan hafazan juzuk 26 hingga 29. Selain itu, kelas menengah atas ditawarkan dua aliran utama iaitu Sains Tulen dan Kemanusiaan. Kedua-dua aliran ini tetap digabungkan dengan Kurikulum Bersepadu Tahfiz bagi memastikan keseimbangan antara akademik dan hafazan. Bagi pelajar yang berminat melanjutkan pengajian STAM, sekolah turut menawarkan subjek *dini* seperti Syariah dan Usuluddin. Pendekatan ini memberi fleksibiliti kepada pelajar untuk memilih laluan pengajian yang bersesuaian dengan minat dan potensi mereka. Pelaksanaan kurikulum di SMTDR Lenggong jelas menggambarkan usaha kerajaan negeri dan Majlis Agama Islam Perak (MAIPK) dalam membangunkan sistem pendidikan tahfiz moden yang mampu melahirkan *huffaz* profesional dan kompetitif.

Pelaksanaan Kokurikulum di Enam Buah Maahad Tahfiz

1. Tahfiz Darul Mubarak

Aktiviti kokurikulum di Tahfiz Darul Mubarak lebih tertumpu kepada pembangunan kerohanian dan pembentukan sahsiah pelajar. Walaupun institusi ini tidak melaksanakan kokurikulum sukan secara rasmi, pelbagai program kerohanian dijalankan secara berkala. Antara program utama ialah Malam Amal Bina Iman dan Taqwa (MABIT) yang dilaksanakan sebanyak tiga kali setahun, program qiamullail, solat tasbeih dan kursus penyembelihan sempena sambutan Aidiladha. Aktiviti ini bertujuan membentuk disiplin, penghayatan ibadah serta pengukuhan spiritual pelajar. Pendekatan ini menunjukkan bahawa kokurikulum di Tahfiz Darul Mubarak berfungsi sebagai medium pembinaan rohani dan akhlak sejajar dengan identiti institusi yang berteraskan hafazan al-Quran.

2. Maahad Tahfiz as-Salihiah al-Islamiah Wat-Tahfiz (MASTA)

Pelaksanaan kokurikulum di MASTA dikendalikan oleh guru khusus yang bertanggungjawab menyelaras aktiviti pelajar. Aktiviti kokurikulum merangkumi program sekolah, riadah petang dan aktiviti pembangunan sahsiah. Aktiviti riadah biasanya dijalankan selepas waktu Asar bagi memastikan pelajar memperoleh keseimbangan antara pembelajaran akademik dan kesihatan fizikal. Pendekatan ini membantu mengurangkan tekanan pembelajaran serta meningkatkan kecergasan pelajar. Kokurikulum di MASTA turut memainkan peranan penting dalam membentuk kemahiran sosial, disiplin dan kerjasama dalam kalangan pelajar.

3. Tahfiz Pondok Darussolehah

Kokurikulum di Tahfiz Pondok Darussolehah lebih menekankan aspek kerohanian dan pengukuhan hafazan. Pelajar diwajibkan mengikuti amalan harian seperti bacaan *al-Ma'thurat*, Surah al-Mulk dan solat Dhuha. Aktiviti kokurikulum juga dilaksanakan dalam bentuk pengukuhan hafazan melalui kelas *manzil*, latihan *tasmik* dan semakan hafazan dalam kumpulan kecil. Pendekatan *peer-learning* digunakan bagi membantu pelajar meningkatkan keyakinan dan penguasaan hafazan. Pihak pengurusan percaya bahawa kestabilan emosi dan penjagaan akhlak mempunyai hubungan langsung

dengan kekuatan hafazan pelajar. Oleh itu, kokurikulum di institusi ini bukan sekadar aktiviti luar bilik darjah, tetapi menjadi sebahagian daripada sistem tarbiah dan pembinaan disiplin pelajar.

4. Tahfiz Pondok Air Jernih

Pelaksanaan kokurikulum di Pondok Air Jernih lebih berorientasikan pembentukan komuniti pondok dan pengukuhan penghayatan agama. Aktiviti seperti kuliah agama, gotong-royong, program ibadah dan pengajian kitab menjadi sebahagian daripada kehidupan harian pelajar. Pendekatan ini memperlihatkan bahawa kokurikulum dijadikan medium pembentukan akhlak, budaya hidup berjemaah dan penghayatan ilmu agama secara praktikal.

5. Maahad Tahfiz Al-Quran Wal-Qiraat ADDIN 17 Air Kuning

MTQ ADDIN 17 melaksanakan kokurikulum secara lebih tersusun dan menyeluruh meliputi bidang sukan dan permainan, kelab dan persatuan serta badan beruniform. Badan beruniform utama ialah Angkatan Pertahanan Awam Malaysia (APM) yang melibatkan aktiviti kawad kaki, pertolongan cemas dan program kemasyarakatan. Dalam aspek sukan, pelajar terlibat dalam aktiviti seperti bola sepak, sepak takraw dan badminton. Selain itu, pelajar turut menyertai pelbagai kelab seperti Kelab Bahasa, Kelab Qiraat dan Kelab Kemahiran Hidup. Institusi ini juga menjalinkan kerjasama dengan kolej komuniti bagi menyediakan modul kemahiran tambahan seperti asas elektrik dan jahitan. Pelaksanaan kokurikulum ini menunjukkan komitmen sekolah dalam membentuk pelajar secara holistik melalui pembangunan jasmani, emosi, sosial dan kemahiran vokasional.

6. Sekolah Menengah Tahfiz Darul Ridzuan (SMTDR) Lenggong

SMTDR Lenggong melaksanakan kokurikulum berdasarkan garis panduan Kementerian Pendidikan Malaysia yang melibatkan tiga komponen utama iaitu sukan dan permainan, unit beruniform serta kelab dan persatuan. Aktiviti kokurikulum dijalankan pada setiap hari Selasa, Rabu dan Khamis bermula jam 3.30 petang hingga 5.00 petang. Antara sukan yang ditawarkan ialah bola sepak, bola tampar dan sepak takraw. Bagi unit beruniform pula, pelajar boleh menyertai Silat Gayong, Kadet Remaja Sekolah (KRS) dan Bomba. Dalam kategori kelab dan persatuan, sekolah menawarkan Kelab Reka Cipta, Kelab Pencinta Alam dan Kelab Nasyid. Semua pelajar diwajibkan menyertai ketiga-tiga komponen kokurikulum bagi memastikan perkembangan pelajar berlaku secara menyeluruh. Pendekatan ini membantu membina disiplin, kepimpinan, kreativiti dan semangat kerjasama dalam kalangan pelajar tahfiz.

Cadangan Penambahbaikan Kurikulum dan Kokurikulum di Institusi Tahfiz di Perak.

Pertama: Memperkukuhkan integrasi kurikulum tahfiz dan akademik

Institusi tahfiz di Perak perlu memperkukuhkan pelaksanaan kurikulum bersepadu yang menggabungkan hafazan al-Quran, ilmu diniyyah dan mata pelajaran akademik secara seimbang. Pendekatan ini dapat memastikan pelajar bukan sahaja cemerlang dalam hafazan al-Quran, bahkan mampu bersaing dalam bidang pendidikan tinggi dan pasaran pekerjaan. Kurikulum Bersepadu Tahfiz (KBT) yang diperkenalkan oleh Kementerian Pendidikan Malaysia merupakan model yang sesuai untuk diperluaskan pelaksanaannya kerana mengintegrasikan ilmu naqli dan aqli secara holistik. Menurut Mohd Saad et al. (2025), KBT berupaya membentuk pelajar yang memiliki keseimbangan antara kecemerlangan hafazan dan penguasaan ilmu akademik, sekali gus memenuhi keperluan pendidikan abad ke-21.

Kedua: Memantapkan kemahiran berfikir aras tinggi (KBAT)

Institusi tahfiz perlu memberi penekanan kepada pembangunan kemahiran berfikir aras tinggi (KBAT) dalam proses pengajaran dan pembelajaran. Guru disarankan menggunakan pendekatan analisis, sintesis, penilaian dan penyelesaian masalah berdasarkan ayat-ayat al-Quran serta isu semasa. Pendekatan ini mampu melahirkan pelajar yang bukan sekadar menghafaz, tetapi mampu memahami dan mengaplikasikan kandungan al-Quran dalam kehidupan. Kajian oleh Wan Abdullah et al. (2020), menjelaskan bahawa penerapan KBAT dalam Kurikulum Bersepadu Tahfiz penting bagi membentuk pemikiran kritis dan meningkatkan keupayaan pelajar membuat penilaian berdasarkan kefahaman al-Quran.

Pengaplikasian KBAT dalam bidang tahfiz al-Quran, menurut Wan Abdullah et al. (2020), merangkumi empat aspek utama. Pertama ialah aspek aplikasi yang menekankan pencarian maklumat daripada kitab tafsir. Kedua dan ketiga melibatkan aspek analisis yang memberi fokus kepada penelitian dan pemahaman hubungan antara tafsiran al-Quran yang telah dikumpulkan. Keempat ialah aspek menilai dengan menyaring maklumat yang didapati daripada ayat al-Quran supaya bersesuaian dengan topik. Kelima, ialah aspek mencipta ialah dengan menyusun semula ayat al-Quran yang bersesuaian dengan topik.

Ketiga: Mengintegrasikan teknologi digital dalam pembelajaran tahfiz

Penggunaan teknologi digital seperti aplikasi hafazan al-Quran, platform pembelajaran dalam talian, kecerdasan buatan (AI), video interaktif dan sistem pengurusan pembelajaran perlu diperkasakan dalam institusi tahfiz. Pengintegrasian teknologi dapat membantu meningkatkan keberkesanan hafazan, pemantauan prestasi pelajar serta mempelbagaikan kaedah pengajaran. Menurut Nor Azam Abdullah (2021) mendapati bahawa penggunaan teknologi dalam pembelajaran tahfiz mampu meningkatkan motivasi dan keberkesanan proses hafazan. Selain itu, Ismail et al. (2025), menegaskan bahawa teknologi media dapat memperkukuhkan pedagogi tahfiz melalui pembelajaran digital yang lebih fleksibel dan interaktif.

Keempat: Memperluaskan program khidmat masyarakat dan aktiviti dakwah

Pelajar tahfiz perlu diberi lebih banyak peluang untuk terlibat dalam pelbagai program kemasyarakatan dan kesukarelawanan seperti gotong-royong, bantuan kemanusiaan, aktiviti kebajikan, program dakwah komuniti, ceramah, tazkirah, kelas pengajian al-Quran serta program imam muda. Penglibatan dalam aktiviti-aktiviti ini bukan sahaja dapat memperkukuh kefahaman dan penghayatan agama, malah turut membentuk sikap empati, tanggungjawab sosial serta kemahiran interpersonal dalam kalangan pelajar.

Kelima: Menggalakkan pelajar dalam aktiviti sukan dan kreativiti

Institusi tahfiz juga perlu menyediakan ruang kepada pelajar untuk mengembangkan bakat dalam bidang seni Islam, kaligrafi, nasyid, multimedia Islamik, penulisan kreatif dan inovasi digital. Selain itu program sukan dan rekreasi seperti bola sepak, futsal, memanah, berkuda, olahraga dan aktiviti lasak boleh juga dianjurkan di institusi tahfiz. Ini penting untuk meningkatkan kecergasan fizikal, disiplin serta keseimbangan antara pembangunan rohani dan jasmani pelajar. Pendekatan pembangunan insan secara menyeluruh penting bagi melahirkan pelajar yang sihat dari aspek mental, emosi dan fizikal.

Keenam: Memperkukuhkan pemantauan dan pengurusan yang sistematik di institusi tahfiz

Selain itu, pihak berkuasa agama negeri dan institusi tahfiz perlu mempertingkatkan sistem pemantauan kurikulum, kokurikulum, kewangan dan pengurusan sekolah bagi memastikan kualiti pendidikan berada pada tahap yang tinggi. Penyeragaman standard juga penting bagi menjamin keselamatan, kebajikan dan pembangunan pelajar secara menyeluruh. Ini adalah kerana berdasarkan satu kajian Nurul Huda Mohammad & Noor Syahidah Mohamad Akhir (2023), menunjukkan bahawa kepelbagaian pengurusan institusi tahfiz di Malaysia menimbulkan cabaran dari sudut kualiti pendidikan, sekali gus memerlukan sistem pemantauan yang lebih tersusun dan berkesan.

Kesimpulan

Secara keseluruhannya, pelaksanaan kurikulum dan kokurikulum di enam buah maahad tahfiz terpilih di negeri Perak Darul Ridzuan memperlihatkan kepelbagaian pendekatan berdasarkan matlamat dan identiti institusi masing-masing. Terdapat institusi yang mengekalkan model tahfiz tradisional dengan penekanan penuh terhadap hafazan al-Quran, manakala sebahagian lagi mengintegrasikan kurikulum akademik, *diniyyah* dan kemahiran vokasional. Dalam aspek kokurikulum, walaupun tidak kesemua sekolah mempunyai dasar kokurikulum yang selaras dengan pendidikan arus perdana secara formal dan sistematik, akan tetapi kebanyakan institusi memberi penekanan kepada pembangunan sahsiah, disiplin, kerohanian dan kemahiran sosial pelajar. Pendekatan ini selaras dengan falsafah pendidikan Islam yang menekankan keseimbangan antara aspek intelektual, rohani, emosi dan jasmani. Dapatan ini menunjukkan bahawa institusi tahfiz di Perak sedang bergerak ke arah sistem pendidikan yang lebih holistik dan kompetitif, selari dengan keperluan semasa masyarakat dan aspirasi pembangunan pendidikan Islam negara.

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Persaingan Bakat dan Pengekalan Pekerja: Tinjauan Konseptual terhadap Perubahan Generasi, Amalan Industri dan Pembangunan Ekonomi

The War for Talent and Employee Retention: A Conceptual Review of Generational Shifts, Industry Practices, and Economic Development

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Abstrak

Kajian konseptual ini meneliti perubahan landskap pengekalan pekerja dalam tenaga kerja Malaysia yang semakin dipengaruhi oleh persaingan bakat, perubahan generasi dan keperluan pembangunan ekonomi. Berdasarkan sintesis terhadap 27 kajian tempatan merentas sektor seperti teknologi maklumat, kewangan, perhotelan, pembinaan dan pendidikan, kajian ini mengenal pasti amalan industri, asas teori dan faktor multidimensi yang mempengaruhi kestabilan tenaga kerja. Dapatan menunjukkan peralihan ketara daripada strategi pengekalan tradisional yang berfokus kepada gaji semata-mata kepada pendekatan holistik yang menekankan keseimbangan kerja-kehidupan, kualiti kepimpinan, pemerkasaan psikologi, tanggungjawab sosial korporat dan penjenamaan majikan. Generasi Y dan Z didapati lebih mengutamakan fleksibiliti, kesejahteraan mental dan nilai organisasi berbanding keselamatan kerja tradisional. Berasaskan Teori Pertukaran Sosial, Teori Dua Faktor Herzberg dan Teori *Job Embeddedness*, kajian ini mencadangkan kerangka bersepadu yang menghubungkan faktor organisasi, individu dan luaran dengan pengekalan pekerja serta pembangunan ekonomi. Kajian ini memberi implikasi strategik kepada organisasi dan pembuat dasar dalam membangunkan modal insan yang mampan.

Kata Kunci: Pengekalan Pekerja; Persaingan Bakat; Perubahan Generasi; Amalan Industri; Pembangunan Ekonomi

Pengenalan

Dalam landskap ekonomi global yang semakin kompetitif, modal insan diiktiraf sebagai aset strategik utama yang menentukan daya saing, produktiviti dan kelestarian sesebuah organisasi mahupun negara (Zainee & Puteh, 2020; Hassan et al., 2020). Pekerja bukan lagi dilihat sekadar sebagai sumber operasi, tetapi sebagai pemacu utama inovasi, kecekapan dan pembangunan ekonomi jangka panjang. Sehubungan itu, pengekalan pekerja telah berkembang daripada fungsi pentadbiran sumber manusia tradisional kepada satu keutamaan strategik yang kritikal dalam memastikan kestabilan organisasi dan kesinambungan pembangunan modal insan (Manogharan et al., 2018; Vasudevan et al., 2024). Kegagalan organisasi mengekalkan pekerja berprestasi tinggi bukan sahaja meningkatkan kos penggantian pekerja, malah boleh menjejaskan produktiviti, menghakis memori korporat dan melemahkan keupayaan organisasi untuk bersaing dalam persekitaran industri yang semakin mencabar (Manogharan et al., 2018; Teoh et al., 2023).

Perubahan struktur tenaga kerja moden menjadikan isu pengekalan pekerja semakin kompleks, khususnya dalam era pasca pandemik, ketidakpastian pasaran buruh dan peningkatan mobiliti bakat (Tan et al., 2024; Islam et al., 2025). Perubahan ini telah mengubah hubungan tradisional antara pekerja dan organisasi, sekali gus menuntut organisasi beralih daripada pendekatan berasaskan ganjaran kewangan semata-mata kepada strategi pengekalan yang lebih holistik. Pendekatan baharu ini merangkumi keseimbangan kerja-kehidupan, fleksibiliti kerja, kepimpinan berkualiti, pemerikasaan psikologi, tanggungjawab sosial korporat (CSR) dan penjenamaan majikan sebagai elemen strategik dalam mengekalkan bakat (Zainee & Puteh, 2020; Chong Sheau Chinn et al., 2025; Oraibi et al., 2025).

Walaupun pelbagai kajian berkaitan pengekalan pekerja telah dijalankan di Malaysia, literatur sedia ada masih menunjukkan fragmentasi yang ketara dari segi konteks industri, lokasi geografi dan pendekatan metodologi. Sebahagian besar kajian tertumpu kepada sektor utama seperti teknologi maklumat, kewangan, hospitaliti dan perkhidmatan di kawasan pembangunan ekonomi utama Malaysia (Kadiresan et al., 2019; Tan et al., 2024; Halim et al., 2021), manakala penyelidikan merentas sektor dan kerangka konseptual yang lebih menyeluruh masih terhad. Selain itu, dominasi reka bentuk kuantitatif keratan rentas mengehadkan pemahaman terhadap dinamika pengekalan pekerja dalam jangka panjang (Wenting et al., 2024; Vasudevan et al., 2024).

Justeru, terdapat keperluan untuk satu tinjauan konseptual yang mensintesis dapatan daripada pelbagai sektor bagi memahami persaingan bakat dan pengekalan pekerja secara lebih menyeluruh dalam konteks pembangunan ekonomi Malaysia. Oleh itu, kajian ini bertujuan meneliti secara konseptual perubahan generasi, amalan industri, serta faktor organisasi, individu dan luaran yang mempengaruhi pengekalan pekerja berdasarkan 27 kajian Malaysia yang dikenal pasti. Dengan mengintegrasikan asas teori, trend industri dan implikasi strategik, kajian ini berhasrat menyediakan satu kerangka pemahaman yang lebih holistik bagi membantu organisasi dan pembuat dasar merangka strategi pengekalan bakat yang mampan demi menyokong pembangunan ekonomi negara.

