

SPIRITUAL MODULE IN DEVELOPING THE CONCEPT OF HUMAN BEING AS A KHALIFA (VICEGERENT): A RELIGIOUS REQUIREMENT IN COMPLYING AND REALISING THE RESPONSIBILITIES OF PROTECTING THE RELIGION (MAQASID HIFZ AL-DEEN)

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Abstract: *Islam is known as a religion that organizes the way of life covering aspects of faith, worship, family, politics, social and economic. The whole of human life and needs is organized completely and systematically by the teachings of Islam. Therefore, Islamic law is considered as the best rule and choice and its suitability with human nature has formed a civilization based on religious doctrine. The position of human as the caliph of Allah on earth is a great trust. Man will be held accountable for how he performs the sacred duties of his caliphate. However, in recent times, Muslims have experienced major crises that include spiritual, moral, faith and moral crises to the loss of human functions as slaves and caliphate of Allah SWT. The objective of this paper is to deeply interpret the role of human beings as the caliph of God and to detail the importance of religion in our lives as well as to identify the factors that deviate from religion. This study used a qualitative descriptive study approach. Library research was done through books, magazines and journals. In addition, it conducted observational studies from previous research. The results found the importance of understanding our role as caliphs to provide protection for the ummah and maintain the sustainability of the universe so that the caliph and the ummah are united to live life in accordance with Islamic law for survival. The duties of the caliph in the Qur'an are commonly called as imaratul ardh (prospering the earth) and ibadatullah (worshiping Allah). Therefore, this paper is very useful in giving an*

understanding on the true purpose of God in creating and assigning human to do imarah on earth by managing and preserving it.

Keywords: *Khalifa, human, faith, responsibilities*

Introduction

Allah has not created human in vain and He has not created mankind so that He could have fun. Rather, He creates human for great and wise reasons. Generally, Allah makes humans for two goals, i.e., as servants who always worship Him and as His successors who govern, manage and develop the earth according to the Sharia (Islamic) law. Khalifa is a great privilege that is only given to man.

The fact that man is as a servant of Allah s.w.t. is not an insult or a disgrace to mankind, but the title of servant of Allah s.w.t. is the highest title to mankind as asserted by Allah s.w.t. himself in the Quran because that is the title given to the prophet and apostle. Human servitude to Allah s.w.t. as the Creator is the fact that shows its glory, majesty and strength. The most despicable disgrace is human servitude to fellow humans or creatures. This is what Islam opposes and tries to eradicate through the foundation or concept of tauhid. One of the privileges or glory of man as a servant of Allah s.w.t. is that man has been awarded a duty/trust that does not belong to all other beings which is the caliphate on earth. Man as a servant of Allah s.w.t. is appointed as the caliph of Allah and the appointment is due to the human qualification to hold the position. Among the qualifications is that among His servants, it is man who is closer to Allah s.w.t. As a matter of fact, His servants and His khalifah has no right to create the permitted. The caliphate is a great privilege and is given only to man and is not given to angels, far more to give to jinn. From that, it is believed that not every slave is worthy and entitled to be a caliphate. In addition, it is not every human being who in reality the slave in itself is a caliphate. Despite the fact that man is a slave and caliph of Allah s.w.t., it is not so in terms of concept and execution. Therefore, a man who is worthy and entitled to be the caliph is a human being who implements the concept of self-servitude to Allah s.w.t. and practices the concept of surrender to Allah s.w.t. in faith, morality, worship and shari'a.

Yusuf Al-Qardawi (1999) mentioned that Muslims are now experiencing a major crisis that includes spiritual, moral, faith and moral crises. It is impossible that this crisis will lead to economics, politics, management as well as science and technology. The crisis occurs due to the death of spirit of faith and morality that should be present in every servant and His caliphate. The crisis is exacerbated as the world is overwhelmed by a network of digital technologies such as Google, Instagram, Facebook, Twitter, YouTube, Skype, WhatsApp and Friendster. This also causes the outbreak of various negative impacts whether in social, cultural, religious, political or economic aspects. Issues such as abuse, addiction, mental illness, cyberbullying, viewing of pornographic material, cybercrime, scammers and so on seem to be synonymous with the habits of social media users today (Aina Sabariah, Kamariah & Halipah, 2021).

