

The Concept and Philosophy of Integrity in Teaching and Learning Based on Surah Luqman

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Abstract

This study investigates the integration of Islamic principles of integrity in teaching and learning, with a focus on the story of Luqman al-Hakim in Surah Luqman. It addresses the current challenges in maintaining academic integrity in Malaysia, particularly amid the rise of online learning and the increasing prevalence of misconduct. Employing a qualitative exploratory approach, the research utilizes content analysis of primary Islamic texts, including Tafsir al-Qurtubi and Tafsir al-Tabari, alongside secondary academic sources. The concept of *Rabbaniyyah* in teaching emphasizes grounding education in faith and attributing all wisdom to Allah SWT, fostering spiritual integrity. *Awlawiyyat* prioritizes Islamic knowledge with a structured approach, placing Tauhid, Fiqh, and Akhlaq as essential foundations for holistic learning. Additionally, the appropriateness of teaching methods, including the use of affectionate language, plays a crucial role in effectively imparting moral and spiritual values, making education more impactful and emotionally resonant. In conclusion, the teachings of Luqman al-Hakim provide a model for integrating Islamic values into modern education, thereby addressing challenges in teaching and learning, such as academic integrity, and enhancing the character and discipline of students. However, this study can still be further developed and deepened. In-depth research examining additional values found in Surah Luqman can be conducted to create a more robust model of integrity.

Keywords: Integrity, Teaching and Learning, Luqman Al-Hakim

Introduction

This study aims to examine the concept and philosophy of integrity in teaching and learning based on the story of Luqman al-Hakim and his son in Surah Luqman. Teaching and learning are defined as the transfer and acquisition of knowledge or skills. Within this process, both parties must adhere to principles of integrity. Hence, this study discusses integrity in education in general without focusing on either the educator or the student. The concept of teaching and learning in Islam dates back to the creation of the first human, as mentioned in the Quran during the creation of Adam AS. This underscores the importance of knowledge

and understanding in human life, forming the foundation for intellectual and spiritual development. Islam emphasizes teaching and learning through the Quran and hadith, and honors those involved in these processes. The Prophet Muhammad (PBUH) stated:

“The best among you are those who learn the Quran and teach it.”.

(Riwayat al-Bukhari)

Before the arrival of Prophet Muhammad (PBUH), the Arabs lived in a period of ignorance known as the Jahiliyyah era. During this time, the Arab society faced significant educational challenges, with education at a low level and only a few individuals being literate. However, they possessed natural talents in poetry and literature. The advent of Islam brought revelations and guidance through Muhammad (PBUH), aimed at restoring civilization for humanity (Shuid, Othman & Yunus, 2019:4-19). Prophet Muhammad (PBUH) was sent as a messenger by Allah to guide and teach the true religion. His main role was to convey the revelations in the Quran and provide correct guidance for human life. The Arab society at that time was in moral, spiritual, and worship-related ignorance, and the Prophet was tasked with rectifying these issues through Allah's revelations (Rasyidah, 2020:32-33).

The story of Luqman al-Hakim advising his son, found in the Quran, provides insights into the principles and philosophy of teaching and learning. Modern teaching and learning methods have reached various levels of innovation and creativity, each with its own concepts and philosophies. In this discussion, integrity is an essential perspective to examine in the concept and philosophy of teaching and learning based on Surah Luqman.

Problem Statement

The issue of academic integrity in Malaysia has garnered government attention. The Ministry of Higher Education has developed guidelines for academic integrity to enhance values among academics. However, the question remains whether these guidelines can effectively address violations of academic integrity. The challenge has grown with technological advancements, which provide greater opportunities for breaches of academic integrity, such as fraud, irresponsibility, and incompetence. The challenges surrounding academic integrity have intensified with technological advancements, creating more opportunities for violations, such as fraud, irresponsibility, and incompetence (Yusoff & Geraldine, 2020:207-208). The shift to online learning has led to issues like absenteeism and reduced student focus (Yusoff & Geraldine, 2020:214).