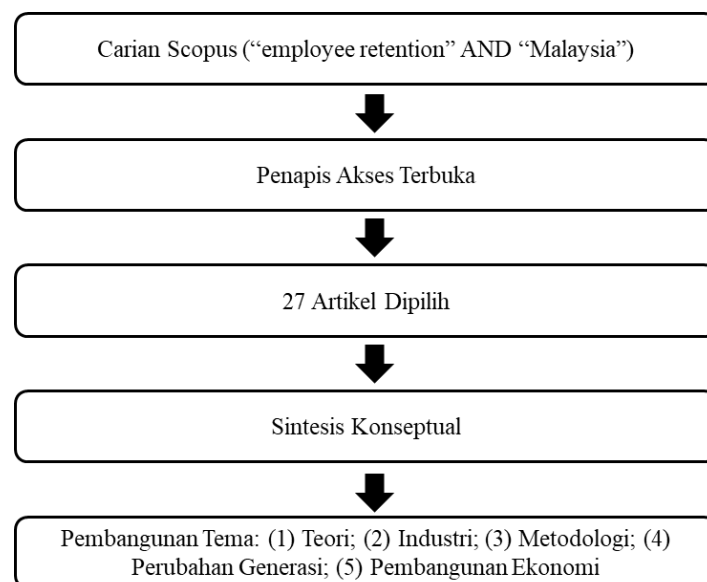
Metodologi

Kajian ini menggunakan pendekatan tinjauan konseptual berasaskan analisis dokumen secara sistematik bagi meneliti isu persaingan bakat dan pengekalan pekerja dalam konteks Malaysia. Pencarian literatur dijalankan menggunakan pangkalan data Scopus sebagai sumber utama, dengan

kata kunci “*employee retention*” dan “Malaysia” bagi memastikan fokus kajian kekal relevan dengan konteks tenaga kerja dan persekitaran industri Malaysia.

Seperti yang ditunjukkan dalam Rajah 1, carian dihadkan kepada artikel jurnal akses terbuka bagi membolehkan penelitian penuh terhadap kandungan kajian. Berdasarkan strategi tersebut, sebanyak 27 artikel yang relevan telah dikenal pasti dan dipilih untuk dianalisis. Artikel-artikel ini merangkumi pelbagai sektor industri termasuk teknologi maklumat, kewangan, perhotelan, pembinaan, pendidikan, perusahaan kecil dan sederhana (PKS), serta sektor khusus seperti marin dan pekerja orang kurang upaya (Manogharan et al., 2018; Kadiresan et al., 2019; Tan et al., 2024; Mohamad et al., 2026).

Kesemua 27 artikel tersebut kemudiannya disintesis secara konseptual bagi mengenal pasti corak utama dalam aspek asas teori, konteks industri, trend geografi, pendekatan metodologi, serta faktor multidimensi yang mempengaruhi pengekalan pekerja. Proses ini turut menyokong pembangunan jadual perbandingan, analisis trend dan kerangka konseptual sebagai asas utama perbincangan kajian. Pendekatan ini membolehkan sintesis corak teori, industri, metodologi dan jurang penyelidikan secara sistematik.



Rajah 1: Proses pemilihan artikel kajian

Asas Teori dan Jurang Konseptual

Kajian pengekalan pekerja dalam literatur semasa umumnya berasaskan tiga kerangka teori utama, iaitu Teori Pertukaran Sosial (*Social Exchange Theory*), Teori Dua Faktor Herzberg (*Herzberg’s Two-Factor Theory*) dan Teori *Job Embeddedness*. Ketiga-tiga teori ini menyediakan asas penting dalam menjelaskan mengapa pekerja memilih untuk kekal dalam organisasi melalui perspektif psikologi, motivasi dan struktur pekerjaan (Kadiresan et al., 2019; Tan et al., 2024; Hashim et al., 2023). Seperti dirumuskan dalam Jadual 1, setiap teori menawarkan kekuatan tersendiri, namun turut mempunyai jurang tertentu dalam menjelaskan perubahan tenaga kerja moden secara menyeluruh.

Jadual 1: Perbandingan asas teori dan jurang konseptual

Teori	Fokus Utama	Kekuatan	Kelemahan / Jurang
Teori Pertukaran Sosial (SET)	Timbal balik organisasi-pekerja	Sokongan dan komitmen	Kurang fokus generasi dan ekonomi
Herzberg, Teori Dua Faktor	<i>Hygiene vs motivator</i>	Kepuasan dan motivasi	Kurang konteks industri moden
<i>Job Embeddedness</i>	<i>Fit, links, sacrifice</i>	Keterikatan struktur	Kurang fokus transformasi digital

Teori Pertukaran Sosial (SET) menekankan prinsip timbal balik antara pekerja dan organisasi, di mana pekerja cenderung mengekalkan kesetiaan apabila mereka merasakan organisasi menyediakan sokongan, keadilan dan pelaburan terhadap kebajikan mereka (Hassan et al., 2020; Zainal et al., 2022). Dalam konteks Malaysia, teori ini banyak digunakan untuk menjelaskan bagaimana hubungan pemimpin-ahli (LMX), sokongan organisasi dan amalan sumber manusia strategik membentuk komitmen serta mengurangkan niat pusing ganti (Kadiresan et al., 2019; Norizan et al., 2022). Walau bagaimanapun, teori ini lebih menumpukan hubungan organisasi-pekerja pada tahap mikro dan kurang memberi perhatian kepada perubahan generasi serta implikasi ekonomi yang lebih luas.

Teori Dua Faktor Herzberg pula membezakan faktor kebersihan seperti gaji, keselamatan kerja dan keadaan kerja daripada faktor motivator seperti pengiktirafan, perkembangan kerjaya dan pemerksaan (Tan et al., 2024; Chinn et al., 2025). Teori ini menjelaskan bahawa ganjaran kewangan penting untuk mengelakkan ketidakpuasan, tetapi pengekaln jangka panjang lebih bergantung kepada motivasi intrinsik. Namun demikian, teori ini masih kurang menyesuaikan diri dengan perubahan konteks industri moden yang dipengaruhi oleh fleksibiliti kerja, digitalisasi dan persaingan bakat global.

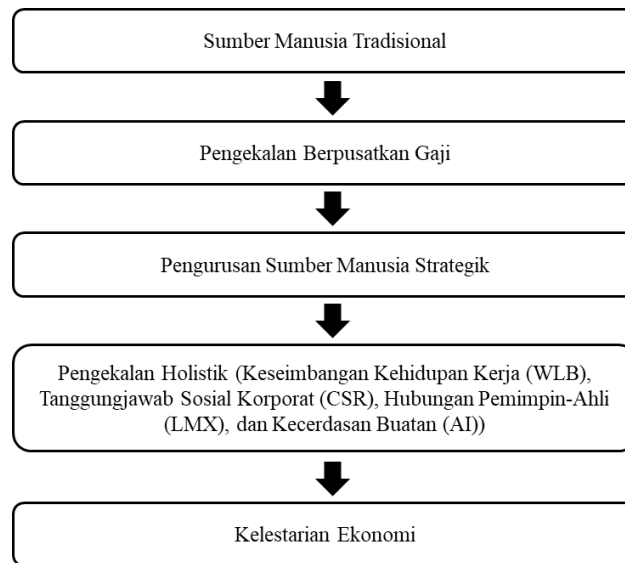
Sementara itu, Teori *Job Embeddedness* memberi fokus kepada konsep “sesuai (*fit*), terhubung (*links*) dan pengorbanan (*sacrifice*),” yang menjelaskan bahawa pekerja kekal kerana kesesuaian dengan organisasi, hubungan sosial dan kos meninggalkan pekerjaan (Hashim et al., 2023). Teori ini memberi kekuatan dari sudut keterikatan struktur, namun aplikasinya masih terhad dalam menjelaskan transformasi digital dan perubahan tenaga kerja yang semakin dinamik.

Walaupun ketiga-tiga teori ini dominan, jurang konseptual yang jelas masih wujud. Kebanyakan kajian meneliti teori-teori ini secara berasingan tanpa mengintegrasikan persaingan bakat, perubahan generasi, amalan industri dan pembangunan ekonomi dalam satu kerangka yang lebih menyeluruh (Vasudevan et al., 2024; Mohamad et al., 2026). Selain itu, fokus literatur yang lebih tertumpu kepada konteks organisasi tertentu turut mengehadkan pembangunan model strategik yang mampu menjelaskan pengekaln pekerja sebagai komponen pembangunan modal insan negara.

Justeru, berdasarkan perbandingan dalam Jadual 1, kajian ini menegaskan keperluan kepada kerangka konseptual yang lebih holistik dengan menghubungkan faktor organisasi, psikologi individu, konteks luaran, serta pembangunan ekonomi. Pendekatan ini penting bagi memperluas pemahaman pengekaln pekerja daripada sekadar strategi organisasi kepada mekanisme strategik yang menyokong daya saing bakat dan kelestarian pembangunan negara.

Persaingan Bakat dan Transformasi Industri

Persaingan bakat telah menjadi cabaran utama dalam transformasi industri moden apabila organisasi bukan sahaja bersaing untuk menarik pekerja berkemahiran tinggi, tetapi juga berdepan tekanan berterusan untuk mengekalkan mereka dalam pasaran buruh yang semakin dinamik. Dalam konteks Malaysia, perubahan ekonomi pasca pandemik, perkembangan ekonomi digital dan peningkatan mobiliti tenaga kerja telah mengubah landskap pekerjaan secara ketara (Tan et al., 2024; Wenting et al., 2024). Seperti yang ditunjukkan dalam Rajah 2, evolusi ini memperlihatkan peralihan daripada pendekatan sumber manusia tradisional yang bergantung kepada gaji dan kestabilan kerja kepada strategi pengekalan yang lebih strategik, holistik dan berorientasikan masa depan.



Rajah 2: Evolusi strategi pengekalan pekerja

Transformasi ini selari dengan perubahan daripada fungsi sumber manusia tradisional kepada Pengurusan Sumber Manusia Strategik (SHRM), di mana pengekalan pekerja kini menjadi komponen utama dalam kelestarian organisasi (Vasudevan et al., 2024). Dalam model terdahulu, organisasi lebih menumpukan imbuhan kewangan dan faedah asas, namun pendekatan tersebut semakin tidak mencukupi dalam menghadapi tenaga kerja moden yang menilai pekerjaan berdasarkan keseimbangan kerja-kehidupan, fleksibiliti, kesejahteraan dan nilai organisasi (Zainee & Puteh, 2020; Mohamad et al., 2024).

Sektor berintensifkan modal insan seperti teknologi maklumat, kewangan dan hospitaliti merupakan antara industri yang paling terkesan oleh persaingan bakat kerana kadar mobiliti pekerja yang tinggi (Kadiresan et al., 2019; Chinn et al., 2025; Islam et al., 2025). Dalam sektor ini, organisasi perlu beralih daripada sekadar menawarkan pampasan kompetitif kepada pembinaan pengalaman kerja yang lebih bermakna melalui kepimpinan berkualiti, pembangunan kerjaya, budaya kerja positif dan strategi penjenamaan majikan.

Transformasi industri turut diperkukuh oleh integrasi teknologi seperti Kecerdasan Buatan (AI), automasi dan analitik data sumber manusia, yang membolehkan organisasi beralih daripada pendekatan reaktif kepada prediktif sumber manusia (Wenting et al., 2024). Melalui pendekatan ini, organisasi dapat mengenal pasti risiko pusing ganti lebih awal, memperkukuh penglibatan pekerja dan membina strategi pengekalan yang lebih tepat. Pada masa yang sama, penjenamaan majikan, tanggungjawab sosial korporat (CSR) dan budaya kerja inklusif semakin penting sebagai kelebihan

persaingan, khususnya dalam menarik dan mengekalkan tenaga kerja yang lebih menilai reputasi serta nilai organisasi (Zainee & Puteh, 2020; Oraibi et al., 2025).

Secara keseluruhannya, persaingan bakat dan transformasi industri menunjukkan bahawa pengekalan pekerja tidak lagi boleh dilihat sebagai fungsi sumber manusia semata-mata, tetapi sebagai strategi organisasi yang berkait rapat dengan daya saing industri, transformasi digital dan pembangunan ekonomi. Organisasi yang gagal menyesuaikan diri dengan perubahan ini berisiko kehilangan bakat kritikal serta melemahkan produktiviti dan kelestarian jangka panjang.

Pengekalan Pekerja Sebagai Strategi Pembangunan Ekonomi

Pengekalan pekerja bukan lagi sekadar isu pengurusan sumber manusia di peringkat organisasi, tetapi telah berkembang sebagai komponen strategik dalam pembangunan ekonomi yang lebih luas. Dalam ekonomi berasaskan pengetahuan, kestabilan tenaga kerja berkemahiran tinggi memainkan peranan penting dalam meningkatkan produktiviti, memperkukuh inovasi dan memastikan daya saing industri serta negara (Hassan et al., 2020; Teoh et al., 2023). Apabila organisasi berjaya mengekalkan pekerja berpotensi tinggi, mereka bukan sahaja mengurangkan kos pusing ganti, tetapi turut memelihara modal intelektual, pengalaman industri dan memori korporat yang menjadi asas kepada pertumbuhan ekonomi jangka panjang (Manogharan et al., 2018).

Kos kehilangan pekerja yang tinggi memberi implikasi langsung terhadap prestasi ekonomi organisasi dan nasional. Penggantian pekerja melibatkan kos pengambilan, latihan semula, kehilangan produktiviti, serta gangguan operasi yang boleh menjejaskan kecekapan industri secara keseluruhan (Manogharan et al., 2018; Vasudevan et al., 2024). Dalam sektor strategik seperti teknologi maklumat, kewangan dan industri berteknologi tinggi, kehilangan bakat utama boleh memperlambatkan inovasi serta menjejaskan keupayaan organisasi untuk menyesuaikan diri dengan perubahan pasaran (Kadiresan et al., 2019; Hwei & Anuar, 2024). Oleh itu, pengekalan pekerja berfungsi sebagai mekanisme ekonomi yang menyokong kestabilan produktiviti dan kesinambungan daya saing.

Dari perspektif pembangunan negara, pengekalan pekerja berkait rapat dengan kelestarian modal insan. Negara yang gagal mengekalkan bakat berkemahiran tinggi berisiko berdepan mobiliti bakat, pengaliran keluar tenaga mahir (*brain drain*) dan ketidakseimbangan pembangunan tenaga kerja. Dalam konteks Malaysia, persaingan bakat yang semakin meningkat menuntut organisasi dan pembuat dasar melihat pengekalan pekerja sebagai sebahagian daripada agenda pembangunan ekonomi nasional, khususnya dalam memperkukuh sektor berimpak tinggi dan mempercepat transformasi ekonomi digital (Tan et al., 2024; Wenting et al., 2024).

Selain itu, pengekalan pekerja turut menyumbang kepada pembangunan industri melalui pengukuhan penjenamaan majikan, reputasi organisasi dan kestabilan tenaga kerja. Organisasi yang menawarkan budaya kerja positif, peluang pembangunan kerjaya dan keseimbangan kerja-kehidupan lebih berupaya menarik serta mengekalkan bakat berkualiti tinggi (Chinn et al., 2025; Zainee & Puteh, 2020). Pada masa yang sama, sokongan dasar, pembangunan kemahiran dan keselarasan antara tenaga kerja dengan keperluan industri memperkukuh keupayaan ekonomi negara secara lebih mampan (Leong & Said, 2024; Mohamad et al., 2026).

Secara keseluruhannya, pengekalan pekerja harus dilihat sebagai pelaburan strategik dalam pembangunan ekonomi, bukan sekadar alat mengurangkan lantik henti (*turnover*). Dengan menghubungkan kestabilan tenaga kerja kepada produktiviti, inovasi dan kelestarian modal insan,

strategi pengekalan pekerja yang berkesan bukan sahaja memberi manfaat kepada organisasi secara mikro, tetapi turut menjadi pemacu penting kepada pembangunan ekonomi makro yang mampan.

Trend Penyelidikan Malaysia

Trend penyelidikan pengekalan pekerja di Malaysia menunjukkan perkembangan yang semakin aktif, namun coraknya masih tertumpu kepada sektor, lokasi dan pendekatan metodologi tertentu. Berdasarkan sorotan sistematik terhadap 27 kajian dalam Jadual 2, penyelidikan semasa memperlihatkan bahawa pengekalan pekerja semakin diiktiraf sebagai isu strategik dalam menghadapi persaingan bakat, perubahan generasi dan transformasi industri. Walau bagaimanapun, seperti yang dirumuskan secara sintesis dalam Jadual 3, literatur Malaysia masih menunjukkan dominasi dalam beberapa konteks tertentu, sekali gus mewujudkan jurang penyelidikan yang signifikan.

Jadual 2: Matriks Sorotan Kajian Pengekalan Pekerja di Malaysia (2018–2026)

No.	Penulis	Industri / Sektor	Lokasi	Kaedah	Dapatan Utama
1	Manogharan et al. (2018)	Pendidikan Tinggi Swasta	Kuala Lumpur	Kualitatif	Sokongan organisasi dan pembangunan kerjaya penting untuk pengekalan staf akademik
2	Kasmuri et al. (2022)	Pembinaan	Malaysia	Kualitatif / PRISMA	Faktor kerja 3D, tekanan kerja dan persekitaran industri mempengaruhi lantik henti (turnover)
3	Wenting et al. (2024)	Pelbagai sektor korporat	Malaysia	Kuantitatif / PLS-SEM	HR analytics dan AI meningkatkan pengurusan bakat serta pengekalan
4	Zainee & Puteh (2020)	Perakaunan	Lembah Klang	Kuantitatif	CSR signifikan dalam mengekalkan Gen Y
5	Mun et al. (2021)	Hospital Swasta	Kuala Lumpur	Kuantitatif	Kepuasan kerja dan persekitaran kerja menyokong retention jururawat
6	Tan et al. (2024)	MNC / Korporat	Penang	Kuantitatif	WLB, ganjaran dan wellbeing mempengaruhi lantik henti (turnover) millennials
7	Malik & Musah (2025)	Pembinaan	Malaysia	Kuantitatif / PLS-SEM	Ganjaran kewangan dan bukan kewangan dimediasi oleh kepuasan kerja
8	Kadiresan et al. (2019)	IT / ICT	Malaysia	Kuantitatif	LMX menjadi mediator penting antara HRM dan retention
9	Vasudevan et al. (2024)	IT	Malaysia	Kuantitatif / PLS-SEM	Job satisfaction memediasi HRM practices terhadap retention
10	Islam et al. (2025)	Hotel / Hospitaliti	Malaysia	Kuantitatif	Team reflexivity dan engagement penting ketika turbulence pasaran
11	Mohamad et al. (2024)	Sektor Swasta / Gen Z	9 negeri Malaysia	Kuantitatif	Gen Z prioritkan fleksibiliti dan keseimbangan hidup
12	Chinn et al. (2025)	Kewangan	Malaysia	Kuantitatif	Organizational prestige dan motivator intrinsik kritikal
13	Hashim et al. (2023)	Pekerja OKU	Malaysia	Kuantitatif	Organizational climate dan LMX mempengaruhi job embeddedness
14	Hassan et al. (2020)	PKS Perkhidmatan	Selangor	Kuantitatif	Employee recognition dan involvement menyokong komitmen
15	Leong & Said, (2024)	Sekolah Antarabangsa	Malaysia	Kualitatif	Sokongan organisasi dan budaya kerja mempengaruhi retention guru
16	Norizan et al. (2022)	Makanan & Minuman	Lembah Klang	Kuantitatif	POS mengurangkan lantik henti (turnover) intention