Apart from the loose practice of Islamic teachings, Muslims are also caught up with radical or fanatical slurs in religion. It is a disease that can affect the sanctity of Islam and damage the system of society that lives in harmony and prosperity (Hasfa Bakhry, 2022). There are also those who challenge the sanctity of Islam itself, caught up in apostasy, the threat of Liberalism, Secularism and Western Pluralism that champions the rights of human freedom, freedom of religion, separates religious affairs from worldly affairs and rejects the traditional authority of

the Sunnah Waljamaah (Mastura et al., 2022). This post-modern era has also eliminated the great narratives such as knowledge and truth that have led to a crisis of faith and thinking among Muslims. Crisis of faith and thought that arises such as atheist and agnostic trends plagues the world including among the Muslim-majority community (Amar Ismat et al., 2022). These issues show that man has lost his function as a slave and caliphate when humans are shackled with the pleasures of the world and ignorance of religion.

Thus, the objective of this paper is to interpret in depth the role of man as the caliph of Allah and to detail the importance of religion in our lives as well as identify factors that deviate the man from religion.

Methodology

According to Shahabudin (2007) methodology is systematic series of actions with the aim at achieving the objectives and teachings that have been set. It is also a whole effort consisting of structured procedures based on the chosen approach. The methodology of the word method is a procedure or a way of knowing something that has systematic measures. In addition, methodology is a process in studying the rules of these methods (Qomar, 2006). This study uses a qualitative descriptive research approach. Library research is done through books, magazines, journals, the internet and so on. Moreover, it is conducted by observational studies from previous studies as well as the views of muktabar scholars. In addition to conducting observational studies of past research, the information is obtained from secondary data of books and past studies available in several libraries, as well as from websites that discuss this problem. The methodology used is to analyse the content of the obtained document, draw conclusions and present the results of the study. This study discusses the role of man as a caliphate and its implications towards the formation of a moral human being. The results of the study found the importance to understand our role as a caliphate in order to protect the ummah and maintain the sustainability of nature so that the caliphate and ummah is united to live according to the Islamic Shari'a for the sake of survival.

Human As Khalifa

Khalifa in terms of language means leader and successor (Dewan Bahasa dan Pustaka, 2000). Khalifa also means the greatest and highest power (al-Kharbuthli, 1969). In terms of meaning, Imam al-Hasan al-Basri defined khalifa as all humans as they are the descendants of Prophet Adam and they substitute for one another. Human beings are elected and appointed as khalifa to bring prosperity to the earth according to the desire and requirements of Allah to carry out the Shariah of Allah whether on the individual, family, society or the country's level. Position as a khalifa is not a privilege, instead it is a matter of carrying responsibility and upholding the trust of Allah. Allah has entrusted man with the responsibility as a Khalifa to practice the religion of Allah on earth. Allah says in surah Al-Ahzab verse 72 which means;

“Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man undertook to bear it. Indeed, the character of most men is to love injustice and in turn love doing things that should not be done”.

(Al-Ahzab 33:72)

Among the major gifts of Allah to man is the selection of human to be the khalifa or His representative on earth. Herewith, man is obligated to uphold the truth, spread goodness, create peace, abolish the evil, divergence and deviations from the path of Allah. The truth about man as khalifa has been explained by Allah in surah Al-Baqarah verse 30 which means;

"And remember when your Lord said to the angels, "Verily, I make on earth a khalifa." Said the Angels, "Will you place therein who commits mischief and sheds blood, while we always glorify You with praises and thanks and sanctify You?" He (Allah) said, "I know better what you do not know".

(Al-Baqarah 2:30)

The appointment of man as khalifa is because human has all the qualifications. Among the qualifications is human being the closest to Allah. Establishing religion and performing religious duties are the responsibility and trust that will be questioned later. In line with that, humans need to have certain preparation in order to perform their duties perfectly. Among the necessary preparations are knowledge and expertise. Knowledge is needed and is an essential foundation as a guide and a connection with Allah who has laid down the duties and trusts of man. In addition, man must have a steady faith in line with Allah's will. Holding responsibility as a khalifa also requires the strength in the brotherhood among humans as well as mental and physical strength (Abdullah Said, 2016).

The Category of Khalifa

The category of khalifa is divided into two, namely the general khalifa and the specific khalifa.

General Khalifa

This category means every believer is responsible to lead himself to the right path (Abdullah Said, 2016). In general, khalifa is the designation used to anyone who becomes a successor of another in affairs.