Factors such as educator demeanor and skills also significantly influence student attendance, with unengaging or untrained educators contributing to problems in online learning (Veloo & Kim, 2014:130; Boon, 2020:203). The traditional face-to-face method in Islamic learning (talaqqi) was disrupted by the COVID-19 pandemic, leading to negative impacts on student engagement and discipline (Hisham, Halim & Nasir, 2023:1110). Reports also indicate instances of sexual harassment in educational settings, which further damage the reputation of institutions and indicate a need for stronger preventive measures (Noh, 2022; Hamzah & Walsh, 2023:242-243). Overall, the existing guidelines need improvement to effectively address these ongoing issues.

Given these challenges, it is crucial to emphasize Islamic values to improve the character of educators and students. This study, therefore, discusses the concept and philosophy of integrity in teaching and learning as presented in Surah Luqman.

Research Methodology

This study uses a qualitative approach with an exploratory design, which aims to investigate an issue with limited information about the sample under study for future use (Marican, 2005:30; Mahmud, 2009). The documentation method is employed to collect data from tafsir books, theses, journal articles, and other printed materials, primarily focusing on secondary sources. The main sources for this study include Tafsir al-Qurtubi and Tafsir al-Tabari. This study employs content analysis, which is one of the methods for analyzing qualitative data (Neuendorf, 2002:1). This analysis is used to examine and explain the interpretations found in the documents. Content analysis is a research technique that involves making systematic and objective conclusions based on data in document form (Krippendorff, 2004:18).

Result And Discussion

The dialogue between Luqman al-Hakim and his son, as documented in the Quran in Surah Luqman, exemplifies a profound approach to teaching and learning that is valuable for academic exploration. The exchange serves not only as a moral and spiritual guide but also as a model of effective educational practices. This discussion aims to delve into the concepts and philosophical underpinnings of integrity in the teaching and learning process, as embodied in Luqman's advice, highlighting the methods and principles that can be derived from the conversation for modern educational frameworks.

Biography of Luqman al-Hakim

According to various tafsir (interpretation) sources, the real name of Luqman al-Hakim is Luqman bin Ba'ura' bin Nahur bin Tarih. Some opinions suggest that his name was Luqman bin Anqa' bin Sarun. He is believed to have lived in Habsyah (Abyssinia) or, according to other views, in Naubah. Tafsir Qurtubi notes that he was the nephew of Prophet Ayyub (AS). Luqman al-Hakim is said to have lived for a thousand years and met Prophet Daud (AS), even teaching him at one point. Before Prophet Daud (AS) was appointed as a prophet, Luqman served as a mufti, providing religious rulings to the people. When Daud (AS) became a prophet, Luqman stepped down from issuing fatwas. He is also considered to have been a qadi (judge) among the Bani Israil. There are different views on whether Luqman was a prophet or a wali (saint), but the prevailing opinion is that he was a wise man granted wisdom by Allah SWT and served as a judge among the Bani Israil (al-Qurtubi, 2006; al-Tabari, 2001). Luqman al-Hakim had a son named Tharan, with some sources stating his name was Musykam or An'am. Al-Qusyairi mentions that Luqman's wife and son were initially disbelievers, but through his persistent advice and teachings, they eventually embraced Islam. It can be concluded that Luqman al-Hakim was a pious and humble individual, further endowed with divine wisdom. His actions and speech were always careful and precise, guided by the hikmah (wisdom) bestowed upon him (al-Qurtubi, 2006; al-Tabari, 2001).

Concept and Philosophy of Integrity in Teaching and Learning

The concept and philosophy of integrity in teaching and learning refer to the essence and characteristics of integrity within the educational process. Integrity in teaching and learning is a crucial aspect emphasized by various stakeholders. The Ministry of Higher Education is

among the entities that stress the importance of integrity in education through the Guidelines on Academic Integrity for Higher Education Institutions in Malaysia. Given the significance of integrity in teaching and learning, an examination of Surah Luqman, particularly the story of Luqman al-Hakim, can help shape the concept and philosophy of integrity in the educational context.

Rabbaniyyah in Teaching and Learning

Rabbaniyyah refers to teaching that is based on or attributed to Allah SWT. What Luqman al-Hakim imparted to his son was the wisdom bestowed upon him by Allah SWT, as indicated in the words of Allah in the Quran:

“And We had certainly given Luqmān wisdom [and said], “Be grateful to Allāh.” And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allāh is Free of need and Praiseworthy.”