No. Penulis	Industri / Sektor	Lokasi	Kaedah	Dapatan Utama
17 Ismail et al., (2021)	PKS	Kuching, Sarawak	Kuantitatif	Faktor organisasi dan kepuasan mempengaruhi retention
18 Rahmat et al., (2023)	Farmaseutikal	Malaysia	Kuantitatif	Ganjaran dan hubungan kerja mempengaruhi retention
19 Hwei & Anuar, (2024)	Perbankan Swasta	Malaysia	Kuantitatif / SmartPLS	Faktor organisasi kompleks diuji melalui model multidimensi
20 Arokiasamy & Baba, (2019)	Perbankan Komersial	Malaysia	Kuantitatif	Job satisfaction dan compensation signifikan
21 Teoh et al. (2023)	Semikonduktor	Penang	Kuantitatif	Retention dipengaruhi oleh gabungan faktor HR dan motivasi
22 Halim et al. (2021)	Hotel 3–4 Bintang	Lembah Klang	Kuantitatif	Workplace environment dan komunikasi pemimpin penting
23 Anthonysamy et al. (2025)	Sektor Swasta	Malaysia	Kuantitatif / PLS-SEM	Organizational prestige sebagai mediator retention
24 Zainal et al. (2022)	Industri Perkhidmatan	Malaysia	Kuantitatif	POS dan commitment mengurangkan lantik henti (turnover)
25 Thilagavathy & Geetha (2025)	Pelbagai sektor Asia	Pan-Asia	SLR	WLB menjadi faktor utama retention serantau
26 Langove et al. (2024)	IT Eksekutif	Malaysia	Kuantitatif / PLS-SEM	Stress kerja menjejaskan retention melalui wellbeing
27 Mohamad et al., (2026)	Marin / Gen Z	Johor	Kualitatif	WLB dan sustainability organisasi penting bagi pekerja muda

Jadual 3: Ringkasan corak penyelidikan malaysia

Dimensi	Corak dominan penyelidikan	Jurang
Industri	Teknologi Maklumat (IT), Perbankan, Hospitaliti	Pembuatan, Pertanian
Geografi	Lembah Klang, Pulau Pinang	Kawasan luar bandar, Malaysia Timur
Metodologi	Kajian keratan rentas kuantitatif	Kajian longitudinal, Kaedah campuran
Analitik	Pemodelan Persamaan Berstruktur Kuasa Dua Terkecil Separa (PLS-SEM)	Model analisis perbandingan

Konteks Industri

Berdasarkan Jadual 2, majoriti penyelidikan tertumpu kepada sektor berintensifkan modal insan tinggi seperti Teknologi Maklumat (IT/ICT), perbankan dan kewangan, hospitaliti, serta sektor perkhidmatan (Kadiresan et al., 2019; Vasudevan et al., 2024; Chinn et al., 2025; Islam et al., 2025). Tumpuan ini mencerminkan bahawa sektor-sektor tersebut beroperasi dalam persekitaran persaingan bakat yang tinggi, kadar mobiliti pekerja yang ketara dan kebergantungan besar terhadap pekerja berkemahiran khusus. Kajian juga mula berkembang ke sektor pembinaan, marin, pendidikan dan Perusahaan Kecil Sederhana (PKS) (Kasmuri et al., 2022; Leong & Said, 2024; Mohamad et al., 2026), namun seperti yang ditunjukkan dalam Jadual 3, sektor seperti pembuatan, pertanian dan beberapa industri luar bandar masih kurang diberi perhatian. Keadaan ini mengehendkan pemahaman menyeluruh terhadap pengekalan pekerja merentas struktur ekonomi Malaysia.

Trend Geografi dalam Penyelidikan Pengekaln Pekerja Malaysia

Jadual 2 turut menunjukkan bahawa penyelidikan lebih banyak tertumpu di kawasan ekonomi utama seperti Kuala Lumpur, Selangor (Lembah Klang) dan Pulau Pinang (Manogharan et al., 2018; Zainee & Puteh, 2020; Tan et al., 2024). Kawasan ini sememangnya menjadi pusat perniagaan dan pembangunan industri negara, namun dominasi geografi ini mewujudkan ketidakseimbangan apabila kawasan luar bandar, Sabah, Sarawak dan wilayah ekonomi sekunder kurang diwakili. Seperti yang diringkaskan dalam Jadual 3, jurang geografi ini penting kerana faktor pengekaln pekerja di kawasan metropolitan tidak semestinya mencerminkan realiti tenaga kerja di kawasan periferi atau ekonomi yang kurang berkembang.

Dominasi Metodologi dan Kemajuan Analitikal

Dari sudut metodologi, Jadual 2 memperlihatkan dominasi jelas pendekatan kuantitatif dengan reka bentuk keratan rentas (*cross-sectional*), di mana kebanyakan kajian menggunakan soal selidik serta analisis seperti SPSS, regresi berganda dan khususnya SmartPLS/PLS-SEM (Wenting et al., 2024; Malik & Musah, 2025). Seperti yang ditunjukkan dalam Jadual 3, penggunaan PLS-SEM menjadi trend analitikal dominan kerana keupayaannya menguji hubungan kompleks antara pemboleh ubah organisasi, mediator psikologi dan moderator generasi. Walaupun perkembangan ini menunjukkan kemajuan dari segi kerumitan analitikal, kebergantungan yang tinggi terhadap data laporan sendiri data, serta penggunaan reka bentuk keratan rentas yang bersifat gambaran semasa masih menghadkan keupayaan penyelidik untuk memahami perubahan tingkah laku pengekaln pekerja secara longitudinal dan dinamik merentas tempoh masa.

Jurang Penyelidikan dan Keutamaan Masa Depan

Walaupun terdapat kemajuan teori dan metodologi, beberapa jurang utama masih ketara. Pertama, kekurangan kajian longitudinal menghadkan keupayaan untuk meneliti perubahan pengekaln pekerja mengikut perubahan ekonomi, teknologi dan generasi. Kedua, penggunaan kajian *mixed-methods* masih rendah walaupun pendekatan ini berpotensi memberi pemahaman lebih mendalam. Ketiga, sektor seperti pembuatan, pertanian, perusahaan mikro dan sektor awam masih kurang diterokai. Keempat, hubungan langsung antara pengekaln pekerja dengan pembangunan ekonomi negara masih belum dibangunkan secara mendalam.

Secara keseluruhannya, Jadual 2 menyediakan gambaran terperinci tentang landskap penyelidikan sedia ada, manakala Jadual 3 mensintesis corak dominan dan jurang utama secara strategik. Dapatan ini menunjukkan bahawa keutamaan masa depan perlu memberi fokus kepada kajian rentas industri, peluasan geografi, penggunaan longitudinal dan *mixed-methods*, serta integrasi isu digitalisasi, kecerdasan buatan (AI) dan pembangunan ekonomi. Pendekatan ini penting bagi memastikan penyelidikan pengekaln pekerja di Malaysia berkembang daripada fokus organisasi mikro kepada agenda pembangunan modal insan dan ekonomi negara yang lebih menyeluruh.

Kerangka Konseptual

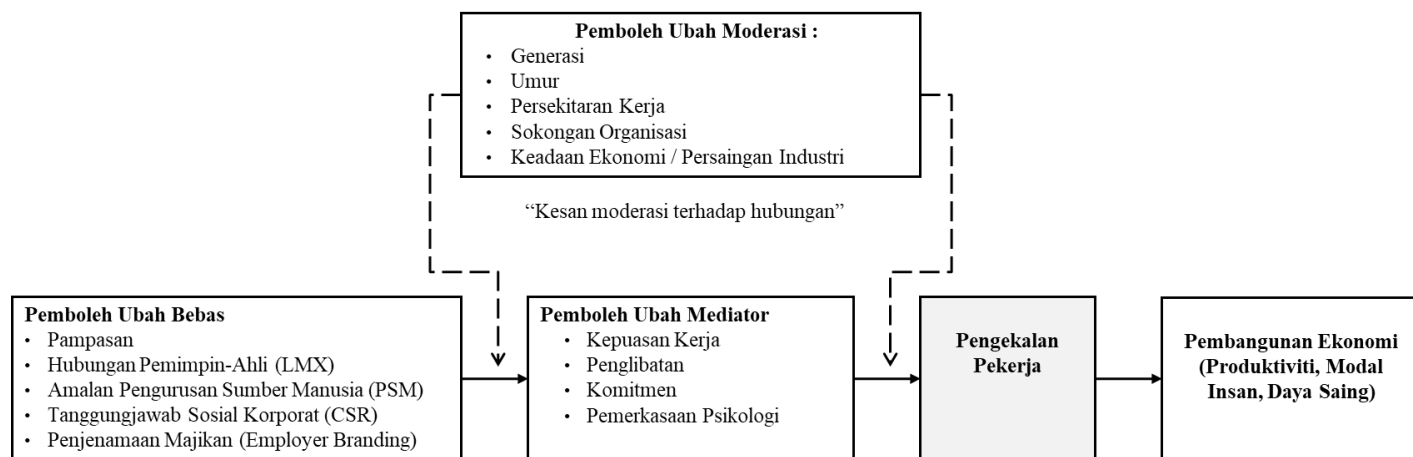
Berdasarkan sintesis daripada 27 kajian dalam Jadual 2, kajian ini mencadangkan satu kerangka konseptual yang menerangkan bagaimana persaingan bakat, perubahan generasi dan amalan industri secara kolektif mempengaruhi pengekaln pekerja serta menyumbang kepada pembangunan ekonomi. Kerangka ini dibina berasaskan gabungan Teori Pertukaran Sosial (SET), Teori Dua Faktor Herzberg dan Teori *Job Embeddedness*, yang menekankan bahawa pengekaln pekerja bukan sekadar hasil ganjaran kewangan, tetapi merupakan proses strategik yang melibatkan faktor organisasi, psikologi individu dan tekanan persekitaran luaran.

Seperti yang ditunjukkan dalam Rajah 3, pada peringkat pertama kerangka ini meletakkan pemacu organisasi sebagai asas utama yang terdiri daripada pampasan dan ganjaran, amalan pengurusan sumber manusia (HRM), hubungan pemimpin-ahli (LMX), tanggungjawab sosial korporat (CSR) dan penjenamaan majikan (penjenamaan majikan). Faktor-faktor ini membentuk pengalaman kerja serta persepsi pekerja terhadap nilai organisasi. Dalam konteks persaingan bakat moden, organisasi yang hanya bergantung kepada ganjaran kewangan didapati kurang berkesan berbanding organisasi yang menawarkan keseimbangan kerja-kehidupan, pembangunan kerjaya dan sokongan psikologi.

Seterusnya, pemacu organisasi ini mempengaruhi mekanisme psikologi individu, iaitu kepuasan kerja, penglibatan pekerja, komitmen organisasi dan pemerksaan psikologi. Pemboleh ubah ini bertindak sebagai mediator yang menentukan sama ada pekerja akan kekal atau meninggalkan organisasi. Ini menunjukkan bahawa dasar organisasi berfungsi melalui bagaimana pekerja mentafsir, mengalami dan memberi makna terhadap pengalaman kerja mereka.

Kerangka ini turut mengambil kira faktor moderator, termasuk generasi, umur, sokongan organisasi, persekitaran kerja, serta keadaan ekonomi dan persaingan industri. Faktor-faktor ini mempengaruhi kekuatan hubungan antara pemacu organisasi, mekanisme psikologi dan hasil pengekaln pekerja. Dengan kata lain, keberkesanan strategi pengekaln tidak bersifat universal, tetapi bergantung kepada perubahan demografi dan konteks industri.

Akhirnya, pengekaln pekerja diletakkan sebagai hasil strategik pertengahan yang menyumbang kepada pembangunan ekonomi melalui kestabilan tenaga kerja, peningkatan produktiviti, pengurangan kos lantik henti (*turnover*), pengukuhan modal insan dan daya saing negara. Kerangka ini menegaskan bahawa pengekaln pekerja perlu difahami bukan sahaja sebagai strategi organisasi, tetapi juga sebagai mekanisme strategik yang menyokong pembangunan ekonomi dan kelestarian tenaga kerja negara.



Rajah 3: Kerangka konseptual

Perbincangan

Daripada Pengurusan Sumber Manusia Tradisional kepada Pengurusan Sumber Manusia Strategik

Dapatan kajian ini menunjukkan bahawa pengekaln pekerja kini berkembang daripada fungsi pentadbiran sumber manusia asas kepada strategi organisasi yang lebih menyeluruh. Dalam konteks Malaysia, organisasi tidak lagi boleh bergantung semata-mata kepada pengambilan pekerja, pampasan dan pengurangan lantik henti (*turnover*) secara asas, tetapi perlu melihat pekerja sebagai

modal insan strategik yang menyumbang kepada inovasi, produktiviti dan daya saing jangka panjang (Vasudevan et al., 2024; Hassan et al., 2020). Perubahan ini menjadikan pengekaln pekerja sebagai mekanisme penting dalam memelihara memori korporat, mengurangkan kehilangan bakat kritikal dan memperkukuh kelestarian organisasi (Zainee & Puteh, 2020).

Sehubungan itu, organisasi semakin memberi perhatian kepada strategi pengekaln yang lebih holistik seperti keseimbangan kerja-kehidupan, pembangunan kerjaya, budaya kerja positif dan sokongan psikologi, berbanding kebergantungan kepada ganjaran kewangan semata-mata (Tan et al., 2024; Chinn et al., 2025).

Perubahan Generasi dan Kontrak Psikologi Baharu

Dominasi Generasi Y dan Z dalam tenaga kerja moden telah mengubah jangkaan pekerja terhadap organisasi. Pekerja moden lebih menilai fleksibiliti, kesejahteraan mental, autonomi dan kesesuaian nilai organisasi berbanding kestabilan kerja semata-mata (Mohamad et al., 2024; Mohamad et al., 2026). Perubahan ini menunjukkan bahawa hubungan pekerja-organisasi semakin beralih daripada model transaksional kepada kontrak psikologi yang lebih menekankan pengalaman kerja, pembangunan sendiri dan makna pekerjaan.

Dalam konteks ini, CSR, penjenamaan majikan dan budaya kerja inklusif menjadi semakin signifikan dalam menarik serta mengekalkan bakat muda (Zainee & Puteh, 2020). Organisasi yang gagal menyesuaikan diri dengan perubahan generasi ini berisiko kehilangan bakat kepada pesaing atau alternatif kerjaya lain seperti ekonomi gig.

Integrasi Teori dengan Realiti Tenaga Kerja Moden

Perbincangan ini turut menunjukkan bahawa pengekaln pekerja tidak dapat dijelaskan secara efektif melalui satu teori tunggal. Sebaliknya, gabungan SET, Herzberg dan *Job Embeddedness* menyediakan asas yang lebih komprehensif dalam memahami bagaimana hubungan sosial, motivasi intrinsik dan keterikatan struktur mempengaruhi keputusan pekerja untuk kekal. Integrasi teori ini menegaskan bahawa pengekaln pekerja adalah fenomena multidimensi yang memerlukan organisasi mengimbangi sokongan organisasi, pembangunan kerjaya dan kesesuaian budaya kerja secara serentak (Kadiresan et al., 2019; Tan et al., 2024; Hashim et al., 2023).

AI, HR Prediktif dan Masa Depan Pengekaln Pekerja

Kemunculan Kecerdasan Buatan (AI) dan analitik data sumber manusia telah memperkukuh transformasi pengekaln pekerja daripada pendekatan reaktif kepada prediktif sumber manusia yang lebih strategik (Wenting et al., 2024). Melalui penggunaan data, organisasi kini lebih berupaya mengenal pasti risiko lantik henti (turnover), corak kepuasan kerja dan keperluan pekerja secara lebih awal. Pendekatan ini membolehkan organisasi melaksanakan intervensi yang lebih tepat dan bersasar melalui pembangunan kerjaya, pengukuhan penglibatan pekerja, serta pelaksanaan strategi kesejahteraan yang menyokong pengekaln tenaga kerja secara lebih berkesan.

Walau bagaimanapun, teknologi sahaja tidak mencukupi. Keberkesanan AI dalam pengekaln pekerja masih bergantung kepada integrasi dengan komunikasi berkualiti, budaya organisasi positif dan kepimpinan yang berkesan (Islam et al., 2025). Oleh itu, masa depan pengekaln pekerja bergantung kepada keupayaan organisasi menggabungkan kemajuan teknologi dengan nilai kemanusiaan secara seimbang.

Secara keseluruhannya, pengekaln pekerja dalam era persaingan bakat merupakan strategi pembangunan organisasi dan ekonomi yang semakin kompleks. Transformasi strategi sumber manusia, perubahan generasi, integrasi teori multidimensi dan penggunaan AI menunjukkan bahawa organisasi perlu membangunkan pendekatan pengekaln yang lebih holistik, fleksibel dan strategik. Dalam konteks Malaysia, pendekatan ini penting bukan sahaja untuk kestabilan organisasi, tetapi juga untuk memperkukuh pembangunan modal insan dan daya saing ekonomi negara.

Kesimpulan

Secara keseluruhannya, kajian konseptual ini menegaskan bahawa pengekaln pekerja telah berkembang daripada fungsi pengurusan sumber manusia tradisional kepada strategi teras dalam menghadapi persaingan bakat, transformasi industri dan pembangunan ekonomi negara. Dalam landskap tenaga kerja moden Malaysia, isu pusing ganti pekerja bukan lagi sekadar cabaran organisasi, tetapi memberi implikasi langsung terhadap produktiviti, inovasi dan kelestarian modal insan (Manogharan et al., 2018; Zainee & Puteh, 2020). Dapatan kajian menunjukkan bahawa walaupun pampasan kewangan masih penting sebagai faktor asas, pengekaln jangka panjang semakin dipengaruhi oleh pendekatan multidimensi yang merangkumi kepimpinan berkualiti, keseimbangan kerja-kehidupan, pembangunan kerjaya, penjenamaan majikan, CSR, serta pemerkasaan psikologi (Tan et al., 2024; Kadiresan et al., 2019; Oraibi et al., 2025).

Kajian ini turut menunjukkan bahawa perubahan generasi, khususnya dominasi Generasi Y dan Z, telah mengubah kontrak psikologi pekerja terhadap organisasi. Fleksibiliti, kesejahteraan mental dan keselarasan nilai semakin menjadi keutamaan berbanding jaminan pekerjaan tradisional (Mohamad et al., 2024; Mohamad et al., 2026). Dari sudut teori, integrasi Teori Pertukaran Sosial, Teori Dua Faktor Herzberg dan Teori *Job Embeddedness* membuktikan bahawa pengekaln pekerja perlu difahami secara serentak melalui dimensi psikologi, motivasi dan struktur organisasi. Seperti yang ditunjukkan dalam Jadual 4, pengukuhan strategi pengekaln pekerja memerlukan pendekatan pelbagai tahap yang melibatkan organisasi, industri dan pembuat dasar bagi memastikan daya saing bakat serta pembangunan ekonomi dapat diperkukuh secara mampan.