Specific Khalifa

This category describes the person who is chosen as the leader to guide others to the right path (Abdullah Said, 2016). It is the man chosen by Allah to be His representatives to govern the earth. The first human being, Adam (pbuh), was the first leader in the world which is followed by Prophet Idris (pbuh) until Prophet Muhammad (pbuh). The man selected among human beings began after the death of Prophet Muhammad (pbuh) to become a leader of the Muslims, which had begun with the appointment of Abu Bakar As-Siddik and so on.

The Role of Mankind As Khalifa

Man holds the trust as a khalifa to govern the earth and to release the secrets contained therein. Allah has entrusted the khalifa's responsibility to mankind to uphold the religion of Allah and implement Islamic law on this earth. The role of human being as khalifa can be divided into three:

The Responsibility in the Relationship with Allah

The relationship between man and Allah is the highest relationship in life. Humans are not just obliged to fulfil their responsibilities to Allah but are also responsible for forming good relationships between human beings and other beings. Such responsibilities play a role in realising the main goal of the creation of human namely for servitude and devotion to Allah (Siti Fatimah Tasir, 2018). This is asserted in His words in Qur'an which means;

"And I did not create the jinn and mankind except to worship Me".

(Al-Dhzariyat 51:56)

Islam encourages its people to keep in touch with Allah. The relationship with Allah is by acknowledging the unity of Allah and being grateful to Him. Acknowledging the unity of Allah means accepting and believing in the oneness of Allah with all the perfect attributes and believing firmly that there is no ally for him. Believe in Allah verbally and by heart that Allah exists, and He has fine and noble qualities and spared from bad and despicable natures (Faizuri & Ahmad Faisal, 2012).

As humans, we also need to be grateful to Allah for all His blessings. Favours by Allah for on earth and in the hereafter is a tremendous gratification for humanity. There are two categories of favours for the human being namely physical pleasures such as eating, drinking, possessions, human body and so on, and spiritual enjoyments such as knowledge, religion, health, peace, happiness and so on. We must always inculcate gratitude by obeying every command of Allah for the abundance of favours Allah has given to us (Mardzelah Makshin, 2006).

The Responsibility in the Relationship with Mankind

The devotion and compassion of men is a commandment of Allah upon every servant. It includes relationships with family, neighbours, friends, non-Muslims and so on. Allah prohibits and criticizes those who break the bonds of kinship and who neglect manners. The Islamic community is a universal, anti-racial, and national society and is not constrained to within a certain geographical and political environments. The relationship between Muslims is not just limited to differences in colour, language, race and faiths or beliefs. On the contrary, the Muslim community considers good relations, mutual respect, tolerance and discipline (Siti Fatimah Tasir, 2018).

Allah says;

"O mankind! Indeed, We created you from a male and a female, and We made you into nations and tribes, that you may know each other (and communicate with each other). Indeed, the most noble of you in the sight of Allah, he who is the most righteous of you..."

(Al-Hujurat 49:13)

All human beings have the right to live together in the recognition of Islam and to take refuge under its social system. However, Islam still recognizes the different roles and responsibilities between Muslim society and non-Muslim communities that are living together. Through our relationships, we can create unity in order to ensure a more harmonious and secure life as well as to avoid the enmity, disunity and abominable actions of fellow human beings (Mastura et al., 2022). The awareness on the importance of a strong bond in a society can help us in building a strong and stable country in terms of living harmoniously, stable economy, and powerful defence based on the principle of unity.

The Responsibility in the Relationship with the Environment

The nature created by Allah is to be enjoyed together. Man is responsible for preserving this world. Allah has given guidance to man to make connection with nature as said in the Qur'an;

"And do not make mischief on the earth after Allah has provided for all that is good to Him and pray to Him with fear (in case it is not accepted). Surely, the mercy of Allah is close to those who do good".

(Al-A'raf 7:56)

The universe is created by Allah for human in the quest for civilization in accordance with Allah's will. Islam has given guidance to man on how to communicate to other beings (Siti Fatimah Tasir, 2018). For example;

1. Provide food and drink to animals, especially those that are being nurtured, when necessary.
2. Have compassion for animals. Prophet Muhammad (pbuh) said, "Allah cursed the one who make those that have spirits as targets".
3. Prevent animal cruelty. Prophet Muhammad (pbuh) said, which is narrated by al-Bukhari; "A woman was placed in hell because of a cat which she had confined to death. The woman will go to hell because the cat was not fed and not allowed to eat the insects on the land".