(Luqman: 12)

As a Muslim, the establishment of integrity in teaching and learning must be grounded in true faith in Allah SWT. Faith in Allah distinguishes the practices of Muslims from those of disbelievers. Belief in Allah SWT serves as the key that guides Muslims towards the path of success, as stated in the words of Allah:

“The ones who have believed, emigrated and striven in the cause of Allāh with their wealth and their lives are greater in rank in the sight of Allāh. And it is those who are the attainers [of success].”

(al-Taubah: 20)

This verse discusses the importance of having faith in Allah SWT. Belief in Allah sets Muslims apart from disbelievers, even if the latter provide services such as giving water to pilgrims or managing the affairs of Masjid al-Haram. Despite their acts of service, disbelievers hold no value or status in the sight of Allah SWT, as noted by al-Qurtubi (2006: 135-138). This distinction underscores that genuine faith, rather than merely performing good deeds, is what grants a person worth and standing before Allah. It highlights the centrality of iman (faith) in determining the true merit of actions in Islam.

Based on the teachings of Luqman al-Hakim, the emphasis on faith in Allah SWT is clearly evident in verse 13, where Luqman advises his son not to associate partners with Allah, as shirk (associating others with Allah) is a great injustice. The verse states:

“And [mention, O Muḥammad], when Luqmān said to his son while he was instructing him, “O my son, do not associate [anything] with Allāh. Indeed, association [with Him] is great injustice.”

(Luqman: 13)

This verse highlights the fundamental principle of *tawhid* (the oneness of Allah) in Luqman's advice, emphasizing that belief in the oneness of Allah is the foundation of faith and righteousness. It illustrates that the integrity of teaching must begin with nurturing true belief

and rejecting all forms of polytheism, which is considered the gravest form of injustice in Islam.

In addition, it can be concluded that the teachings of Luqman al-Hakim consistently attribute all matters to Allah SWT, as illustrated in verse 16. The verse states:

"[And Luqmān said], "O my son, indeed if it [i.e., a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allāh will bring it forth. Indeed, Allāh is Subtle and Aware."

After advising his son, Luqman al-Hakim emphasizes that indeed Allah SWT is Most Subtle in His knowledge and encompasses all that is hidden. This is further reinforced in verse 18, which states:

"And do not turn your cheek [in contempt] toward people {Rather, respect them by directing your face and attention to them.} and do not walk through the earth exultantly. Indeed, Allāh does not like everyone self-deluded and boastful."

After advising his son not to belittle others and to avoid arrogance, Luqman al-Hakim further reinforces this prohibition by informing him that indeed Allah SWT does not like those who are boastful and prideful. This teaching serves as a crucial reminder of the importance of humility and respect in one's character.

Awlawiyyat in Teaching and Learning

The teachings of Luqman al-Hakim are conveyed through advice to his son, as found in Surah Luqman from verse 12 to verse 19. These verses encompass the three core branches of Islamic knowledge: *Tauhid*, *Fiqh*, and *Akhlaq*. These three branches are recognized as *fardhu ain* knowledge, which is obligatory for every legally accountable Muslim to learn. *Tauhid* must be prioritized over other branches, followed by *Fiqh* and *Akhlaq*. Subsequently, practical knowledge needed for daily life should be given precedence. This sequence of prioritization reflects the proper order of learning that must be followed (Abdullah, 1957: 10). This concept is known as *awlawiyyat* (prioritization) in teaching.

Tauhid is a field of knowledge that addresses the affirmation of Islamic beliefs through definitive evidence. It encompasses faith in Allah SWT, including the aspects that are obligatory, permissible, and impossible for Allah SWT. It also involves belief in the scriptures, angels, prophets, the Day of Judgment, and *qada'* and *qadar* (divine decree and predestination) (Mohammad, 2021: 36), as mentioned in the Hadith of Jibril.

"Tell me about faith!" The Messenger of Allah (PBUH) replied, "Faith is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in the divine decree, both its good and its bad."