Cadangan Dasar kepada Organisasi

Berdasarkan kerangka cadangan pelbagai tahap dalam Jadual 4, pada peringkat organisasi strategi pengekaln pekerja perlu beralih kepada pendekatan yang lebih holistik, strategik dan berasaskan data. Organisasi perlu memperkukuh total rewards strategy dengan menggabungkan pampasan kompetitif bersama pembangunan kerjaya, latihan berterusan, fleksibiliti kerja dan kesejahteraan pekerja. Selain itu, pembangunan hubungan pemimpin-ahli (LMX), komunikasi terbuka dan budaya kerja yang menyokong perlu diberi penekanan kerana faktor ini terbukti menjadi pemacu utama keterikatan pekerja. Dalam era digital, organisasi juga perlu memanfaatkan kecerdasan buatan (AI) dan analitik ramalan sumber manusia bagi mengenal pasti risiko pusing ganti pekerja pada peringkat awal serta membangunkan intervensi yang lebih bersasar berdasarkan generasi, tahap kerjaya dan profil tenaga kerja

Jadual 4: Cadangan dasar pelbagai tahap

Tahap	Fokus	Strategi
Organisasi	Pengekaln pekerja	Jumlah ganjaran, pertukaran pemimpin-anggota, kecerdasan buatan
Industri	Persaingan bakat	Penjenamaan majikan
Kerajaan	Pembangunan ekonomi	Peningkatan kemahiran, pembaharuan dasar

Cadangan Dasar kepada Pembuat Polisi

Seperti yang dirumuskan dalam Jadual 4, pembuat polisi perlu melihat pengekaln pekerja sebagai agenda pembangunan ekonomi nasional dan bukan sekadar isu organisasi individu. Dasar pasaran buruh perlu diperkukuh melalui sokongan terhadap keseimbangan kerja-kehidupan, fleksibiliti pekerjaan dan kesejahteraan tenaga kerja bagi meningkatkan daya tahan nasional. Pada masa yang sama, insentif kepada sektor strategik berkemahiran tinggi perlu diperluaskan untuk membantu organisasi mengekalkan bakat tempatan dan mengurangkan penghijrahan tenaga kerja. Dasar pembangunan modal insan juga perlu memberi fokus lebih besar kepada reskilling, upskilling dan future workforce readiness agar tenaga kerja Malaysia kekal relevan dengan keperluan Revolusi Industri 4.0. Kerjasama strategik antara institusi pendidikan dan industri turut menjadi komponen penting dalam memastikan pembangunan bakat lebih sejajar dengan permintaan ekonomi sebenar.

Arah Masa Depan

Secara strategik, Jadual 4 turut menggambarkan bahawa masa depan pengekaln pekerja memerlukan integrasi antara strategi organisasi, persaingan industri dan reformasi dasar negara. Penyelidikan masa depan perlu memberi perhatian kepada kajian longitudinal, *mixed-methods* dan analisis rentas industri bagi menghasilkan pemahaman yang lebih mendalam terhadap perubahan dinamik tenaga kerja. Dalam era persaingan bakat global, keupayaan organisasi dan negara untuk bukan sahaja menarik, tetapi mengekalkan, membangunkan dan mengoptimumkan modal insan secara mampan akan menjadi penentu utama kepada daya saing ekonomi jangka panjang.

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Potensi Wakaf Tunai sebagai Alternatif Subsidi Kos Haji di Malaysia

The Potential of Cash Waqf as an Alternative to Hajj Cost Subsidies in Malaysia

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Abstrak

Peningkatan kos menunaikan ibadah haji memberi kesan langsung kepada institusi kewangan khususnya Tabung Haji dan kerajaan, dalam menyediakan bantuan berbentuk subsidi kepada jemaah haji, terutamanya kepada golongan kurang berkemampuan. Oleh itu, kajian ini bertujuan menganalisis potensi wakaf tunai sebagai mekanisme alternatif yang dapat membantu mengurangkan bebanan tersebut dan strategi pemerkasaannya di Tabung Haji. Namun demikian, masih wujud jurang dalam literatur sedia ada yang mampu membuktikan potensi wakaf tunai sebagai mekanisme alternatif yang mampan. Sehubungan itu, kajian ini menggunakan pendekatan konseptual berasaskan kaedah kualitatif melalui kajian kepustakaan. Data diperoleh daripada pelbagai sumber primer dan sekunder serta dianalisis menggunakan kaedah analisis kandungan tematik. Signifikannya, kajian ini penting dan berpotensi membantu pembuat dasar dalam merangka strategi baharu dan inovatif bagi mencari alternatif mengurangkan kos yang ditanggung serta memperkukuhkan sistem dana Tabung Haji. Dapatan kajian menunjukkan bahawa wakaf tunai merupakan pendekatan terbaik yang sesuai dan berpotensi menjadi mekanisme alternatif yang efektif dalam menjana dana bantuan Tabung Haji, di samping meningkatkan kecekapan pengurusan dana secara berterusan. Walau bagaimanapun, kajian ini terhad kepada pendekatan konseptual tanpa melibatkan kaedah empirikal. Oleh itu, kajian lanjutan disarankan untuk menggunakan pendekatan empirikal bagi mengesahkan dapatan kajian serta mendapatkan pandangan yang lebih menyeluruh daripada pengamal industri, ahli akademik dan pembuat dasar terhadap potensi pelaksanaan wakaf tunai sebagai mekanisme alternatif dalam pembiayaan dana haji.

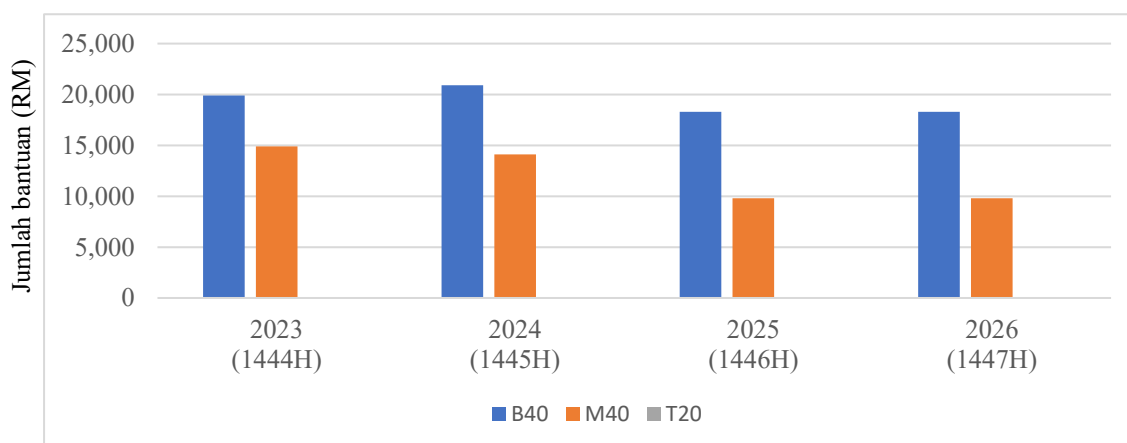
Kata Kunci: Bantuan Subsidi; Tabung Haji; Wakaf Tunai; Kewangan Sosial Islam.

Pengenalan

Dalam era globalisasi dan krisis Asia Barat yang melanda kini, pengurusan kewangan Islam berhadapan dengan pelbagai tekanan khususnya dalam memastikan kelestarian dana sosial yang digunakan untuk kebajikan umat Islam. Salah satu isu yang semakin mendapat perhatian ialah peningkatan kos menunaikan ibadah haji. Hal ini memberi kesan langsung kepada kemampuan institusi Tabung Haji dan pihak kerajaan dalam menyediakan subsidi kepada jemaah haji di Malaysia (Amri, 2025; Ramli, 2025). Tabung Haji memainkan peranan penting dalam mengurus simpanan serta menyediakan bantuan kewangan bagi meringankan beban yang ditanggung terutamanya kepada jemaah haji yang berpendapatan rendah (Zulkifli, 2024).

Walau bagaimanapun, peningkatan kos haji yang ketara saban tahun telah menimbulkan permasalahan utama berkaitan kemampuan kerajaan dan Tabung Haji untuk terus menampung subsidi tersebut secara berterusan (Abdul Rahman & Md Zabri, 2021; Sinar Harian, 2025; Ramli, 2025). Menurut Shamsuri (2023), kos haji yang dipengaruhi oleh inflasi global, kos sara hidup di Arab Saudi yang meningkat, pergerakan mata wang dan pengenalan caj serta cukai baharu di Arab Saudi telah menyebabkan jumlah subsidi yang diperlukan juga turut meningkat. Fakta tersebut telah diakui oleh Presiden Persatuan Agensi Pelancongan Umrah dan Haji Malaysia (PAPUH), Datuk Razali Mohd. Sham. Berikutan keadaan sumber kewangan kerajaan yang terhad serta keperluan untuk menyalurkan peruntukan kepada sektor lain seperti sektor kesihatan dan pendidikan, kebergantungan kepada subsidi sedia ada dilihat semakin tidak mampan (Rabi & Mansor, 2024).

Permasalahan ini menjadi lebih kritikal apabila terdapat jurang antara kos sebenar menunaikan haji dan jumlah bayaran yang dikenakan kepada jemaah haji di mana sebahagiannya ditampung melalui subsidi. Pada tahun 2026, subsidi yang diberikan kepada golongan pendapatan rendah (B40) adalah sebanyak 55% bersamaan RM18,300 dan 29% bersamaan RM9,800 kepada golongan pendapatan pertengahan (M40); berbanding RM33,000 daripada kos keseluruhan haji. Manakala, baki kos haji sebanyak RM15,000 dan RM23,500 perlu dibayar sendiri dan RM1,000 adalah subsidi daripada pihak kerajaan kepada kumpulan B40 sahaja. Impaknya, anggaran subsidi pada tahun 2026 telah mencatatkan perbelanjaan yang tinggi iaitu lebih kurang RM210 juta. Dalam tempoh 25 tahun ini, Tabung Haji telah merekodkan lebih daripada RM2.72 bilion telah dibelanjakan untuk bantuan kewangan haji (Tabung Haji, 2025). Rajah 1 menunjukkan data statistik bantuan kewangan haji dari tahun 2023 hingga 2026.



Rajah 1: Data statistik subsidi oleh Tabung Haji dari tahun 2023 sehingga 2026
Sumber: Laman Web Rasmi Lembaga Tabung Haji

Literatur menunjukkan bahawa model subsidi yang berterusan tanpa sumber alternatif boleh menjejaskan kestabilan kewangan institusi dalam jangka masa panjang (Rabi & Mansor, 2024). Oleh itu, isu kekurangan dana untuk menampung subsidi kepada jemaah haji bukan sahaja memberi implikasi kepada kerajaan, tetapi juga kepada kelangsungan operasi Tabung Haji sebagai institusi kewangan Islam utama negara. Sehubungan itu, terdapat keperluan mendesak untuk mengenal pasti mekanisme pembiayaan alternatif yang mampu menyokong atau menggantikan subsidi sedia ada. Dalam konteks ini, Muliadi et al. (2025) berpendapat bahawa wakaf tunai dilihat sebagai satu instrumen kewangan Islam yang berpotensi besar untuk dimanfaatkan. Wakaf tunai merujuk kepada sumbangan dalam bentuk wang yang dikumpulkan dan dilaburkan secara patuh syariah, di mana hasilnya digunakan untuk tujuan kebajikan secara berterusan.

Walaupun wakaf tunai telah banyak dibincangkan sebagai mekanisme pembiayaan dalam sektor pendidikan dan kebajikan, namun aplikasinya dalam pembiayaan kos haji masih kurang diterokai. Kekurangan kajian yang menghubungkan wakaf tunai dengan subsidi haji di Malaysia menunjukkan wujudnya jurang dalam literatur yang perlu diisi melalui penyelidikan yang lebih mendalam dan terperinci. Justeru, kajian ini bertujuan menganalisis potensi wakaf tunai sebagai mekanisma alternatif dalam menyokong kelestarian pemberian subsidi oleh Tabung Haji kepada jemaah haji Malaysia, di samping mengkaji peranannya dalam mengurangkan bebanan kewangan sedia ada dan meneroka strategi pemerkasaan pelaksanaan wakaf tunai di Tabung Haji.

Sorotan Literatur

Tadbir urus dana para pendeposit Tabung Haji

Dapatan kajian oleh Wan Mahmood dan Misban (2007) telah menunjukkan bahawa Tabung Haji berjaya mengendalikan dana para pendeposit secara stabil, berdaya maju dan boleh dipercayai. Dana-dana tersebut telah dilaburkan secara berkesan dalam aktiviti pelaburan serta pembiayaan yang menguntungkan sehingga memperoleh keyakinan yang tinggi daripada rakyat negara ini. Namun begitu, kepercayaan tersebut mulai goyah hingga menyebabkan berlakunya pengeluaran simpanan secara mendadak oleh para pendeposit berpunca daripada isu pengurusan kewangan dan penyebaran maklumat negatif yang telah mencemarkan reputasinya sebagai institusi kewangan Islam pertama di Malaysia (Abdul Rahman et al., 2020)

Melalui siasatan yang dijalankan Pricewaterhouse Cooper (PwC), Tabung Haji mempunyai jumlah aset sebanyak RM70.3 bilion berbanding RM74.4 bilion dalam liabiliti pada akhir tahun 2017. Hal ini menunjukkan bahawa Tabung Haji mengalami defisit sebanyak RM4.1 bilion. Angka tersebut jauh berbeza daripada pengauditan yang dijalankan oleh juruaudit bebas sebelum ini iaitu Earns & Young yang merekodkan bahawa Tabung Haji mempunyai keseluruhan aset berjumlah RM74.7 bilion dan liabiliti berjumlah RM74.4 bilion pada penghujung tahun 2017; yakni mempunyai lebihan aset ke atas liabiliti sebanyak RM300 juta (Mohamad Saleh, 2019). Patho Rohman (2019) telah melaporkan bahawa salah nyata jumlah aset dan liabiliti dalam penyata kewangan Tabung Haji pada tahun 2017 tersebut telah mengakibatkan pengisytiharan hibah tahunan yang tinggi iaitu sebanyak 4.5% sedangkan Tabung Haji sebenarnya mengalami kerugian; bukannya keuntungan.

Pengisytiharan hibah tersebut adalah bercanggah dengan Seksyen 22(3)(a) Akta Tabung Haji 1995 yang memperuntukkan bahawa hibah hanya boleh dibayar sekiranya kedudukan aset berada di atas kedudukan liabiliti. Hal yang demikian telah menimbulkan kebimbangan mengenai status dan punca pembayaran dividen bagi tahun 2017 tersebut. Punca utama yang menyebabkan situasi liabiliti Tabung Haji menjadi lebih besar daripada asetnya ialah keuntungan operasi perniagaan Tabung Haji termasuk seluruh anak syarikat serta syarikat bersekutu tidak mencukupi untuk mendahului liabiliti Tabung Haji. Di samping itu, penurunan harga saham yang menjunam ke atas sebahagian besar saham

yang dimiliki Tabung Haji serta keuntungan yang kecil daripada sebahagian kecil saham yang dimiliki Tabung Haji kerana pasaran saham yang tidak memberangsangkan, telah menyumbang dengan sangat signifikan kepada situasi ini (Abd Rahman, 2019).

Ramli (2025) menyatakan bahawa Tabung Haji kini telah diberi nafas baru melalui penstrukturan semula dengan mengeluarkan aset-aset toksik. Dalam masa yang sama, Tabung Haji memerlukan masa yang panjang untuk menstabilkan kedudukan kewangannya demi mendapatkan kembali kepercayaan para pendeposit. Subsidi haji dilihat sebagai salah faktor utama yang boleh mengekang kadar keuntungan dan tabungan di institusi berkenaan. Bagi mengelakkan isu luaran dan dalaman Tabung Haji menjejaskan pemberian bantuan dari sudut kewangan kepada bakal jemaah haji Malaysia, Prof. Dr. Barjoyai Bardai selaku pakar ekonomi daripada Universiti Tun Abdul Razak (UniRazak) telah mengusulkan pendapatnya. Pakar ekonomi tersebut berpandangan bahawa Tabung Haji perlu mengambil langkah progresif kerana telah tiba masanya untuk konsep wakaf dipraktikkan bagi menggantikan kaedah subsidi sedia ada yang telah diguna pakai sejak dari tahun 2001 lagi. Jenis wakaf yang dicadangkan adalah dalam bentuk sumbangan daripada masyarakat yakni wakaf tunai (Berita Harian, 2022). Walau bagaimanapun, beberapa perkara perlu diteliti dengan terperinci bagi melihat potensinya sebelum wakaf tunai ini diaplikasikan di Tabung Haji. Perkara yang perlu diteliti adalah berkenaan konsep wakaf tunai, pengamalan wakaf tunai di Malaysia dan kesesuaian serta potensi pelaksanaannya di Tabung Haji.

Konsep wakaf tunai

Wakaf berasal daripada kata kerja *waqafa – yaqifu – waqfan* yang membawa erti menahan. Menurut istilah syarak pula, perkataan wakaf bermaksud menahan harta tertentu yang boleh dimanfaatkan dan keadaan harta tersebut kekal dan boleh dipindahmilikan serta memutuskan pengurusannya daripada pihak yang mewakafkannya di samping tujuan wakaf tersebut adalah untuk perkara kebaikan bagi mendekatkan diri kepada Allah SWT (Muda et al., 2008).

Wakaf adalah satu amalan yang terpuji dan sememangnya dituntut dalam Islam. Hal ini telah difirmankan oleh Allah SWT yang bermaksud:

“Kamu sekali-kali tidak akan mencapai kebajikan yang sebenarnya sehingga kamu belanjakan sebahagian daripada harta yang paling kamu sayangi dan apa sahaja yang kamu belanjakan daripada sesuatu, maka sesungguhnya Allah Maha Mengetahui”.

(Al-Qur'an, 3:92)

Amalan berwakaf ini telah dipraktikkan pada zaman Rasulullah SAW lagi. Dalam sejarah Islam, pada tahun kedua sejak Rasulullah SAW berpindah ke Madinah, Rasulullah SAW telah mendirikan Masjid Quba' di atas tanah wakaf. Masjid ini mula dibina berasaskan ketakwaan hingga menjadi wakaf pertama dalam Islam untuk tujuan keagamaan. Kemudian diikuti dengan pembinaan Masjid Nabawi di atas tanah anak yatim daripada kaum Najjar yang telah bertukar kepada tanah wakaf setelah dibeli oleh Rasulullah SAW dengan harga lapan ratus dirham (Kasdi et al., 2022). Pada zaman Khulafa' Ar-Rasyidin pula, Uthman bin Affan selaku khalifah Islam yang ke-3 telah mewakafkan telaga *al-rumah* yang merupakan sumber air utama umat Islam ketika itu (Saleh et al., 2024).

Sesuai dengan peredaran zaman, instrumen wakaf telah dikembangkan kepada pelbagai jenis wakaf dan antaranya ialah wakaf tunai. Wakaf tunai merupakan pengumpulan dana berbentuk wang tunai untuk tujuan wakaf bagi maksud kebajikan sama ada secara umum atau khusus menurut hukum syarak (Ibrahim & Ab Rahman, 2020). Menurut Muhamad Don (2019) pula, wakaf tunai bererti

berwakaf dengan menggunakan perantaraan wang tunai yang dikumpulkan dalam sebuah tabung amanah yang ditadbir oleh nazir yang diamanahkan untuk mengurus wakaf ini bagi tujuan kebajikan dan manfaat ummah. Ulama silam telah menggunakan istilah wakaf *al-darahim* atau wakaf *al-dananir* iaitu wakaf menggunakan wang dirham atau dinar bagi merujuk amalan wakaf tunai pada masa dahulu. Dalam erti kata lain, wakaf tunai dianggap sebagai sumbangan berupa wang fiat atau wang kertas bagi menggalakkan masyarakat Islam menyumbang dan membuat pelaburan tanpa had sebagai sumber pahala berterusan.