Islam forbids animal torture when slaughtering or killing them. When it comes to slaughtering animals, Islam has made it necessary to use a sharp knife. Islam allows animals to be killed if they cause injury or harm to humans. However, killing should be done in a way that does not torture the animal.

Modern lifestyles and technological sophistication have resulted in human contact with the environment being limited to the relationship between natural resources to meet human needs and economy only. Hence, the whole society needs to understand and appreciate the ethics of the environment in order to guide the interaction between humans and the environment. All walks of life regardless of education and background must strive to appreciate the ethics of the environment, acknowledge the power of nature and feel inferior in understanding that they are only a small part of this beautiful and mysterious environmental system. The community also needs to be educated and exposed to practices and methods to live sustainably so that sustainable education reaches the boundaries of the mind, soul and permeate the soul until it becomes the culture and practice of community life (Haliza, 2016). This is one of the priorities of man's duty as a caliphate.

Reasons Why Human Needs Religion

Human needs religion because of several factors as discussed below:

Human nature created by Allah has religious instincts

When human beings are in distress or face hardship, they will seek help from Allah, even though they have before disobeyed the power and greatness of Allah. Before the advent of the Islamic teaching, humans had built idols or totems to worship the elements of nature and to show devotion to the more powerful people. Thus, it shows that human nature for religion has been written since before.

Humans have many natures, one of which is primarily religious nature. Man from birth has a religious instinct and acknowledges the existence of Allah's dzat but when he is born, he is keen towards al-hanif, that is, longing for the absolute truth of Allah. Fitrah is the qualities of God in which God blows to all mankind before birth, and the expansion of those qualities is as high

as ever. Thus, there is a religious impulse in mankind which is the impulse to serve something higher, that is God who created the universe with its contents (Mualimin, 2017).

Human self-ignorance and the mystery of the universe

The only clear source is the Qur'an which tells the story of nature and human beings. Even though human beings have the gift of the mind, they are still unable to uncover the mystery of the universe as well as the unseen world of nature and other beings. Only religion can explain about life and the environment in accordance, which functions as a guide to humanity. As Allah says;

"And if you (Muhammad) asked them, "Who created the heavens and the earth?" they would certainly say, "Allah". Say (Muhammad), "All praise is due to Allah"; (thankful for their confession – for not denying Allah), but most of them do not know (the essence of Tauhid and the understanding of shirk)".

(Al-Luqman 31:25)

According to Syed Muhammad Naquib Al-Attas (2007), it is important for people to understand the knowledge of nature by being sourced through the scriptures. This is because understanding nature and knowledge of religion is actually based on knowing and understanding the human being first as one of the components of nature. From this stage, mankind will finally see back to the extent of their trust in its Creator (Allah s.w.t.) over the years, that is, whether it was successful or failed to govern and prosper the realm they occupied in harmony.

Human tendency to live by one rule

Human requires rules to ensure the survival of society. Islam has set the Islamic law which should be followed by man so that humans can live in this world peacefully and harmoniously. Allah creates every event on this earth according to certain rules such as the movement of the sky and earth, the moon and the stars in which the elements rotate according to the rules that Allah has set. If the rules of Allah are not being obeyed, there will be great disaster and calamity on life in the sky and on earth (Kamarul Azmi, 2021). For example, this can be seen through the rules or regulations of the road, where the rules have been set by man and yet accidents and disasters still occur. Imagine if no rules are set for human to use the road, there will certainly be a lot more damages to human. Allah says;

"And (mention) when your Lord brought forth of the sons of Adam from their loins, and made them testify of themselves, (saying to them), "Am I not your Lord?" They said: "Yes, we have testified." This – lest you should say on the day of resurrection, "Indeed, we are unaware of this (Truth)."

(Al-A'raf 7:172)

The incapacity of human in interpreting metaphysical nature

Although humans have the right to think, human intellects are still limited as they do not know about the metaphysical and supernatural matters. Hence, the human mind will be led by revelation so that the mind is always conscious, and human is able to understand the doctrine of the unseen guided by religion. Nevertheless, although intellect cannot explain the metaphysical matter (ghaibiyat) in detail and requires the help of revelation, it does not show the weakness of reason. This is because the intellect is not created to explain metaphysical matters, such as the ear is not created to absorb things that can be seen (through the eyes) or inhaled (through the nose) (Asmar Ismat, 2022).

