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E-PROCEEDING

EXTENDED ABSTRACT

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Welcome Message RECTOR, UITM KEDAH BRANCH

Assalamualaikum warahmatullahi wabarakatuh,

First and foremost, I would like to extend my deepest appreciation to the organising committee of i-SPIKE 2025 for their steadfast dedication and commitment in making this prestigious event a reality. My heartfelt congratulations to the committee for their tireless efforts in ensuring that i-SPIKE continues to grow as a meaningful and impactful platform for academics, researchers, students, and industry players worldwide.

The theme for this year, “Empowering Minds: Bridging Innovation, Knowledge and Education for a Sustainable Future,” is both timely and significant. It reflects our shared responsibility to not only embrace creativity and technological advancement, but also to ensure that innovation directly contributes to sustainable development, equitable education, and the well-being of future generations.

i-SPIKE 2025 provides a dynamic platform for showcasing innovations that address real-world challenges while opening new avenues for collaboration, engagement, and inclusivity. By bridging knowledge, innovation, and education, this symposium strengthens our collective capacity to design solutions that empower communities and inspire positive change.

I am truly impressed by the diversity and calibre of participants in this year’s event. The projects and ideas presented highlight the extraordinary creativity and determination of our innovators. I am confident that the insights and solutions shared here will pave the way for continuous advancement in teaching, learning, and innovation.

It is my sincere hope that you will find i-SPIKE 2025 an enriching experience, one that sparks new ideas, builds lasting collaborations, and strengthens our shared vision for a sustainable future. To all participants, I wish you every success, and to the winners, my warmest congratulations.

Once again, I thank the organising committee, partners, and contributors for their invaluable support. May i-SPIKE 2025 continue to inspire and empower minds for many years to come.

Professor Dr. Roshima Haji Said
Acting Rector
Universiti Teknologi MARA (UiTM) Kedah Branch

Welcome Message (i-SPIKE 2025 CHAIR)

It is my great pleasure to welcome you to the 4th International Exhibition & Symposium on Productivity, Innovation, Knowledge, and Education 2025 (i-SPIKE 2025). This year's theme, "Empowering Minds: Bridging Innovation, Knowledge, and Education for a Sustainable Future," reflects our collective commitment to advancing innovation and fostering meaningful collaboration across academia, industry, and communities.

i-SPIKE 2025 provides a platform for scholars, researchers, students, and practitioners from diverse fields to showcase their ideas, share knowledge, and inspire new solutions to global challenges. We extend our sincere appreciation to all participants and contributors whose efforts and dedication have made this symposium possible.

We hope that this e-proceedings serves not only as a record of the innovations presented but also as a valuable resource that continues to inspire long after the event.

Thank you.

Dr Junaida Ismail
Chair

4th International Exhibition & Symposium on Productivity, Innovation,
Knowledge, and Education 2025 (i-SPIKE 2025)

PREFACE

The 4th International Exhibition & Symposium on Productivity, Innovation, Knowledge, and Education (i-SPIKE 2025) marks yet another milestone in our ongoing commitment to fostering innovation, creativity, and collaboration across disciplines. Guided by this year's theme, "Empowering Minds: Bridging Innovation, Knowledge and Education for a Sustainable Future," the event provides a dynamic platform for students, educators, researchers, and professionals to share their ideas, showcase their innovations, and engage in meaningful knowledge exchange.

This year, we are pleased to report that i-SPIKE 2025 received approximately 50 initial submissions, with more than 35 projects successfully advancing to final presentation and exhibition. These projects reflect a rich diversity of innovation, ranging from educational technologies, digital applications, and gamified learning tools to sustainable materials, cultural heritage preservation, and community-focused solutions. Collectively, they embody the spirit of bridging innovation and education to address pressing societal and global challenges.

We sincerely thank all participants, reviewers, and committee members for their invaluable contributions in making i-SPIKE 2025 a success. It is our hope that this e-proceedings will not only serve as a record of the ideas and innovations presented, but also as an inspiration for future collaborations and advancements in the pursuit of sustainable knowledge and innovation.

Assoc. Prof. Dr. Azlyn Ahmad Zawawi
Editor-in-Chief, i-SPIKE 2025 Proceedings

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CATEGORY 2
SS (YOUNG)

SPIRITUAL WELL-BEING MODULE BASED ON AL-DIHLAWI AND HAMKA SPIRITUAL (SWBDH)