Imam Az-Zuhri mengharuskan penggunaan wakaf tunai memandangkan fungsinya yang pelbagai kerana cirinya yang mudah diuruskan berbanding dengan harta tidak alih. Sejarah Empayar Uthmaniyah di Turki telah membuktikan bahawa wakaf tunai berjaya membantu meringankan perbelanjaan kerajaan dalam usaha pembangunan serta membantu sistem perkhidmatan rakyat Turki (Kamaruddin et al., 2024). Di samping itu, Jusoh dan Mat (2024) menegaskan bahawa wakaf tunai juga mampu menghidupkan semula institusi wakaf sebagai amalan sedekah. Malah, ianya dapat meningkatkan tanggungjawab sosial dan mentransformasikan kekayaan daripada golongan kaya kepada golongan miskin. Bantuan dalam bentuk wakaf tunai oleh golongan kaya amat mudah dilaksanakan pada era globalisasi ini menerusi skim potongan gaji yang ditawarkan secara bulanan dan boleh disumbangkan dengan konsisten mengikut kemampuan masing-masing.

Sama seperti wakaf yang lain, sudah pasti terdapat kelemahan di sebalik kelebihan yang ada. Kajian daripada Mustapa et al. (2022) menyatakan bahawa ketiadaan pantauan daripada pihak pengurusan pentadbiran wakaf boleh menyumbang kepada ketirisan dana wakaf tunai dan berlakunya penipuan sehingga boleh menyebabkan ketidakpercayaan pewakaf. Tambah Mohd Ramli et al. (2022) lagi, laporan dana wakaf yang tidak tersusun, dokumentasi wakaf yang tidak sistematik dan kekurangan staf yang terlatih akan memberi kesan kepada kejayaan pelaksanaan wakaf tunai di sesebuah institusi. Hal yang demikian dapatlah disimpulkan bahawa kelemahan utama wakaf tunai bukanlah semata-mata pada cirinya yang mudah susut nilai; tidak sama seperti emas dan perak yang terbukti berharga sepanjang zaman. Wakaf tunai dapat dimanfaatkan secara maksima dan boleh menutup kelemahannya jika institusi yang mengelola mempunyai tadbir urus yang baik, cekap dan mampan bagi memastikan manfaat wakaf dapat dikekalkan dan dimanfaatkan dari generasi ke generasi.

Amalan wakaf tunai di Malaysia

Pengembangan wakaf tunai telah dipraktikkan bagi mendanai pelbagai sektor pembangunan ekonomi umat Islam di Malaysia kini. Hal demikian bertitik tolak daripada fatwa keharusan wakaf tunai dan terdapatnya peruntukan pada enakmen negeri-negeri yang memberikan kuasa kepada Majlis Agama Islam Negeri untuk tujuan tersebut (Yayasan Wakaf Malaysia, n.d.). Tambahan pula, kebanyakan pewakaf lebih selesa memilih untuk berwakaf secara tunai berbanding mewakafkan harta tidak alih seperti tanah kerana fleksibiliti dan kecairan aset (*liquidity*) tersebut. Rentetan daripada itu, pelbagai metod wakaf tunai telah dilaksanakan oleh kerajaan persekutuan, negeri dan syarikat korporat untuk mengumpulkan dana daripada masyarakat bagi kemajuan ekonomi dan sosial orang Islam.

1. Kerajaan Persekutuan

Kerajaan persekutuan telah mengambil langkah untuk menubuhkan Jabatan Wakaf, Zakat dan Haji (JAWHAR) sebagai usaha untuk membantu projek pembangunan wakaf tunai di mana RM250 juta dan RM1.89 bilion telah diperuntukkan dalam Rancangan Malaysia ke-9 dan ke-10 (Zulkiflee et al., 2015; Mohd Ramli et al., 2022). Di bawah JAWHAR, telah ditubuhkan Yayasan Wakaf Malaysia (YWM) sebagai entiti wakaf kebangsaan di mana Ahli Lembaga Pemegang Amanah YWM adalah terdiri daripada wakil setiap MAIN, wakil Kerajaan Persekutuan dan tokoh korporat. YWM

berperanan menggembeleng sumber-sumber wakaf dan menjadi pelengkap kepada usaha MAIN dalam membangunkan harta wakaf di Malaysia (Yayasan Wakaf Malaysia, n.d.).

YWM telah melancarkan Sistem Wakaf Tunai Malaysia (SWTM) pada bulan Jun 2013. Kemudahan pembayaran wakaf secara tunai yang disediakan oleh YWM adalah bersifat mesra pengguna dan sejajar dengan teknologi terkini di mana pelbagai kaedah untuk berwakaf telah ditawarkan. Pertama, sumbangan wakaf boleh dilakukan secara atas talian yang memerlukan pengguna mempunyai akaun *Internet Banking* untuk melakukan transaksi. Kedua, khidmat wakaf secara potongan gaji bulanan. Lebih menarik lagi, transaksi sumbangan wakaf boleh dimuat turun sendiri oleh pewakaf yang berdaftar dengan SWTM. Hal demikian amat memudahkan pewakaf untuk mendapatkan senarai transaksi yang telah dibuat bagi tujuan potongan cukai. Ketiga, pencarum bagi pelan takaful daripada Takaful Ikhlas Family Berhad (Takaful IKHLAS), Sun Life Malaysia Takaful Berhad (SLMT) dan AmMetLife Takaful Berhad boleh memilih untuk menyumbangkan sebahagian daripada nilai caruman atau jumlah manfaat yang diterima kepada YWM. Keempat, pewakaf boleh menyumbangkan wakaf tunai kepada YWM melalui wang pos di Wang Pos Malaysia. Kelima, mana-mana individu juga boleh berwakaf di kaunter pejabat YWM atau mengunjungi kaunter pameran yang disertai oleh YWM (Yayasan Wakaf Malaysia, n.d.).

Hasil daripada inisiatif berkenaan, SWTM telah berjaya mengutip sejumlah RM6,063,111.13 pada tahun 2021. Perincian kutipan wang tunai yang disumbangkan oleh pewakaf turut disenaraikan di dalam laporan tahunan tersebut iaitu sejumlah RM2,183,182.66 telah diwakafkan melalui kaunter wakaf tunai dan wang pos; sejumlah RM1,491,033.64 telah diwakafkan melalui deposit ke bank; sejumlah RM1,212,096.04 telah diwakafkan melalui Sistem Wakaf Tunai Malaysia (FPX); sejumlah RM952,348.92 telah diwakafkan melalui potongan gaji; sejumlah RM76,341.04 telah diwakafkan melalui caruman dan hibah takaful; sejumlah RM71,905.66 telah diwakafkan melalui perbankan internet; sejumlah RM65,494.10 telah diwakafkan melalui dana hasil YWM dan sejumlah RM10,709.07 telah diwakafkan melalui hibah bank.

Kutipan wakaf tunai pada tahun 2021 amat jauh berbeza dengan angka kutipan daripada tahun-tahun sebelumnya yang hanya mengutip wakaf tunai yang jumlahnya lebih kurang RM2 juta sahaja (Yayasan Wakaf Malaysia, 2022). Wakaf tunai yang diperolehi tersebut diagihkan kepada Majlis Agama Islam Negeri-Negeri iaitu berjumlah RM337,039.00 dan RM1,970,151.98 telah disumbangkan bagi tujuan agama, pendidikan, perumahan, makanan dan kesihatan. Baki daripada sumbangan wakaf tunai tersebut telah ditukarkan kepada harta kekal sama ada melalui pembelian atau pembinaan. Sementara menunggu untuk diganti dengan harta kekal, dana akan dilaburkan dalam produk pelaburan patuh syariah dengan jaminan modal dan akan dikembalikan ke *Dana Taslim* bagi mengekalkan nilai asal dana tersebut (Yayasan Wakaf Malaysia, n.d.).

2. Kerajaan Negeri

Dalam kajian yang dijalankan oleh Zulkiflee et al. (2015), semua Majlis Agama Islam Negeri telah menjalankan skim wakaf tunai cuma pendekatan yang digunakan antara satu sama lain agak sedikit berbeza. Sebagai contoh, Jabatan Baitulmal Majlis Agama Islam dan Adat Melayu Terengganu (MAIDAM) telah melaksanakan skim wakaf tunai sejak pelancarannya pada 27 Disember 2007. Wakaf dalam bentuk wang ini diaplikasikan dengan cara sumbangan daripada rakyat Terengganu melalui bayaran di kaunter dan tabung skim wakaf tunai.

Di Majlis Agama Islam Wilayah Persekutuan (MAIWP) pula, sebuah anak syarikat iaitu Pusat Wakaf MAIWP Sdn. Bhd. (PWMSB) telah ditubuhkan pada tahun 2014 yang bertujuan mengurus dan mentadbir dana wakaf daripada MAIWP. Pada tahun 2018 pula, PWMSB telah dipertanggungjawabkan untuk menerima sebarang bentuk wakaf harta alih dalam bentuk wang tunai,

emas, saham dan lain-lain harta daripada mana-mana pihak dan kemudiannya dilantik sebagai *mutawalli* utama MAIWP. Bagi menarik minat masyarakat untuk berwakaf secara tunai dengan MAIWP, PWMSB telah menyediakan sebelas saluran kepada masyarakat awam untuk menyumbangkan wakaf tunai iaitu secara *Cash Deposit Machine* (CDM) dan Perbankan Internet, tabung masjid terpilih di Wilayah Persekutuan, potongan gaji, portal dalam talian (*Toyyibpay*), aplikasi (Snappay/ Tulus), laman sesawang PWMSB, penebusan mata ganjaran Kad Kredit Bank Islam, laman sesawang wakaf.sumbangan.com, laman sesawang redi2infaq.com, Pusat Pungutan Zakat MAIWP dan ejen *al-Qayyim* (ejen kutipan). Hasilnya, jumlah kutipan yang direkodkan pada tahun 2021 adalah berjumlah RM770,610.00 (Ab. Halim et al., 2023).

Selanjutnya, Negeri Selangor juga mengambil langkah untuk menubuhkan satu entiti lain untuk menguruskan harta wakaf sebagaimana yang dilakukan oleh MAIWP. Oleh yang demikian, Perbadanan Wakaf Selangor (PWS) telah ditubuhkan oleh Majlis Agama Islam Selangor (MAIS) agar pengurusan wakaf di negeri tersebut dapat diperkasakan seperti pengurusan zakat. Penubuhan PWS telah diperkenankan oleh Duli Yang Maha Mulia (DYMM) Sultan Selangor pada 11 Januari 2011 dan diwartakan pada 3 Februari 2011. Antara peranan PWS adalah untuk menggalakkan, mendorong, mengusahakan, dan memajukan harta dan produk wakaf selaras dengan hukum syarak (Perbadanan Wakaf Selangor, 2024).

Pelan strategik dalam mengutip dan mengumpul dana wakaf tunai dilihat efektif dan memberi kesan kepada peningkatan yang ketara terhadap kutipan wakaf tunai oleh PWS. Buktinya, kutipan wakaf tunai pada tahun 2024 berjaya mencatatkan sebanyak RM11.403 juta daripada RM61.683 juta iaitu jumlah keseluruhan wakaf yang disumbangkan oleh para pewakaf (Perbadanan Wakaf Selangor, 2024). Rekod kutipan wakaf tunai pada tahun 2024 tersebut adalah jauh berbeza dengan tahun 2018 di mana sebanyak RM2.09 juta sahaja yang berjaya yang dikutip (Perbadanan Wakaf Selangor, 2018). Hasil daripada kutipan wakaf tunai yang diperolehi oleh PWS tersebut telah diagihkan dalam bentuk sumbangan wakaf kepada beberapa projek pembangunan seperti masjid, surau, madrasah, pusat tahfiz, institusi pendidikan, rumah anak yatim dan warga emas, membeli peralatan hospital, buku-buku perpustakaan wakaf, projek khas, kebajikan am, dan lain-lain. Kutipan wakaf tunai juga digunakan untuk membangunkan tanah-tanah wakaf dan pembelian aset (Omar & Supian, 2023).

3. Syarikat Korporat

Syarikat korporat yang terkehadapan dan berjaya dalam pelaksanaan wakaf ialah Johor Corporation (JCorp). JCorp memulakan perniagaannya pada 1 Ogos 1970 dengan pinjaman sebanyak RM10 juta dari kerajaan negeri Johor telah menjadi perintis kepada wakaf korporat (Mahmood & Mohd Shafiai, 2013). Kejayaan ini dapat dilihat menerusi dana wakaf tunai yang diwujudkan dalam bentuk penggabungan saham anak-anak syarikat di bawahnya. Pada 3 Ogos 2006, JCorp telah mewakafkan saham-saham anak syarikatnya yang tersenarai di Bursa Saham Malaysia iaitu keseluruhannya bernilai RM200 juta. Saham-saham tersebut kemudiannya dipindahkan ke satu dana yang diuruskan oleh Kumpulan Wakaf An-Nur Berhad (KWAB) iaitu sebuah syarikat berhad dengan jaminan tanpa syer. Pelaksanaan wakaf yang dijalankan oleh JCorp menepati saranan oleh Imam Zufar di mana Kumpulan Wakaf An-Nur Berhad yang bertindak selaku pentadbir kepada saham wakaf JCorp tidak menjual saham-saham yang diwakafkan tersebut. Jika projek pembangunan dan aktiviti kebajikan dibiayai menerusi hasil jualan saham wakaf berkenaan, maka syarat kekal yang perlu ada pada harta wakaf akan terjejas. Sebaliknya, projek dan aktiviti tersebut dibiayai melalui manfaat atau dividen tahunan saham-saham tadi. Perkara menarik yang diaplikasikan oleh JCorp adalah 70% daripada dividen tersebut dilaburkan kembali bagi tujuan pengembangan dana wakaf. Justeru, wakaf tersebut akan dapat memberikan manfaat kepada umat Islam secara berterusan (Mohamad, 2009).

Berdasarkan dapatan Mahmood dan Mohd Shafiai (2013), JCorp akan mengagihkan hasil daripada pelaburan saham wakaf untuk tujuan amal kebajikan yang berfokus kepada golongan berpendapatan rendah, suri rumah dan ibu tunggal. Antara salah satu projek wakaf yang telah dilakukan oleh JCorp ialah dengan penubuhan Klinik Waqaf An-Nur yang berteraskan konsep wakaf dan sebuah Pusat Dialisis juga telah dibina bersebelahan dengan klinik tersebut. Masjid An-Nur Kotaraya yang berada di bawah seliaan Kumpulan Wakaf An-Nur Berhad mengadakan kerjasama dengan Majlis Agama Islam Johor (MAIJ) telah mempromosikan produk *sadaqah jariyah* dalam kalangan masyarakat yang berpaksikan kepada wakaf secara tunai. Duli Yang Maha Mulia Sultanah Johor turut menyertai projek wakaf ini dengan mewakafkan sebuah mesin hemodialisis. Malah, Majlis Agama Islam Johor (MAIJ) juga turut menyumbangkan wakaf tunai berjumlah RM227,700.00 dan 6 buah mesin hemodialisis untuk kegunaan pesakit di Klinik Waqaf An-Nur dan Pusat Dialisis tersebut (Mahmood, 2007).

Projek wakaf tunai ini adalah untuk pembangunan klinik, penyediaan mesin hemodialisis dan menampung sebahagian besar kos rawatan bagi pesakit yang kurang berkemampuan. Kesannya, para pesakit tidak mengira pegangan agama mahupun bangsa berpeluang mendapatkan nasihat dan rawatan kesihatan daripada doktor pakar berserta ubat-ubatan dengan bayaran serendah RM5 seorang sahaja. Selain itu, caj perkhidmatan dialisis dengan bayaran yang berpatutan iaitu sebanyak RM90 sekali rawatan turut disediakan bagi pesakit buah pinggang. Baki daripada kos sebenar adalah di bawah tanggungan seperti Dana Waqaf An-Nur, Baitul Mal dan pertubuhan bukan kerajaan (NGO) (Mahmood & Mohd Shafiai, 2013).

Berdasarkan kajian-kajian literatur di atas, terdapat ruang untuk mengkaji potensi wakaf tunai di Tabung Haji yang diakui kelebihanannya berbanding kelemahannya sebagai suatu medium bagi membantu golongan yang kurang berkemampuan untuk mengerjakan haji. Hal ini adalah kerana perbincangan berkenaan wakaf tunai hanya tertumpu kepada institusi-institusi lain seperti Jabatan Wakaf, Zakat dan Haji, Yayasan Wakaf Malaysia, Jabatan Baitulmal Majlis Agama Islam dan Adat Melayu, Majlis Agama Islam Wilayah Persekutuan dan Johor Corporation. Setakat ini, masih belum lagi terdapat kajian lepas yang memfokuskan dan membincangkan berkenaan amalan wakaf tunai di Tabung Haji untuk menggantikan subsidi sedia ada.

Metodologi Kajian

Kajian ini merupakan kajian konseptual yang menggunakan pendekatan kualitatif bagi meneliti potensi wakaf tunai sebagai instrumen alternatif dalam pembiayaan dana haji. Kajian ini berpandukan kepada penelitian dan analisis secara kritis terhadap literatur sedia ada yang diperolehi daripada pelbagai pangkalan data elektronik terpilih. Selain itu, kajian kepustakaan turut diaplikasikan dengan menganalisis pelbagai sumber primer dan sekunder seperti statut, artikel jurnal, buku, laporan tahunan Perbadanan Wakaf Selangor, kertas kerja seminar, laman web rasmi Lembaga Tabung Haji dan Yayasan Wakaf Malaysia serta keratan akhbar daripada media tempatan yang diakses secara dalam talian. Kesemua sumber tersebut dianalisis menggunakan kaedah analisis kandungan tematik bagi mengenal pasti tema-tema utama, konsep wakaf tunai, isu semasa, cabaran pelaksanaan serta jurang kajian berkaitan pengaplikasian wakaf tunai sebagai instrumen alternatif kepada pembiayaan dana haji. Pendekatan ini membolehkan pengkaji menyusun, mengklasifikasikan dan mensintesis dapatan literatur secara sistematik bagi menghasilkan pemahaman yang komprehensif terhadap isu yang dikaji.

Dapatan Kajian dan Perbincangan

Berdasarkan analisa yang dilaksanakan menerusi sumber literatur sedia ada, terdapat dua dapatan kajian yang dikenalpasti iaitu kesesuaian pelaksanaan wakaf tunai dan strategi pemerkasaan wakaf tunai di Tabung Haji. Berikut merupakan hasil dapatan kajian yang telah dianalisa:

Kesesuaian pelaksanaan wakaf tunai di Tabung Haji

Pelaksanaan wakaf tunai telah diaplikasikan secara meluas di Malaysia kerana masyarakat mulai sedar akan potensinya yang besar berbanding wakaf dalam bentuk harta tidak alih seperti tanah. Melihat kepada pengamalan wakaf tunai di Malaysia, metod ini dilihat sesuai dan berpotensi sekiranya diaplikasikan di Tabung Haji bagi menggantikan metod sedia ada untuk membantu bakal Haji dari sudut kewangan. Kesesuaian tersebut adalah disandarkan atas beberapa perkara seperti berikut:

1. Fleksibiliti

Wakaf tunai ialah satu kaedah untuk berwakaf dengan menggunakan wang tunai terkumpul bagi memiliki aset yang tetap. Konsep wakaf secara tunai sememangnya memudahkan semua lapisan masyarakat untuk mewakafkan harta mengikut kemampuan masing-masing (Ibrahim & Ab Rahman, 2020). Pendeposit Tabung Haji yang terdiri daripada pelbagai lapisan masyarakat iaitu kaya, miskin atau sederhana pendapatan diyakini berpeluang berwakaf secara tunai dari serendah RM1.00 dalam usaha membantu umat Islam menunaikan ibadah Haji. Menurut jangkaan Zakaria dan Muda (2017), pungutan dana daripada wakaf tunai di Malaysia boleh mencecah RM4.3 billion setahun sekiranya setiap warganegara Muslim dewasa mendermakan sebanyak RM1.00 sehari atau RM30 sebulan.