(Riwayat Muslim)

From this hadith, it is evident that the *aqidah* of Muslims generally entails believing in the existence of Allah SWT, the One and Only, without any partners. It also includes belief in the angels, who are His noble servants, and in the revealed scriptures, which contain Allah SWT's

laws, as they existed before humans corrupted their purity. Additionally, it involves belief in all the prophets chosen by Allah SWT to guide humanity, belief in the scriptures sent down with the prophets, belief in the Day of Judgment, and the conviction that everything occurring in the universe is predestined and willed by Allah SWT (al-Bugha & Mistu, 2014: 15-18).

The importance of *aqidah* is unparalleled by any other form of knowledge, as it serves as the benchmark for all aspects of human life. Any acts of worship will be accepted if one's *aqidah* is correct. Without proper *aqidah*, all acts of worship, goodness, and humanitarian efforts hold no value in the sight of Allah SWT (Mohammad, 2021: 1). This principle can be observed in Luqman al-Hakim's teachings to his son, such as the advice against associating partners with Allah SWT, as highlighted in verse 13:

"... "O my son, do not associate [anything] with Allāh. Indeed, association [with Him] is great injustice."
(Luqman: 13)

This verse emphasizes the concept of accountability in the Hereafter, where even the smallest deeds, whether good or bad, will not escape Allah's awareness and judgment. It serves as a reminder to believe in the Day of Judgment and the importance of preparing for it by living a life of righteousness and consciousness of divine scrutiny. This belief reinforces the significance of the Hereafter in Islamic teachings, reminding believers to stay steadfast in their faith and actions. In addition, reminders regarding the Hereafter are also mentioned in Luqman al-Hakim's teachings, such as:

"... Then to Me will be your return, and I will inform you about what you used to do."
(Luqman: 15)

The study of *Tauhid* leads to the attainment of eternal happiness, as it strengthens and solidifies a person's faith in the rulings of *Shariah* (Mohammad, 2021: 36). The teaching of *Fiqh* is also obligatory for Muslims, as it encompasses the *Shariah* rulings related to the actions of *mukallaf*, derived from detailed evidence. *Fiqh* covers various aspects such as acts of worship (*ibadah*), transactions (*muamalat*), family law (*munakahat*), and criminal law (*jinayat*) (Zaidan, 2014: 10-12). In Luqman al-Hakim's teachings, the advice given to his son to establish prayer and to enjoin good while forbidding evil (*amar ma'ruf nahi munkar*) clearly illustrates elements of *Fiqh* in general, as well as the specific field of *Fiqh ibadah*. These instructions highlight the practical application of Islamic law, reinforcing the importance of not only understanding the theoretical aspects of *Fiqh* but also putting them into practice as a means of attaining a righteous and disciplined life.

"O my son, establish prayer, enjoin what is right, forbid what is wrong..."
(Luqman: 17)

Fiqh discusses the rulings of *Shariah*, which are divided into *hukm taklifi* and *hukm wad'i*. *Hukm taklifi* includes categories such as *wajib*, *sunnah*, *harus*, *haram*, and *makruh*. In contrast, *hukm wad'i* encompasses *syarat*, *sabab*, *mani'*, *sah*, and *batal*. Every *Shariah* ruling involves some aspect of *hukm wad'i*. The commonly discussed branch of *Fiqh* is *Fiqh ibadah*, which is a field that outlines the fundamental principles of *Shariah* law, particularly in specific acts of

worship. These acts include *taharah*, *solah*, *zakah*, fasting, *hajj*, *qurban* and *aqiqah*, all of which are performed as forms of devotion with the aim of seeking the pleasure of Allah SWT (Royani, 2017: 3).

Based on this definition, teaching *Fiqh ibadah* is an obligation since it involves acts of worship that are mandated by Allah SWT. It is compulsory for every *mukallaf* to seek knowledge of *Fiqh*, and for scholars or guardians to teach it. However, a Muslim's acts of worship are not complete without incorporating *ihsan*.

Meanwhile, *Ilm Akhlak* is a discipline that deals with the purification of the heart from base desires such as love for status, reputation, and human praise, as well as spiritual ailments like envy, arrogance, self-admiration (*ujub*), and suspicion. This process is followed by adorning the heart with praiseworthy qualities, cultivating virtues that lead to moral and spiritual excellence.