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ABSTRACT

In contemporary society, many individuals experience spiritual disconnection, which can lead to increased stress and a diminished sense of purpose. This disconnect is particularly significant for Muslims, as mainstream well-being initiatives often neglect spiritual aspects intrinsic to Islamic faith. This underscores the necessity for a well-being model that harmonizes Islamic values with the spiritual dimension of existence, rooted in credible Islamic scholarship. This research aims to construct a spiritual well-being module informed by Islamic scholars Shah Waliullah Al-Dihlawi and HAMKA. Emphasis is placed on personal development and moral growth within an Islamic paradigm. Current well-being programs frequently lack cultural and spiritual pertinence for Muslims, revealing a demand for resources that embed Islamic principles and advocate for comprehensive well-being. The proposed module synthesizes the doctrines of Al-Dihlawi and HAMKA with practical exercises, introspective activities, and community involvement, presenting a systematic method to enhance spiritual health and ethical living in modern settings. It merges guided self-examination, community-focused practices, and character development teachings, establishing a pragmatic, sequential pathway toward spiritual well-being. To evaluate the module's efficacy, a mixed-methods research design will be utilized, incorporating self-assessment tools, participant interviews, behavioral assessments, and community feedback. These methodologies seek to encompass both subjective experiences and measurable outcomes related to spiritual resilience and ethical behavior. Intended to be both accessible and significant for scholars and the broader public, the module aspires to bolster students' spiritual resilience and mental health, providing them with strategies to manage academic and personal pressures. Ultimately, the module promotes ethical and purposeful living in accordance with Islamic values, empowering students to make positive societal contributions. Furthermore, it improves overall quality of life by fostering equilibrium across physical, emotional, and spiritual realms, while presenting a culturally and religiously relevant framework tailored to the specific needs of Muslim university students.

Keywords: Spiritual Well-Being, Module, Shah Waliullah Al-Dihlawi and HAMKA.

PROBLEM STATEMENT

In today's modern context, many individuals, particularly Muslim students, experience a sense of spiritual disconnection that contributes to stress, a lack of purpose, and diminished mental well-being. Existing well-being programs often fail to address the spiritual dimension, especially from an Islamic perspective, resulting in a lack of culturally and religiously relevant resources. This gap highlights the urgent need for a structured spiritual well-being approach grounded in authentic Islamic scholarship to support the holistic development of Muslim individuals.

Mental health disorders in Malaysia have exhibited a troubling upward trajectory across diverse demographic cohorts. More than 1 million individuals aged 15 and older are documented to experience depressive symptoms (Institute for Public Health, 2023; Sinar Harian, 2023). Furthermore, it is profoundly alarming that 1 in 6 minors aged 5 to 15 encounter mental health difficulties (Institute for Public Health, 2023; CodeBlue, 2023). From 2019 to 2023, there was a twofold increase in mental health cases, accompanied by a significant escalation in suicidal ideation among adolescents (Institute for Public Health, 2023; Astro Awani, 2023).

The ramifications of these conditions extend to economic dimensions, encompassing an estimated RM246 million in productivity deficits and absenteeism (Malay Mail, 2023). Despite the government's allocation of RM24.6 million in Budget 2025 for the enhancement of mental health services and the mitigation of stigma (Ministry of Finance Malaysia, 2024), the ongoing proliferation of mental health issues underscores the urgent necessity for culturally sensitive and spiritually informed mental health frameworks, particularly for at risk groups such as students.

This document outlines the Spiritual Well-Being Module based on Al-Dihlawi and Hamka Spiritual Framework (SWBDH). It aims to provide a structured approach to enhancing spiritual well-being by integrating the teachings and philosophies of these two prominent Islamic scholars. The module encompasses key concepts, practical exercises, and assessment methods designed to foster a deeper connection with the Divine, promote inner peace, and cultivate a sense of purpose and meaning in life. Figure 1. Spiritual Well-Being Module Process.



Figure 1. Spiritual Well-Being Module Process

FOUNDATION OF SHAH WALIULLAH'S AND HAMKA

Spiritual well-being constitutes a fundamental component of holistic well-being, incorporating a profound sense of connectivity to a transcendent entity, an intrinsic feeling of purpose, and a constellation of values that govern one's existence. Within the Islamic paradigm, spiritual well-being is fundamentally intertwined with an individual's rapport with Allah and the observance of Islamic doctrines. This module leverages the spiritual frameworks articulated by Shah Waliullah Al-Dihlawi and HAMKA, two eminent Islamic scholars, to offer a thorough methodology for the enhancement of spiritual well-being. Figures 2 and 3, which are given are a Foundation of Spiritual Shah Waliullah's and HAMKA's.

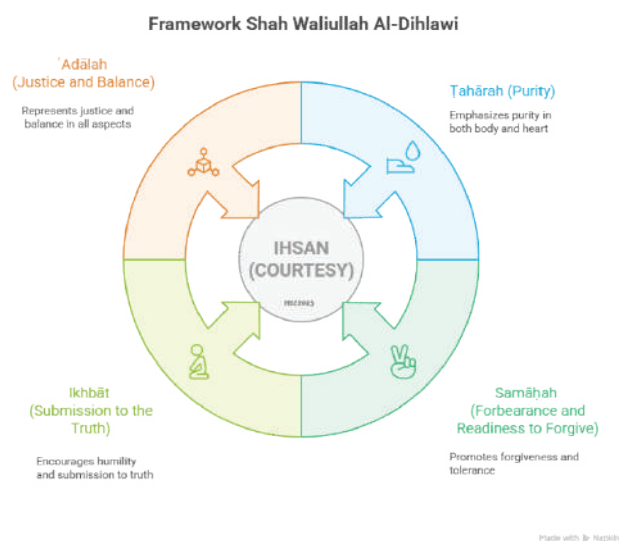


Figure 2. Framework Shah Waliullah Al-Dihlawi.