Sekiranya jangkaan oleh Zakaria dan Muda (2017) tersebut dapat dicapai, maka kutipan dana wakaf tunai di Tabung Haji berpotensi memberikan sumbangan yang signifikan. Walau bagaimanapun, beberapa faktor seperti keadaan ekonomi semasa, kemampuan kewangan masyarakat, tahap kesedaran masyarakat kepada wakaf tunai dan kepercayaan masyarakat terhadap institusi pengurusan wakaf perlu diberikan perhatian sewajarnya. Menerusi tadbir urus yang berkesan dan strategi pengurusan yang diyakini, faktor-faktor tersebut boleh ditangani dengan sebaiknya. Secara tidak langsung, ianya dapat menampung sebahagian besar subsidi sebanyak RM400 juta yang diberikan oleh Tabung Haji pada tahun ini. Sudah pasti lebih banyak insan yang dapat dibantu dan ini juga membolehkan Tabung Haji menanggung kos haji secara penuh kepada golongan B40. Perkara ini bukanlah suatu yang mustahil kerana Tabung Haji sudah mempunyai platformnya yang tersendiri iaitu aplikasi THiJARI yang membolehkan orang ramai mewakafkan wang tunai secara atas talian yakni sesuai dengan arus pemodenan masa kini.

2. Manfaat berpanjangan

Bertitik tolak dengan ciri wang tunai yang fleksibel, maka ianya juga boleh dikembangkan melalui pelbagai cara. Namun demikian, sebarang bentuk pengembangan tersebut hendaklah dilaksanakan berdasarkan prinsip dan ketetapan hukum syarak iaitu mengekalkan nilai yang asal dan memanfaatkan hasil daripada keuntungannya seperti melalui instrumen pelaburan (Asni & Sulong, 2017). Keuntungan tersebut boleh diagihkan kepada golongan yang belum pernah menunaikan haji tetapi mempunyai impian ke arah itu. Kaedah pengembangan wakaf tunai ini dapat mengelakkan daripada risiko penyusutan nilai akibat masalah inflasi atau kelembapan ekonomi.

Impaknya, wakaf tunai yang melalui proses pengembangan dapat memberikan manfaat berpanjangan iaitu boleh digunakan untuk membantu pelaksanaan haji secara berkala dan berterusan.

Maka, wakaf tunai boleh digunakan untuk menyediakan bantuan kewangan kepada lebih ramai jemaah yang ingin menjalankan ibadah haji pada masa yang berbeza. Walaupun Tabung Haji belum mengaplikasikan kaedah ini bagi menggantikan bantuan kewangan haji dalam bentuk subsidi, metod ini menunjukkan pontensi yang besar dan sesuai untuk diaplikasikan di Tabung Haji. Tambahan pula, Tabung Haji sememangnya berperanan dan berpengalaman sebagai penjana pelaburan strategik pada peringkat global dan tempatan ke arah mengimarahkan syiar Islam di Malaysia melalui pengurusan haji yang berkesan dan cemerlang.

3. Pengurangan beban kewangan

Memetik daripada pandangan Cizakca (2008), wakaf tunai pada masa kini boleh memainkan peranan yang sama seperti yang dilakukan pada zaman Uthmaniyyah. Fungsinya adalah bertujuan membantu merealisasikan matlamat makroekonomi moden untuk menurunkan perbelanjaan kerajaan, mengecilkan defisit belanjawan negara dan seterusnya mengurangkan pergantungan kerajaan kepada instrumen hutang atau pinjaman. Ibn Batutah turut mendedahkan bahawa model wakaf tunai yang diamalkan pada zaman tersebut adalah sangat unik, di mana salah satunya adalah untuk membantu individu menunaikan haji ke Mekah (Kasdi et al., 2022).

Merujuk kepada permasalahan luaran dan dalaman di Tabung Haji yang berlaku sejak beberapa tahun kebelakangan ini, Tabung Haji masih lagi dalam fasa untuk memulihkan kedudukan kewangannya. Fasa pemulihan tersebut sudah tentu memakan masa yang agak lama kerana aset-aset toksik yang diwujudkan oleh pengurusan terdahulu telah menjejaskan dana Tabung Haji dalam jumlah yang besar. Pemberian subsidi kepada bakal-bakal haji mencecah ratusan jutaan ringgit nyata membebankan Tabung Haji yang masih belum pulih sepenuhnya dan dalam usaha untuk bangkit dengan keadaan ekonomi yang kurang baik ketika ini. Pengumpulan dana wakaf dalam bentuk wang tunai ini dilihat mampu mengurangkan beban kewangan yang ditanggung oleh Tabung Haji sekaligus menjamin kelangsungan Tabung Haji dan berpotensi mengukuhkan kedudukannya sebagai institusi Islam di mata masyarakat. Malahan, pelaksanaannya dijangka akan memberikan nafas baru kepada Tabung Haji.

4. Strategi pemeraksanaan wakaf tunai di Tabung Haji

Pelaksanaan wakaf tunai di Tabung Haji sebagai ganti kepada bantuan kewangan haji dalam bentuk subsidi perlu disertakan dengan penambahbaikan dan pemeraksanaan dari pelbagai sudut iaitu aspek pengurusan, agihan dan promosi bagi memastikan kejayaannya.

Pertama, Tabung Haji disarankan untuk menubuhkan sebuah perbadanan khusus yang berperanan mengendalikan serta menguruskan dana wakaf tunai secara lebih sistematik. Perbadanan tersebut hendaklah diterajui oleh tenaga kerja yang pakar dalam wakaf dan bukan atas lantikan politik. Dalam menjalankan usaha tersebut, Tabung Haji hendaklah bekerjasama dengan pelbagai institusi profesional seperti Perbadanan Wakaf Selangor (PWS). Kerjasama yang baik dengan Perbadanan Wakaf Selangor diyakini menambahkan lagi kepercayaan masyarakat untuk berwakaf di Tabung Haji kerana Perbadanan Wakaf Selangor pernah dianugerahkan Sijil Audit Bersih pada tahun pertama penubuhannya oleh Jabatan Audit Negara di samping memperolehi penarafan tiga bintang bagi Indeks Akauntabiliti dan juga peningkatan kutipan wakaf tunai yang ketara sejak 10 tahun lepas (Omar & Supian, 2023).

Tabung Haji berpotensi untuk menubuhkan perbadanan lain berdasarkan ruang dan kuasa yang diperuntukkan di bawah Seksyen 4(3)(c) Akta Tabung Haji 1995. Namun demikian, pelaksanaannya perlu mengambil kira bidang kuasa Majlis Agama Islam Negeri (MAIN) sebagai entiti utama dalam struktur pentadbiran wakaf di Malaysia sebagaimana yang dinyatakan di dalam

Perlembagaan Persekutuan. Maka, Tabung Haji yang berbidang kuasa di bawah kerajaan Persekutuan perlu mengadakan perbincangan serta kerjasama strategik dengan kerajaan-kerajaan negeri bagi mengelakkan timbulnya sebarang konflik perundangan pada masa hadapan. Kolaborasi dan penyelarasan perundangan yang jelas antara Tabung Haji dan MAIN dipercayai dapat menambat hati masyarakat supaya berwakaf di Tabung Haji menerusi sistem pengurusan yang lebih cekap, telus dan amanah. Pewakaf juga tidak akan teragak-agak untuk menyumbang memandangkan Tabung Haji merupakan salah satu daripada institusi kewangan Islam yang terkenal di Malaysia. Pendekatan ini bertujuan untuk menggalakkan penyertaan lebih ramai masyarakat dalam amalan berwakaf dan seterusnya memperkukuh sistem pengurusan kewangan serta tadbir urus yang lebih berintegriti di Tabung Haji.

Kedua, agihan wakaf haji kelak hendaklah diurus secara sistematik. Bantuan kewangan haji pada masa kini yang disalurkan kepada jemaah haji kali pertama hendaklah diteruskan. Hal ini adalah untuk memberi peluang yang sama rata dan adil kerana kewajipan untuk menunaikan haji hanyalah sekali sahaja seumur hidup. Individu yang menerima manfaat daripada bantuan wakaf tunai tersebut berpotensi menyumbang semula kepada dana wakaf sebagai tanda penghargaan dan kesinambungan amalan kebajikan sekembalinya ke tanah air. Maka, impian umat Islam lain untuk menunaikan haji turut dapat direalisasikan.

Ketiga, Tabung Haji perlulah mempelbagaikan medium untuk menyebarkan maklumat berkenaan wakaf haji dalam bentuk wang tunai seperti yang diaplikasikan oleh Perbadanan Wakaf Selangor dan Majlis Agama Islam Wilayah Persekutuan. Promosi tersebut boleh dijalankan melalui ceramah di masjid, pembukaan kaunter oleh pihak Tabung Haji, mengiklankan dalam surat khabar, radio, *Instagram*, *Tiktok* dan lain-lain lagi media sosial masa kini dengan menggunakan kaedah yang menarik dan sesuai mengikut golongan sasaran. Malah, promosi yang dilakukan mestilah secara berterusan kerana usaha untuk membudayakan sesuatu yang baik tidak akan berhasil jika ianya dilakukan secara bermusim atau sekali sekala.

Kesimpulan

Tuntasnya, berdasarkan potensi wakaf tunai sebagai instrumen kewangan Islam yang mampu menyokong kelestarian pengurusan dana haji, pendekatan ini wajar dipertimbangkan untuk dilaksanakan di Tabung Haji sebagai alternatif yang dapat melengkapi kaedah subsidi sedia ada. Tabung Haji hendaklah terus pandang ke hadapan bagi mengukuhkan kredibilitinya sebagai institusi yang masih relevan dan dipercayai untuk mengurus tadbir dana wakaf. Potensi dan kelebihan yang dikenal pasti pada wakaf tunai akan membolehkan lebih ramai lagi umat Islam di Malaysia dibantu untuk menunaikan rukun Islam yang kelima tersebut kerana instrumen wakaf disifatkan sebagai *The Sleeping Giant* dalam sistem kewangan Islam. Namun demikian, pelaksanaannya hendaklah dijalankan menerusi perancangan yang teliti dan sistematik agar menjamin kepada keberhasilannya yang akhirnya memungkinkan ia menjadi satu budaya yang dihayati secara menyeluruh oleh ahli masyarakat dari generasi ke generasi.

Limitasi Kajian

Kajian ini tidak melibatkan kaedah empirikal, sebaliknya hanya berasaskan kajian kepustakaan dan analisis literatur lepas. Walaupun pendekatan ini membolehkan pemahaman konseptual yang menyeluruh, kaedah empirikal adalah penting untuk mengesahkan dapatan kajian serta mendapatkan perspektif pengamal industri, ahli akademik dan pembuat dasar. Oleh itu, kajian masa hadapan disarankan mengaplikasikan pendekatan empirikal bagi memperkukuhkan kesahan dan kebolehpercayaan dapatan.

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Transformasi Tingkah Laku dalam Keselamatan Makanan: Peralihan daripada Pematuhan kepada Budaya Keselamatan

Transforming Food Safety Behaviour: From Regulatory Compliance to a Food Safety Culture

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Abstrak

Keselamatan makanan kekal sebagai isu kritikal kesihatan awam walaupun pelbagai peraturan, garis panduan dan sistem berasaskan pematuhan telah dilaksanakan dalam industri makanan di Malaysia. Namun, insiden pengendalian makanan yang tidak selamat masih berlaku, menunjukkan bahawa pematuhan terhadap peraturan sahaja belum mencukupi untuk membentuk amalan yang konsisten dan berterusan. Keadaan ini menunjukkan keperluan kepada pendekatan yang memberi penekanan kepada perubahan tingkah laku dan budaya keselamatan makanan. Kertas konsep ini bertujuan mencadangkan pembangunan Kerangka Keselamatan Makanan Berasaskan Tingkah Laku dan Risiko (*Behavioural-Risk-Based Food Safety Framework*) yang mengintegrasikan Teori Tingkah Laku Terancang, budaya keselamatan makanan dan prinsip pengurusan risiko bagi memperkukuh pembentukan budaya keselamatan makanan dan amalan keselamatan makanan secara holistik. Bagi menyokong pembangunan kerangka tersebut, pendekatan kaedah campuran dicadangkan melalui gabungan analisis kuantitatif dan kualitatif untuk menilai hubungan antara pengetahuan, sikap, amalan, kepimpinan, latihan dan budaya organisasi terhadap tingkah laku pengendali makanan. Kerangka yang dicadangkan dijangka menjadi asas kepada pembangunan strategi intervensi, latihan dan dasar yang lebih berkesan dalam memperkukuh budaya keselamatan makanan, meningkatkan konsistensi pematuhan serta menyumbang kepada pengurangan risiko penyakit bawaan makanan dan peningkatan tahap kesihatan awam.

Kata Kunci: Keselamatan Makanan; Perubahan Tingkah Laku; Budaya Keselamatan Makanan; Pematuhan, Pengurusan Risiko; Kesihatan Awam

Pengenalan

Keselamatan makanan merupakan komponen penting dalam melindungi kesihatan awam serta menjamin kelestarian industri makanan. Walaupun pelbagai peraturan dan sistem jaminan keselamatan makanan telah diperkenalkan di peringkat global dan nasional, penyakit bawaan makanan masih menjadi cabaran kesihatan awam yang signifikan. Pertubuhan Kesihatan Sedunia (WHO, 2022) menganggarkan hampir 600 juta penduduk dunia mengalami penyakit bawaan makanan setiap tahun, mengakibatkan sekitar 420,000 kematian, kebanyakannya berpunca daripada pencemaran silang, pengendalian makanan yang tidak selamat dan kegagalan mematuhi amalan kebersihan. Di Malaysia, kadar insiden keracunan makanan meningkat daripada 45.7 kes bagi setiap 100,000 penduduk pada tahun 2018 kepada 53.7 kes bagi setiap 100,000 penduduk pada tahun 2023 (MOH, 2024). Walau bagaimanapun, angka tersebut berkemungkinan lebih rendah daripada situasi sebenar berikutan isu *underreporting*, khususnya bagi kes ringan yang tidak mendapatkan rawatan di fasiliti kesihatan.

Malaysia mempunyai sistem tadbir urus keselamatan makanan yang komprehensif melalui Akta Makanan 1983 (Akta 281), Peraturan-Peraturan Makanan 1985, dan Peraturan-Peraturan Kebersihan Makanan 2009, yang dilaksanakan oleh Program Keselamatan dan Kualiti Makanan (*Food Safety and Quality Programme, FSQP*) di bawah Kementerian Kesihatan Malaysia (KKM). Program ini bertanggungjawab memastikan pematuhan terhadap keperluan keselamatan makanan melalui aktiviti penguatkuasaan, pemeriksaan premis, pelesenan, pensijilan serta latihan kepada pengendali makanan (Ministry of Health Malaysia (MOH), 2023). Selain itu, pelaksanaan sistem jaminan keselamatan makanan seperti *Good Manufacturing Practice (GMP)*, *Hazard Analysis and Critical Control Point (HACCP)* dan Makanan Selamat Tanggungjawab Industri (MeSTI) turut menjadi mekanisme penting dalam memperkukuh kawalan risiko sepanjang rantai bekalan makanan (MOH, 2023).

Walaupun pelbagai mekanisme kawal selia telah diwujudkan, peningkatan insiden keracunan makanan menunjukkan bahawa pematuhan terhadap keperluan perundangan semata-mata tidak menjamin pelaksanaan amalan keselamatan makanan yang konsisten. Pelbagai kajian melaporkan bahawa kebanyakan wabak penyakit bawaan makanan bukan berpunca daripada kekurangan peraturan, tetapi disebabkan kegagalan menterjemahkan keperluan tersebut kepada tingkah laku harian, termasuk kelemahan dalam kebersihan diri, kawalan suhu, pencegahan pencemaran silang dan pematuhan prosedur operasi standard secara konsisten. Fenomena ini menunjukkan bahawa keberkesanan sistem keselamatan makanan dipengaruhi bukan sahaja oleh prosedur yang diwujudkan, malah oleh faktor tingkah laku, budaya organisasi dan komitmen pengurusan (Griffith et al., 2010; Yiannas, 2020; Jaiswal (2024). Keadaan ini menggambarkan kewujudan jurang yang ketara antara pematuhan formal (*formal compliance*) dan tingkah laku sebenar (*actual behaviour*) dalam pengendalian makanan.

Jurang tersebut berpunca daripada kecenderungan organisasi untuk memberi penekanan kepada pematuhan dokumentasi bagi memenuhi keperluan audit dan pensijilan, berbanding usaha membentuk budaya kerja yang menjadikan keselamatan makanan sebagai nilai bersama dalam organisasi. Menurut Schein (2017), budaya organisasi merupakan corak nilai, kepercayaan dan andaian asas yang dikongsi oleh ahli organisasi serta mempengaruhi cara mereka berfikir, membuat keputusan dan bertindak. Oleh itu, budaya keselamatan makanan perlu dilihat sebagai manifestasi

budaya organisasi yang membentuk sikap, nilai dan amalan pekerja secara berterusan, bukan sekadar memenuhi keperluan peraturan (Ball et al., 2009; Fotopoulos & Hadjigeorgiou, 2006; Schein, 2017).

Sejajar dengan perkembangan penyelidikan antarabangsa, pendekatan keselamatan makanan kini beralih daripada paradigma *compliance-driven* kepada *culture-driven*, yang menekankan pembentukan budaya organisasi sebagai pamacu utama kepada perubahan tingkah laku dan peningkatan prestasi keselamatan makanan. Walaupun budaya keselamatan makanan semakin diberi perhatian dalam penyelidikan antarabangsa, kajian yang mengintegrasikan Teori Tingkah Laku Terancang, budaya keselamatan makanan dan prinsip pengurusan risiko dalam satu kerangka konseptual yang komprehensif, khususnya dalam konteks Malaysia, masih terhad. Jurang ini menghadkan pembangunan intervensi yang mampu menghasilkan perubahan tingkah laku secara mampan.

Walaupun terdapat pelbagai model yang membincangkan budaya keselamatan makanan, kebanyakannya menumpukan kepada aspek organisasi atau pematuhan secara berasingan. Sehingga kini, masih terhad kerangka konseptual yang mengintegrasikan dimensi tingkah laku individu, faktor sosial, budaya organisasi dan pengurusan risiko dalam satu model yang komprehensif, khususnya dalam konteks industri makanan di Malaysia.

Pendekatan ini selari dengan Teori Tingkah Laku Terancang (*Theory of Planned Behaviour*) yang menjelaskan bahawa tingkah laku individu dipengaruhi oleh sikap, norma subjektif dan kawalan tingkah laku yang dirasakan. Ketiga-tiga konstruk ini mempengaruhi niat individu untuk bertindak, sekali gus menentukan tahap pematuhan terhadap amalan keselamatan makanan. Oleh itu, pembentukan budaya keselamatan makanan memerlukan integrasi faktor psikologi, sosial dan organisasi.

Justeru, artikel ini bertujuan mencadangkan pembangunan Kerangka Keselamatan Makanan Berasaskan Tingkah Laku dan Risiko (*Behavioural-Risk-Based Food Safety Framework*) melalui pengintegrasian Teori Tingkah Laku Terancang, budaya keselamatan makanan dan prinsip pengurusan risiko sebagai asas kepada pembentukan budaya keselamatan makanan yang mampan serta penambahbaikan dasar dan amalan keselamatan makanan di Malaysia. Bagi menyokong pembangunan kerangka yang dicadangkan, artikel ini turut mengemukakan cadangan penggunaan pendekatan kaedah campuran bagi membolehkan hubungan antara pengetahuan, sikap, amalan, kepimpinan, latihan, budaya organisasi dan tingkah laku keselamatan makanan dinilai secara lebih komprehensif.