Factors For Human To Deviate From Religion

The deviation factor in Islam refers to two combined factors; the first is the internal factor which refers to the weakness of faith or the lack of awareness of the religious soul that can prevent the human being from deviating. Second is external factors; i.e., the existence of an external impulse that promotes the deviant act from the influence of the environment (Azyyati, 2017).

External Factors (Threats from the Enemies of Islam)

These external threats come from different angles, including from Western societies, Jews and enemies of Islam who are envious on the greatness of Islam. They use various approaches and methods that are quite effective in deflecting Muslims from living a pure Islamic way of life:

1. Through entertainment of mass media in creating imprudent and impaired thinking. They use the mass media to stray Muslims from the Islamic way of life by highlighting the hedonism culture to the youths so that they are no longer concerned about religion and servitude in life. Through the process of globalization, there are increased threats from the enemies of Islam on the lives of Muslims using foreign entertainment that is contrary to Islamic culture.
2. Through culture and lifestyle that are comfortable and filled with enjoyment. Islamic societies are also often highlighted with the culture and lifestyle that are comfortable and luxurious which can only be achieved by sacrificing religious principles. The culture brought by the Western society is also a culture that is in contrary to the Eastern and Asian cultures.
3. Through planting inverse philosophy (you only live once). So, the world is the beginning and the end of human journey. Human does not only live once because after the life on earth, human will enter the intermediate realm of Barzakh and the hereafter in which in this world, human will be reckoned with every actions and deeds on the earth. The Muslim community differs from the Jewish and Christian communities as they do not believe in the metaphysical concept that is incapable of being explained by the mind. So, faith in the supernatural (angels and doomsday) elements will keep people from doing things that are forbidden by religion and use the life on earth for the benefit in the eternal hereafter.
4. Through planting and nurturing individualistic and materialistic attitudes among Muslims which shake the resilience and identity of Muslims. Individualistic traits will break the Muslim brotherhood, and when unity among Muslims becomes weak, they will obtain easier ways to attack Muslims from various angles. On the other hand, materialistic attitude is also able to keep the Muslim community away from helping each other because their life will only relate to materials and to those that will benefit them.

Internal Factor (Neglectful Muslims)

This internal factor is a factor that occurs in individual and the Islamic community in their life of servitude. Even though there are many external threats, these factors cannot affect Muslims should they live life in Islamic way in accordance with human nature. The internal factors that lead to deviation from religion are as follows;

1. Become ignorant about Islam and Islamic way of life. Islamic societies often blame the process of development and globalization on the failures and damages, nonetheless those have to do with their own Islamic societies that no longer place religion in the most important place in their lives. The negligence in living and practicing Islamic way of life will make the Islamic society increasingly loses their identity and this has indirectly facilitated the attack on Islam from all angles.

2. Do not live according to the teachings of the Qur'an. The Qur'an as the main source of life has lost its function and it is no longer an important part of human life. Thus, they will become neglectful and easily influenced by all external threats.
3. Deviate and do not make sunnah Rasulullah as *qudwah hasanah*. Rasulullah (pbuh) is the best example in every aspect of life, but the Islamic community is now merely celebrating the birth of Prophet Muhammad without understanding the importance of the Messenger of Allah to human. Rasulullah loved his people that he said multiple times "*Ummati*" until the end of his life. Nonetheless, the people that is loved by him have ridiculed his sunnah and rejected it as an important source in human life.
4. Lack of personal identity in defending the values of Islamic teachings. The pure values of Islamic teachings are further pushed away and no longer an important part of human life, and this has caused a handful of Muslims to adopt Western lifestyles which marginalize religion in life.
5. Like to imitate matters and values that are foreign from Islam even though it can be destructive. When the pure values of religion are no longer being concerned, adoption of foreign occurs due to ignorance of religion. The cultures of Western society are still colonizing the minds of the Muslim community even though we have physically flogged the colonization of the colonies. Islamic societies are now prouder of the Western style of food and fashion, and the present trend from the West is considered modern which is followed in order to be current and updated. This kind of thinking has led the Islamic community to lose its Eastern and Islamic identity.

Conclusion

The concept of human as khalifa in Islam is clearly based on what has been outlined in the Qur'an and As-Sunnah. Islam builds a system that suits the nature of human creation which is to devote himself to Allah and be responsible for the trust given by Allah as the khalifa on this earth. If man abuses the power and trust that Allah gives, consequently it can cause damage, destruction, disunity and so forth. Therefore, to ensure the stability of human life, every man must abide by all the rules which Allah has determined.

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