It is evident that Luqman al-Hakim's teachings emphasize the importance of *akhlak* (ethics and moral character), as highlighted in verse 18:

"And do not turn your cheek [in contempt] toward people {Rather, respect them by directing your face and attention to them.} and do not walk through the earth exultantly. Indeed, Allāh does not like everyone self-deluded and boastful."

(Luqman: 18)

The knowledge related to the purification and adornment of the heart is considered an obligation because the heart is likened to a king that governs the entire body. If the "king" rules well, then the whole body will function properly, as stated by the Prophet Muhammad (PBUH):

"Verily, in the body, there is a piece of flesh, if it is sound, the whole body is sound; and if it is corrupt, the whole body is corrupt. Indeed, it is the heart."

(Riwayat Bukhari dan Muslim)

To purify the heart, one must recognize the diseases of the heart and their causes, and strive earnestly to avoid and prevent these spiritual ailments. If affected, it is necessary to treat the heart, and the remedy lies in *muraqabah* (mindfulness) of Allah SWT. Through *muraqabah*, a Muslim's heart feels as if they are seeing Allah SWT, or at least has the certainty that Allah is watching them. This concept embodies *ihsan* (excellence in worship), as described in the hadith of the Prophet (Isa, 1992: 12-13):

"Tell me about ihsan." The Prophet SAW replied: "It is to worship Allah SWT as if you see Him. If you do not see Him, know that He surely sees you."

(Riwayat Muslim)

The Appropriateness of Teaching and Learning Methods

The appropriateness of teaching and learning methods is crucial for effective education, and the use of language plays a significant role. Luqman al-Hakim employed a method suitable for softening his son's heart, using the term *يعظ* which means providing advice and reminders to others to do good through words that can touch and move the heart. Such advice is a guiding

teaching method that can evoke emotions and feelings, motivating individuals toward righteous actions (Rahim, 2018: 54).

The teaching approach used by Luqman al-Hakim, as interpreted by scholars like al-Sya'rawi and Sayyid Qutb, remains relevant across generations due to his careful choice of affectionate terms. Before delivering his advice, Luqman al-Hakim addressed his son with endearing and tender expressions, akin to how one would speak to young children. These affectionate terms help soften the hearts of children and make them more receptive to guidance. This use of affectionate language can be observed in verses 13, 16, and 17 of Surah Luqman (Hussin, Abdullah, & Mokhtar, 2019: 14).

For example, in these verses, Luqman addresses his son with the affectionate term يَا بُنَيَّ meaning "O my dear son." This term not only reflects love and tenderness but also creates a nurturing and supportive environment conducive to imparting wisdom. By addressing his son in this manner, Luqman demonstrates an empathetic teaching style that seeks to connect emotionally with the listener, thereby enhancing the impact of the advice given.

"O my son, do not associate [anything] with Allāh..."

"[And Luqmān said], "O my son, indeed if it [i.e., a wrong] should be the weight of a mustard seed ... "

"O my son, establish prayer ..."

Luqman al-Hakim's choice of a gentle tone when addressing his son played a significant role in capturing his child's attention during the delivery of his teachings. The appropriateness of using such a style of language, characterized by a tender tone, can leave a profound and lasting impact on the child (Hussin, Abdullah, & Mokhtar, 2019: 14).

Conclusion

The teachings of Luqman al-Hakim provide a valuable model for understanding the role of integrity in education. By analyzing his advice, modern educational frameworks can incorporate Islamic values that emphasize the holistic development of students. The focus on Tauhid, Fiqh, and Akhlaq, as depicted in Luqman's teachings, offers a balanced approach that not only fosters intellectual growth but also spiritual and moral development. The principles derived from Luqman's story can be used to address current challenges in the educational system, particularly regarding academic integrity. By aligning educational practices with the values emphasized in Surah Luqman, such as *rabbaniyyah* and *awlawayyat* in teaching and learning, further strengthened by appropriate teaching and learning methods, educators can improve the character and discipline of students. However, this study can still be further developed and deepened. In-depth research examining additional values found in Surah Luqman can be conducted to create a more robust model of integrity.

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