Sorotan Kajian

i. Keselamatan makanan dan pendekatan berasaskan pematuhan

Pendekatan tradisional dalam pengurusan keselamatan makanan secara umumnya berteraskan pematuhan terhadap keperluan perundangan, standard pensijilan dan prosedur operasi standard yang telah ditetapkan. Sistem pengurusan seperti *Hazard Analysis and Critical Control Point (HACCP)*, *Good Manufacturing Practice (GMP)* dan Makanan Selamat Tanggungjawab Industri (MeSTI) dibangunkan bagi mengenal pasti, menilai dan mengawal bahaya keselamatan makanan secara sistematik sepanjang rantai bekalan makanan. Pendekatan ini menjadi asas kepada sistem jaminan keselamatan makanan di kebanyakan negara dan terbukti berkesan dalam mengurangkan risiko pencemaran apabila dilaksanakan secara konsisten (*Codex Alimentarius Commission*, 2022). Walau bagaimanapun, pelaksanaannya dalam organisasi sering memberi penekanan kepada pematuhan dokumentasi, rekod audit dan keperluan pensijilan, berbanding pembentukan tingkah laku serta budaya kerja yang menyokong amalan keselamatan makanan secara berterusan.

Menurut Yiannas (2020), kelemahan utama sistem keselamatan makanan bukan berpunca daripada kekurangan prosedur atau teknologi, sebaliknya daripada kegagalan organisasi membentuk budaya kerja yang menjadikan keselamatan makanan sebagai nilai teras dalam setiap aktiviti operasi. Keadaan ini menyebabkan pematuhan terhadap prosedur sering berlaku secara situasional, iaitu pekerja mematuhi keperluan yang ditetapkan semasa audit atau pemeriksaan dijalankan, tetapi kembali kepada amalan asal apabila tahap pengawasan berkurangan. Fenomena ini menunjukkan bahawa pematuhan formal (*formal compliance*) tidak semestinya diterjemahkan kepada tingkah laku sebenar (*actual behaviour*) dalam amalan harian.

Sejajar dengan pandangan tersebut, Yiannas (2020) menegaskan bahawa keselamatan makanan perlu dilihat bukan sahaja sebagai disiplin yang berasaskan mikrobiologi, teknologi dan sistem kawalan, tetapi juga sebagai satu bidang yang dipengaruhi oleh prinsip sains tingkah laku (*behavioral science*). Perspektif ini disokong oleh Jaiswal (2024), yang menegaskan bahawa keberkesanan sistem keselamatan makanan dipengaruhi secara signifikan oleh faktor kepimpinan, komitmen organisasi, komunikasi, penglibatan pekerja dan dinamik budaya dalam organisasi. Kajian tersebut menunjukkan bahawa budaya keselamatan makanan yang kukuh mampu meningkatkan pematuhan terhadap amalan keselamatan makanan, menggalakkan pembelajaran organisasi serta memperkukuh pengurusan risiko secara berterusan. Oleh itu, jaminan keselamatan makanan yang mampan hanya dapat dicapai apabila amalan keselamatan makanan tidak lagi dilaksanakan semata-mata bagi memenuhi keperluan audit atau perundangan, tetapi dihayati sebagai budaya kerja yang dikongsi dan diamalkan secara konsisten oleh seluruh warga organisasi.

Pandangan ini diperkukuhkan lagi oleh Raspor (2026), yang menyatakan bahawa sistem makanan moden berdepan cabaran yang semakin kompleks akibat globalisasi, perubahan teknologi, rantai bekalan yang panjang serta perubahan jangkaan pengguna terhadap keselamatan makanan. Dalam persekitaran sedemikian, budaya keselamatan makanan perlu berfungsi sebagai mekanisme organisasi yang menyepadukan nilai, sikap, norma dan tingkah laku pekerja dengan sistem pengurusan keselamatan makanan bagi memastikan keberkesanan kawalan risiko sepanjang rantai bekalan makanan. Hal ini menunjukkan bahawa budaya keselamatan makanan bukan lagi sekadar elemen pelengkap kepada sistem pengurusan keselamatan makanan, malah menjadi komponen strategik yang menentukan keberkesanan pelaksanaan sistem tersebut.

Walaupun pengetahuan keselamatan makanan merupakan prasyarat kepada amalan yang selamat, pelbagai kajian menunjukkan bahawa peningkatan pengetahuan sahaja tidak semestinya menghasilkan perubahan tingkah laku atau pematuhan yang konsisten tanpa disokong oleh budaya organisasi, kepimpinan dan sistem pengurusan yang berkesan (Clayton et al., 2002; Griffith et al., 2010; Yiannas, 2020). Griffith et al. (2010) menjelaskan bahawa jurang antara pengetahuan dan amalan dalam kalangan pengendali makanan berpunca daripada pengaruh pelbagai faktor organisasi dan tingkah laku yang mempengaruhi pelaksanaan amalan keselamatan makanan di tempat kerja. Selaras dengan itu, Jespersen et al. (2016) menegaskan bahawa pembentukan budaya keselamatan makanan yang matang memerlukan komitmen kepimpinan, komunikasi yang berkesan, latihan berterusan dan penglibatan aktif pekerja, di samping sistem pemantauan yang menyokong penambahbaikan secara berterusan. Pandangan ini turut disokong oleh Yiannas (2020), yang menekankan bahawa perubahan tingkah laku hanya dapat dicapai apabila keselamatan makanan dibudayakan sebagai nilai organisasi dan bukannya sekadar keperluan pematuhan terhadap peraturan. Oleh itu, keberkesanan sistem keselamatan makanan memerlukan pendekatan yang melangkaui pematuhan prosedur dengan mengintegrasikan faktor tingkah laku, budaya organisasi dan pengurusan risiko. Pendekatan ini menjadi asas kepada pembangunan Kerangka Keselamatan Makanan Berasaskan Tingkah Laku dan Risiko (Behavioural-Risk-Based Food Safety Framework) yang dicadangkan bagi memperkukuh budaya keselamatan makanan serta meningkatkan keberkesanan sistem keselamatan makanan secara mampan.

ii. Teori tingkah laku terancang

Teori Tingkah Laku Terancang (*Theory of Planned Behaviour*) yang diperkenalkan oleh Ajzen (1991) menjelaskan bahawa tingkah laku seseorang dipengaruhi oleh tiga komponen utama iaitu sikap, norma subjektif dan kawalan tingkah laku yang dirasakan.

$$Behavior = f(Attitude, Subjective Norm, Perceived Behavioral Control)$$

Dalam konteks keselamatan makanan, teori ini menjelaskan bahawa pengendali makanan akan cenderung mengamalkan tingkah laku selamat sekiranya mereka:

1. Mempunyai sikap positif terhadap keselamatan makanan;
2. Dipengaruhi oleh norma sosial yang menyokong amalan selamat; dan
3. Merasakan mereka mempunyai kemampuan serta sumber untuk melaksanakan amalan tersebut.

Pendekatan ini penting kerana banyak insiden keselamatan makanan berlaku bukan disebabkan kurang pengetahuan, tetapi kelemahan dari sudut motivasi, persepsi risiko dan budaya kerja organisasi (Rodrigues, et al. 2024).

iii. Konsep budaya keselamatan makanan

Budaya keselamatan makanan (*food safety culture*) merujuk kepada nilai, kepercayaan, sikap dan norma yang dikongsi bersama dalam sesebuah organisasi yang mempengaruhi tingkah laku berkaitan keselamatan makanan. Konsep ini berkembang daripada teori budaya keselamatan dalam industri berisiko tinggi seperti penerbangan dan nuklear sebelum diaplikasikan secara meluas dalam industri makanan bagi meningkatkan keberkesanan sistem pengurusan keselamatan makanan (Yiannas, 2020).

Menurut *Global Food Safety Initiative (GFSI)* (2023), budaya keselamatan makanan dibentuk melalui lima dimensi utama, iaitu visi dan misi, kepimpinan, komunikasi, pembelajaran organisasi dan konsistensi tingkah laku. Organisasi yang mempunyai budaya keselamatan makanan yang kukuh lazimnya menunjukkan tahap pematuhan yang lebih tinggi kerana pekerja mengamalkan amalan keselamatan makanan sebagai sebahagian daripada budaya kerja, bukan sekadar memenuhi keperluan audit atau pensijilan.

Kajian terdahulu menunjukkan bahawa budaya organisasi merupakan faktor penting yang mempengaruhi keberkesanan sistem keselamatan makanan. Griffith et al. (2010) menegaskan bahawa prestasi keselamatan makanan bergantung bukan sahaja kepada kewujudan prosedur dan dokumentasi, tetapi juga kepada nilai, komitmen dan tingkah laku pekerja. Selaras dengan itu, Griffith et al. (2010), Yiannas (2009) dan Jespersen et al. (2016) menegaskan bahawa kepimpinan yang berkesan, komunikasi yang terbuka, latihan berterusan dan komitmen pengurusan merupakan pemacu utama kepada pembentukan budaya keselamatan makanan. Organisasi yang berjaya membudayakan keselamatan makanan sebagai nilai teras didapati menunjukkan tahap pematuhan yang lebih konsisten serta prestasi keselamatan makanan yang lebih baik.

Kajian yang lebih terkini turut mengukuhkan kepentingan budaya keselamatan makanan dalam pengurusan risiko. Jaiswal (2024) menjelaskan bahawa komitmen kepimpinan dan penglibatan organisasi merupakan pemacu utama kepada pembentukan budaya keselamatan makanan, manakala Raspor (2026) menegaskan bahawa budaya keselamatan makanan perlu dianggap sebagai elemen strategik dalam sistem makanan moden, bukan sekadar pelengkap kepada sistem pengurusan keselamatan makanan. Oleh itu, budaya keselamatan makanan merupakan komponen penting yang

perlu diintegrasikan dalam pembangunan kerangka audit berasaskan risiko bagi memastikan pematuhan yang lebih berkesan dan mampan.

Cabaran Transformasi Tingkah Laku dalam Keselamatan Makanan

Malaysia berdepan dengan pelbagai cabaran dalam memastikan tahap keselamatan makanan yang konsisten. Antara cabaran utama ialah:

i. Sikap dan tingkah laku pengendali makanan

Walaupun latihan keselamatan makanan telah dilaksanakan secara meluas, ramai pengendali makanan masih melihat keselamatan makanan sebagai keperluan pematuhan terhadap peraturan dan audit, bukannya sebagai tanggungjawab profesional dan moral untuk melindungi kesihatan pengguna. Keadaan ini menyumbang kepada amalan yang tidak konsisten, termasuk pengabaian aspek kebersihan diri, pencemaran silang dan penggunaan peralatan yang tidak bersih. Kajian oleh Clayton et al. (2002) mengenal pasti kewujudan jurang antara pengetahuan, sikap dan amalan (*Knowledge, Attitude and Practice* atau *KAP Gap*), iaitu keadaan apabila peningkatan pengetahuan melalui latihan formal tidak semestinya diterjemahkan kepada amalan keselamatan makanan yang konsisten di tempat kerja. Dapatan ini selari dengan Clayton et al. (2002); Griffith et al. (2010); Yiannas (2020), yang menunjukkan bahawa kegagalan mematuhi amalan keselamatan makanan lebih banyak dipengaruhi oleh faktor tingkah laku, budaya organisasi, kepimpinan dan komitmen pengurusan berbanding kekurangan pengetahuan semata-mata. Oleh itu, pengetahuan teknikal sahaja tidak mencukupi untuk menghasilkan perubahan tingkah laku yang berkekalan.

Bagi menjelaskan jurang tersebut, Teori Tingkah Laku Terancang (*Theory of Planned Behaviour, TPB*) yang diperkenalkan oleh Ajzen (1991) menjelaskan bahawa tingkah laku individu dipengaruhi oleh niat, yang dibentuk melalui sikap, norma subjektif dan kawalan tingkah laku yang dirasakan (*perceived behavioural control*). Griffith et al. (2010) dan Yiannas (2009), yang menegaskan bahawa pembentukan budaya keselamatan makanan yang positif memerlukan kepimpinan organisasi, komunikasi berkesan, nilai bersama dan komitmen pengurusan, di samping latihan teknikal. Oleh itu, pembangunan intervensi keselamatan makanan yang berkesan perlu melangkaui penyampaian pengetahuan dengan mengintegrasikan faktor psikologi, sosial dan budaya organisasi bagi membentuk perubahan tingkah laku yang mampan.

ii. Budaya keselamatan makanan sebagai pemacu transformasi tingkah laku

Transformasi tingkah laku yang berkesan memerlukan budaya organisasi yang menyokong amalan keselamatan makanan secara konsisten, di samping indikator prestasi yang jelas dan sistem sokongan yang berterusan. Walaupun kebanyakan organisasi telah melaksanakan pelbagai prosedur dan piawaian keselamatan makanan, sebahagiannya masih memberi keutamaan kepada produktiviti dan keuntungan berbanding aspek keselamatan makanan. Tekanan kerja, kekurangan tenaga kerja serta kekangan sumber turut menyumbang kepada pengabaian amalan keselamatan makanan dalam operasi harian (Nascimento & Ferreira, 2023).

Bagi menjelaskan tahap perkembangan budaya keselamatan makanan dalam organisasi, Jespersen et al. (2016) memperkenalkan *Food Safety Culture Maturity Model*, yang menerangkan bahawa budaya keselamatan makanan berkembang secara berperingkat daripada tahap reaktif, iaitu tindakan hanya diambil selepas berlakunya insiden, kepada tahap proaktif, apabila keselamatan makanan menjadi nilai teras dan sebahagian daripada budaya kerja organisasi. Model ini menunjukkan bahawa kematangan budaya keselamatan makanan memerlukan komitmen

pengurusan, kepimpinan yang berkesan, komunikasi terbuka dan penglibatan aktif semua warga organisasi.

Selaras dengan model tersebut, Nyarugwe et al. (2016) menjelaskan bahawa keberkesanan budaya keselamatan makanan dipengaruhi oleh interaksi antara sistem teknikal dan faktor organisasi, termasuk gaya kepimpinan, komunikasi, struktur pengurusan serta kepelbagaian sosio-budaya pekerja. Dapatan ini menunjukkan bahawa prosedur dan teknologi sahaja tidak mencukupi untuk memastikan pematuhan yang konsisten, sebaliknya perlu disokong oleh persekitaran kerja yang mampu membentuk nilai, sikap dan komitmen pekerja terhadap keselamatan makanan.

Dalam konteks Malaysia, pembentukan budaya keselamatan makanan menjadi lebih mencabar disebabkan kepelbagaian struktur tenaga kerja dalam sektor perkhidmatan makanan, termasuk kebergantungan kepada pekerja asing, kadar pusing ganti pekerja yang tinggi serta perbezaan bahasa dan budaya kerja. Keadaan ini menyukarkan penyampaian latihan, komunikasi dan pembentukan amalan keselamatan makanan yang konsisten dalam organisasi (Griffith et al. (2010) dan Jespersen et al. (2016)). Oleh itu, organisasi perlu membangunkan strategi pengurusan yang lebih inklusif, sistematik dan responsif bagi memastikan budaya keselamatan makanan dapat diterapkan secara berkesan. Kepentingan budaya organisasi turut disokong oleh Griffith et al. (2010), Jespersen et al. (2016) dan Yiannas (2009), yang menegaskan bahawa kepimpinan, komunikasi yang berkesan, latihan berterusan dan komitmen pengurusan merupakan pamacu utama kepada pembentukan budaya keselamatan makanan. Persekitaran kerja yang positif dan sokongan organisasi mendorong pekerja mengamalkan tingkah laku keselamatan makanan secara lebih konsisten, sekali gus meningkatkan tahap pematuhan dan mengurangkan risiko pencemaran makanan.

Oleh itu, transformasi tingkah laku dalam keselamatan makanan memerlukan pengintegrasian kepimpinan organisasi, budaya keselamatan makanan, sokongan psikososial dan sistem pengurusan risiko dalam satu kerangka yang menyeluruh. Pendekatan ini membolehkan amalan keselamatan makanan berkembang daripada pematuhan yang bersifat reaktif kepada budaya organisasi yang dihayati secara sukarela, sekali gus menyokong pembangunan Kerangka Keselamatan Makanan Berasaskan Tingkah Laku dan Risiko (*Behavioural-Risk-Based Food Safety Framework*) yang dicadangkan dalam artikel ini.

iii. Latihan yang bersifat formaliti

Program latihan keselamatan makanan sering dilaksanakan hanya bagi memenuhi keperluan pelesenan dan pematuhan operasi, tanpa memberi penekanan yang mencukupi terhadap pembentukan serta perubahan tingkah laku pengendali makanan secara menyeluruh. Dalam banyak keadaan, latihan yang terlalu berorientasikan teori dan disampaikan secara sehalu didapati kurang berkesan dalam mempengaruhi amalan harian pengendali makanan di tempat kerja. Keadaan ini selari dengan pandangan Clayton et al. (2002) yang menegaskan bahawa peningkatan pengetahuan kognitif melalui latihan formal tidak semestinya diterjemahkan secara automatik kepada pematuhan amalan keselamatan makanan di premis operasi. Dapatan tersebut menunjukkan bahawa pengetahuan sahaja tidak mencukupi untuk menghasilkan perubahan tingkah laku yang konsisten tanpa disokong oleh pengukuhan amalan dan pemantauan berterusan.

Dalam konteks Malaysia, cabaran yang sama turut diperhatikan dalam sektor perkhidmatan makanan. Walaupun latihan keselamatan makanan diwajibkan kepada pengendali makanan, keberkesanannya sering bergantung kepada pemantauan berterusan, sokongan organisasi dan pengukuhan amalan di tempat kerja. Tanpa mekanisme penilaian pasca-latihan yang sistematik, latihan cenderung meningkatkan pengetahuan tetapi tidak semestinya menghasilkan perubahan

tingkah laku yang konsisten atau membentuk budaya keselamatan makanan yang mampan (Clayton et al., 2002; Jespersen et al. (2016); Yiannas (2020)).

iv. Kekangan penguatkuasaan

Penguatkuasaan undang-undang merupakan komponen penting dalam sistem keselamatan makanan bagi memastikan pematuhan terhadap keperluan perundangan dan standard kebersihan. Namun demikian, keberkesanan mekanisme penguatkuasaan sering berdepan dengan pelbagai cabaran logistik dan operasional. Bilangan premis makanan yang semakin meningkat, keterbatasan sumber manusia, serta kekangan dari segi masa dan kos menyebabkan aktiviti pemantauan dan pemeriksaan tidak dapat dilaksanakan secara menyeluruh dan konsisten. Keadaan ini mengakibatkan tahap pematuhan dalam industri makanan menjadi tidak seragam dan sering bergantung kepada kehadiran pihak berkuasa semasa pemeriksaan.

Menurut Powell et al. (2011), keberkesanan sistem keselamatan makanan tidak seharusnya bergantung semata-mata kepada pemeriksaan atau audit luaran, sebaliknya perlu disokong oleh amalan keselamatan makanan yang dilaksanakan secara konsisten dalam operasi harian. Walaupun pemeriksaan dan penguatkuasaan merupakan mekanisme penting untuk memastikan pematuhan terhadap keperluan perundangan, pendekatan yang terlalu bergantung kepada kawalan luaran lazimnya hanya menghasilkan pematuhan jangka pendek dan kurang berkesan dalam membentuk perubahan tingkah laku yang berkekalan. Keadaan ini menunjukkan bahawa penguatkuasaan perlu dilengkapi dengan pembentukan budaya keselamatan makanan yang menggalakkan komitmen intrinsik dalam kalangan pengendali makanan.

Hujah ini selaras dengan Teori Tingkah Laku Terancang (*Theory of Planned Behaviour, TPB*) yang diperkenalkan oleh Ajzen (1991), yang menjelaskan bahawa tingkah laku individu dipengaruhi oleh sikap, norma subjektif dan kawalan tingkah laku yang dirasakan (*perceived behavioural control*). Oleh itu, pematuhan yang didorong semata-mata oleh ancaman tindakan penguatkuasaan lazimnya bersifat sementara dan tidak semestinya mencerminkan komitmen sebenar terhadap keselamatan makanan.

Sehubungan itu, pendekatan keselamatan makanan perlu beralih daripada orientasi yang berfokus kepada penguatkuasaan kepada pendekatan yang memperkukuh akauntabiliti dalaman, kepimpinan organisasi dan budaya keselamatan makanan. Griffith et al. (2010) menegaskan bahawa budaya keselamatan makanan yang positif dibentuk melalui kepimpinan yang berkesan, komunikasi yang terbuka, penglibatan pekerja dan komitmen pengurusan terhadap penambahbaikan berterusan. Pandangan ini turut disokong oleh Yiannas (2009), yang menyatakan bahawa organisasi yang berjaya membudayakan keselamatan makanan sebagai nilai teras menunjukkan tahap pematuhan yang lebih konsisten berbanding organisasi yang hanya bergantung kepada audit dan pemeriksaan.

Selaras dengan itu, Jespersen et al. (2016) menjelaskan bahawa organisasi yang mencapai tahap kematangan budaya keselamatan makanan (*Food Safety Culture Maturity*) memperlihatkan tingkah laku pekerja yang lebih konsisten serta prestasi keselamatan makanan yang lebih baik. Oleh itu, penguatkuasaan undang-undang perlu dilihat sebagai pelengkap kepada pembentukan budaya keselamatan makanan, bukannya mekanisme utama untuk mengubah tingkah laku.

Sehubungan itu, transformasi sistem keselamatan makanan memerlukan keseimbangan antara penguatkuasaan berasaskan risiko, pendidikan berterusan dan pembangunan budaya keselamatan makanan. Pendekatan ini selaras dengan Kerangka Keselamatan Makanan Berasaskan Tingkah Laku dan Risiko (*Behavioural-Risk-Based Food Safety Framework*) yang dicadangkan, iaitu dengan

mengintegrasikan faktor individu, faktor sosial, faktor organisasi dan pengurusan risiko bagi mewujudkan pematuhan yang lebih mampan serta memperkukuh perlindungan kesihatan awam.

Kerangka Keselamatan Makanan Berasaskan Tingkah Laku dan Risiko

Berdasarkan sorotan literatur dan jurang penyelidikan yang telah dikenal pasti, artikel ini mencadangkan Kerangka Keselamatan Makanan Berasaskan Tingkah Laku dan Risiko (*Behavioural-Risk-Based Food Safety Framework*) sebagai satu pendekatan konseptual yang mengintegrasikan aspek tingkah laku individu, pengaruh sosial, budaya organisasi dan pengurusan risiko secara holistik. Kerangka ini dibangunkan berasaskan Teori Tingkah Laku Terancang (*Theory of Planned Behaviour, TPB*), konsep Budaya Keselamatan Makanan (*Food Safety Culture*) dan prinsip Pengurusan Risiko, dengan tujuan memperkukuh amalan keselamatan makanan secara mampan. Kerangka yang dicadangkan terdiri daripada empat komponen utama yang saling berkaitan:

i. Faktor individu

Komponen ini merangkumi pengetahuan, sikap, persepsi risiko, motivasi dan kesedaran pengendali makanan terhadap kepentingan keselamatan makanan. Berpandukan Teori Tingkah Laku Terancang (Ajzen, 1991), faktor-faktor ini mempengaruhi niat individu untuk mengamalkan tingkah laku yang selamat dan seterusnya menentukan tahap pematuhan terhadap amalan keselamatan makanan.

ii. Faktor sosial

Komponen ini merangkumi pengaruh rakan sekerja, norma organisasi, komunikasi dalaman, sokongan penyelia dan tekanan sosial dalam persekitaran kerja. Faktor sosial berfungsi memperkukuh pembentukan norma positif yang mendorong pengendali makanan mengamalkan tingkah laku keselamatan makanan secara konsisten.

iii. Faktor organisasi

Komponen organisasi merangkumi kepimpinan, polisi organisasi, budaya kerja, latihan, sistem ganjaran, penyeliaan dan pemantauan prestasi. Faktor ini berperanan membentuk persekitaran kerja yang menyokong pembudayaan keselamatan makanan serta memperkukuh komitmen pekerja terhadap amalan keselamatan makanan. Komponen ini turut dipengaruhi oleh teori budaya organisasi yang menekankan bahawa kepimpinan, nilai bersama dan norma kerja membentuk tingkah laku pekerja dalam organisasi (Schein, 2017).

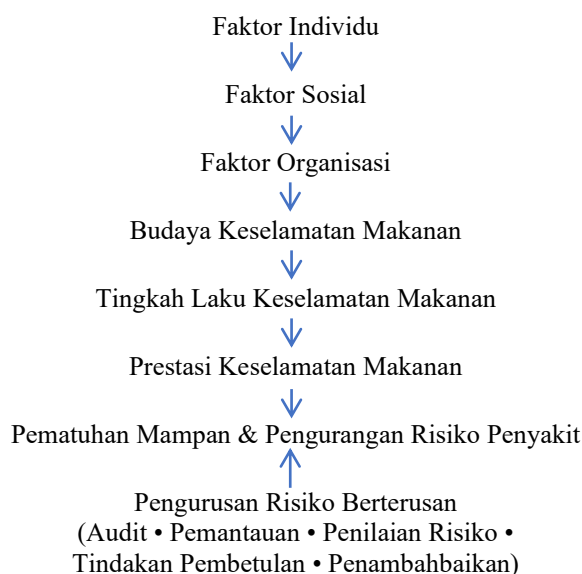
iv. Pengurusan risiko berterusan

Komponen ini melibatkan pelaksanaan audit tingkah laku, pemantauan berkala, penilaian risiko secara dinamik, analisis punca (*root cause analysis*), tindakan pembetulan dan penambahbaikan berterusan. Pendekatan ini memastikan budaya keselamatan makanan sentiasa dipantau, dinilai dan diperkukuh mengikut perubahan risiko operasi.

Keempat-empat komponen tersebut saling berinteraksi dalam membentuk budaya keselamatan makanan yang mampan. Faktor individu mempengaruhi kecenderungan seseorang untuk bertindak, faktor sosial membentuk norma dan sokongan persekitaran, manakala faktor organisasi menyediakan sistem serta kepimpinan yang mengukuhkan amalan keselamatan makanan. Pengurusan risiko pula berfungsi sebagai mekanisme penambahbaikan berterusan yang memastikan perubahan tingkah laku dapat dikekalkan dalam jangka panjang. Oleh itu, kerangka yang dicadangkan mengubah pendekatan keselamatan makanan daripada berorientasikan pematuhan (*compliance-driven*) kepada

pembentukan budaya keselamatan makanan (*culture-driven*) yang menekankan perubahan tingkah laku secara berterusan.

Berbeza dengan model sedia ada yang kebanyakannya memfokuskan sama ada kepada pematuhan terhadap peraturan, budaya keselamatan makanan atau faktor tingkah laku secara berasingan, kerangka yang dicadangkan mengintegrasikan keempat-empat dimensi utama, iaitu faktor individu, faktor sosial, faktor organisasi dan pengurusan risiko, dalam satu model konseptual yang holistik. Pengintegrasian ini merupakan sumbangan konseptual utama artikel kerana menyediakan asas teori yang lebih komprehensif untuk memahami pembentukan budaya keselamatan makanan, di samping menyokong pembangunan model empirikal, instrumen pengukuran dan strategi intervensi yang lebih berkesan pada masa hadapan. Selain itu, kerangka ini menyediakan asas kepada pembangunan instrumen pengukuran budaya keselamatan makanan yang boleh digunakan oleh pihak industri dan pengawal selia bagi menilai tahap kematangan budaya keselamatan makanan secara sistematik.



Rajah 1: Kerangka Keselamatan Makanan Berasaskan Tingkah Laku dan Risiko
(Behavioural-Risk-Based Food Safety Framework)

Rajah 1 menunjukkan hubungan konseptual antara faktor individu, faktor sosial, faktor organisasi dan pengurusan risiko berterusan dalam membentuk budaya keselamatan makanan yang mampan. Kerangka ini dibangunkan berasaskan Teori Tingkah Laku Terancang (*Theory of Planned Behaviour, TPB*), konsep Budaya Keselamatan Makanan (*Food Safety Culture*) dan prinsip Pengurusan Risiko, yang menjelaskan bahawa perubahan tingkah laku dipengaruhi oleh interaksi faktor individu, sosial dan organisasi, bukan sekadar pematuhan terhadap peraturan. Faktor individu merangkumi pengetahuan, sikap, persepsi risiko, motivasi dan kesedaran, manakala faktor sosial melibatkan norma organisasi, komunikasi, sokongan penyelia dan pengaruh rakan sekerja. Faktor organisasi pula merangkumi kepimpinan, budaya kerja, polisi, latihan, sistem ganjaran dan pemantauan prestasi yang menyokong pembentukan budaya keselamatan makanan. Pengurusan risiko berterusan berfungsi sebagai mekanisme penambahbaikan melalui audit tingkah laku, pemantauan, penilaian risiko, analisis punca, tindakan pembetulan dan penambahbaikan berterusan. Pendekatan ini memperkukuh budaya keselamatan makanan, meningkatkan prestasi keselamatan makanan, memastikan pematuhan yang mampan serta mengurangkan risiko penyakit bawaan makanan. Secara keseluruhannya, kerangka ini menggambarkan peralihan daripada pendekatan berorientasikan pematuhan (*compliance-driven*) kepada berorientasikan budaya (*culture-driven*).

sebagai asas kepada pembangunan intervensi, dasar dan penyelidikan berkaitan keselamatan makanan.

Metodologi Kajian

Bagi menyokong pembangunan dan pengesahan Kerangka Keselamatan Makanan Berasaskan Tingkah Laku dan Risiko, kajian ini mencadangkan penggunaan pendekatan kaedah campuran (*mixed methods*) yang menggabungkan kaedah kuantitatif dan kualitatif bagi memperoleh pemahaman yang menyeluruh tentang faktor-faktor yang mempengaruhi tingkah laku keselamatan makanan.

i. Pendekatan kuantitatif

Kajian tinjauan dicadangkan melibatkan pengendali makanan dalam sektor restoran, catering dan industri pemprosesan makanan menggunakan soal selidik berstruktur. Data yang diperoleh akan dianalisis menggunakan analisis regresi berganda dan *Structural Equation Modelling (SEM)* bagi menilai hubungan antara faktor individu, faktor sosial, faktor organisasi dan tahap pematuhan terhadap amalan keselamatan makanan.

ii. Pendekatan kualitatif

Temu bual separa berstruktur dicadangkan melibatkan pegawai penguat kuasa, pengurus industri makanan dan pengendali makanan bagi mendapatkan pemahaman yang lebih mendalam tentang cabaran, pengalaman dan amalan dalam pembentukan budaya keselamatan makanan. Dapatan daripada kedua-dua pendekatan ini dijangka menyokong pembangunan serta pengesahan kerangka konseptual yang dicadangkan.

Analisis data

Data kuantitatif dianalisis menggunakan *IBM SPSS Statistics* bagi analisis deskriptif dan inferensi, serta *SmartPLS* bagi menguji hubungan antara konstruk dalam kerangka konseptual melalui *Partial Least Squares Structural Equation Modelling (PLS-SEM)*. Data kualitatif pula dianalisis secara tematik bagi mengenal pasti tema, pola tingkah laku dan faktor organisasi yang mempengaruhi pembentukan budaya keselamatan makanan. Dapatan daripada kedua-dua analisis ini dijangka saling melengkapi dalam menyokong pembangunan dan pengesahan Kerangka Keselamatan Makanan Berasaskan Tingkah Laku dan Risiko.

Perbincangan

Transformasi keselamatan makanan memerlukan anjakan paradigma daripada pendekatan yang berorientasikan pematuhan (*compliance-driven*) kepada pendekatan yang berasaskan budaya keselamatan makanan (*culture-driven*). Walaupun penguatkuasaan undang-undang, piawaian dan pensijilan kekal penting sebagai mekanisme kawal selia, pendekatan tersebut sahaja tidak mencukupi untuk membentuk perubahan tingkah laku yang konsisten dan berkekalan. Sebaliknya, pembentukan budaya keselamatan makanan memerlukan pengintegrasian faktor individu, sosial, organisasi dan pengurusan risiko bagi memastikan amalan keselamatan makanan menjadi sebahagian daripada nilai dan budaya kerja organisasi.

Kerangka Keselamatan Makanan Berasaskan Tingkah Laku dan Risiko yang dicadangkan menawarkan pendekatan yang lebih holistik dengan menggabungkan Teori Tingkah Laku Terancang (*Theory of Planned Behaviour, TPB*), konsep Budaya Keselamatan Makanan (*Food Safety Culture*) dan prinsip Pengurusan Risiko dalam satu model konseptual yang saling melengkapi. Pendekatan ini

menjelaskan bahawa perubahan tingkah laku tidak bergantung kepada pengetahuan atau latihan semata-mata, tetapi dipengaruhi oleh sikap, norma sosial, kepimpinan, komunikasi organisasi, sistem sokongan serta mekanisme penambahbaikan yang berterusan. Justeru, budaya keselamatan makanan berperanan sebagai pemangkin yang menghubungkan pematuhan terhadap peraturan dengan pembentukan tingkah laku yang mampan.

Daripada perspektif organisasi, kepimpinan memainkan peranan penting dalam membentuk budaya keselamatan makanan melalui penyediaan dasar yang jelas, latihan yang berkesan, komunikasi terbuka, sistem ganjaran serta pemantauan prestasi yang konsisten. Hal ini selaras dengan pandangan Schein (2017) bahawa kepimpinan merupakan mekanisme utama dalam membentuk, mengekalkan dan mengubah budaya organisasi melalui penetapan nilai, norma dan jangkaan tingkah laku yang dikongsi oleh semua warga organisasi. Pada masa yang sama, organisasi perlu beralih daripada latihan yang bersifat penyampaian maklumat kepada pendekatan pembelajaran berasaskan pengalaman (*experiential learning*) yang menekankan simulasi, pemerhatian tingkah laku, refleksi dan penglibatan aktif pekerja. Intervensi tingkah laku seperti *nudging*, *positive reinforcement* dan *peer influence* juga boleh dimanfaatkan untuk mengukuhkan amalan keselamatan makanan secara berterusan.

Selain itu, penggunaan teknologi digital seperti audit pintar, pemantauan masa nyata (*real-time monitoring*), analitik data dan sistem amaran awal berpotensi memperkukuh pelaksanaan pengurusan risiko secara proaktif. Integrasi teknologi dengan pendekatan tingkah laku membolehkan organisasi mengenal pasti risiko lebih awal, menilai keberkesanan intervensi dan melaksanakan tindakan pembetulan secara berterusan, sekali gus meningkatkan prestasi keselamatan makanan.

Secara keseluruhannya, kerangka yang dicadangkan bukan sahaja menyumbang kepada pengembangan teori melalui pengintegrasian dimensi tingkah laku, budaya keselamatan makanan dan pengurusan risiko, malah menyediakan asas praktikal kepada pembangunan dasar, latihan, strategi intervensi dan penyelidikan empirikal pada masa hadapan. Pendekatan ini dijangka membantu organisasi membangunkan budaya keselamatan makanan yang lebih mampan, meningkatkan pematuhan secara sukarela serta mengurangkan risiko penyakit bawaan makanan, sekali gus memperkukuh perlindungan kesihatan awam. Kerangka yang dicadangkan turut menyediakan asas kepada pembangunan instrumen pengukuran budaya keselamatan makanan yang boleh digunakan oleh organisasi dan pihak pengawal selia bagi menilai tahap kematangan budaya keselamatan makanan secara sistematik.

Kajian empirikal pada masa hadapan boleh mengesahkan hubungan antara faktor individu, faktor sosial, budaya organisasi dan prestasi keselamatan makanan menggunakan pendekatan *Structural Equation Modelling* (SEM) merentas pelbagai subsektor industri makanan.

Implikasi Kajian

Kajian ini mempunyai beberapa implikasi penting daripada aspek teori, amalan dan dasar. Dari sudut teori, kerangka yang dicadangkan memperluas aplikasi Teori Tingkah Laku Terancang dengan mengintegrasikan budaya keselamatan makanan dan pengurusan risiko dalam satu model konseptual. Dari sudut amalan, kerangka ini boleh dijadikan panduan kepada organisasi dalam membangunkan budaya keselamatan makanan yang mampan melalui intervensi tingkah laku, latihan dan kepimpinan. Dari sudut dasar, dapatan ini berpotensi menyokong pembangunan dasar keselamatan makanan yang lebih strategik serta meningkatkan perlindungan kesihatan awam melalui pengurangan risiko penyakit bawaan makanan.

Kesimpulan

Keselamatan makanan tidak lagi wajar dilihat sekadar sebagai pematuhan terhadap peraturan dan prosedur operasi, tetapi sebagai manifestasi budaya organisasi dan tingkah laku manusia yang menentukan keberkesanan sistem keselamatan makanan. Selaras dengan Teori Tingkah Laku Terancang (*Theory of Planned Behaviour*), pembentukan tingkah laku keselamatan makanan dipengaruhi oleh sikap, norma subjektif dan persepsi terhadap keupayaan diri. Oleh itu, perubahan tingkah laku yang mampan memerlukan persekitaran organisasi yang menyokong pembentukan budaya keselamatan makanan, dan bukan hanya bergantung kepada penguatkuasaan atau latihan teknikal semata-mata.

Kertas konsep ini mencadangkan Kerangka Keselamatan Makanan Berasaskan Tingkah Laku dan Risiko (*Behavioural-Risk-Based Food Safety Framework*) yang mengintegrasikan faktor individu, faktor sosial, faktor organisasi dan pengurusan risiko sebagai asas kepada pembentukan budaya keselamatan makanan yang mampan. Kerangka ini memperluas pendekatan keselamatan makanan sedia ada dengan menggabungkan dimensi psikologi, budaya organisasi dan pengurusan risiko dalam satu model konseptual yang holistik.

Pelaksanaan kerangka yang dicadangkan berpotensi menjadi asas kepada pembangunan dasar, strategi intervensi, program latihan dan penyelidikan empirikal yang lebih berkesan dalam memperkukuh budaya keselamatan makanan. Pendekatan ini dijangka meningkatkan pematuhan secara sukarela dan konsisten, mengurangkan risiko penyakit bawaan makanan, memperkukuh keyakinan pengguna serta menyumbang kepada peningkatan prestasi industri makanan dan perlindungan kesihatan awam secara mampan. Secara keseluruhannya, peralihan daripada pendekatan berorientasikan pematuhan kepada pembudayaan keselamatan makanan merupakan prasyarat penting dalam memastikan sistem keselamatan makanan yang lebih berdaya tahan, responsif dan mampan pada masa hadapan.

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