Shah Waliullah Al-Dihlawi (1703-1762) was an Indian Islamic scholar, reformer, and thinker who emphasized the importance of understanding the Quran and Sunnah (Prophet Muhammad's teachings) in their historical and social contexts (Narmi et al., 2022).

Shah Waliullah al-Dihlawi identified key principles of human behavior which serve as essential foundations for achieving *ihsan*, the state of spiritual excellence characterized by compassion, benevolence, and harmony among humankind. These dimensions are not only fundamental to individual spiritual elevation but also indispensable for the realization of social equilibrium. Shah Waliullah al-Dihlawi's Framework for Human Well-Being and Spiritual Flourishing.

1. *Ṭahārah* (Purity): *Ṭahārah* embodies both external and internal aspects of human refinement. On the external level, it emphasizes physical cleanliness through practices such as ablution (*wudu'*) and proper hygiene, reflecting the Sharī'ah's concern with bodily sanctity. On the internal level, it signifies the purification of the heart from destructive spiritual maladies, including arrogance, envy, and rancor. Shah Waliullah underscores that genuine proximity to the Divine and the authenticity of worship cannot be attained without this dual purification. Hence, *ṭahārah* functions as the indispensable precondition for spiritual fulfillment and moral refinement.
2. *Samāḥah* (Forbearance and Readiness to Forgive): *Samāḥah* denotes the virtue of tolerance, magnanimity, and the willingness to forgive others. For Shah Waliullah, this quality represents a vital element of social cohesion and the cultivation of compassion within the human community. Forgiveness, in this sense, is not a sign of weakness but a manifestation of moral strength that prevents resentment, mitigates hostility, and strengthens interpersonal harmony. In broader terms, *samāḥah* is a mechanism through which societies maintain stability and resilience against conflict.
3. *Ikhbāt* (Submission to the Truth): *Ikhbāt* signifies humility, sincerity, and openness in acknowledging the truth and embracing divine guidance without pride or resistance. This virtue fosters inner tranquility and nurtures authentic devotion, in contrast to arrogance, which often leads to discord and spiritual deviation. Shah Waliullah maintains that a heart imbued with *ikhbāt* becomes receptive to divine wisdom, thereby cultivating both personal serenity and communal peace. Submission to truth, therefore, functions as a transformative force that aligns human disposition with divine will.
4. *'Adālah* (Justice and Balance): Justice, according to Shah Waliullah, is the integrative principle of all virtues, encompassing wisdom (*ḥikmah*), chastity (*'iffah*), and courage (*shajā'ah*). It is not confined to legalistic formulations but represents a universal moral equilibrium that safeguards fairness, prevents oppression, and ensures equity in human relations. The presence of *'adālah* secures both personal contentment and collective well-being, while its absence leads to disorder, oppression, and the erosion of social harmony. Justice thus operates as the cornerstone of a balanced moral and spiritual order.

The four key principles *ṭahārah*, *samāḥah*, *ikhbāt*, and *'adālah*, collectively constitute the framework for both individual spiritual development and the preservation of societal stability. Their internalization and practice elevate human conduct towards *ihsan*, the ultimate goal of Islamic spirituality, where divine consciousness is embodied through compassion, justice, and harmony among humankind. *Ihsan* (Excellence in Worship): *Ihsan* refers to performing acts of worship with sincerity and mindfulness, as if one is seeing Allah. It involves striving for excellence in all aspects of religious practice.

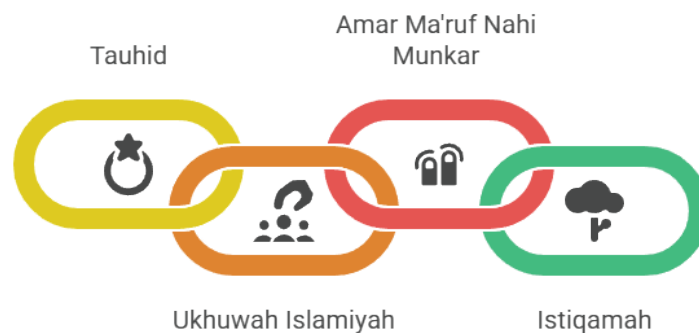


Figure 3. Foundation of HAMKA'S Framework

HAMKA (1908-1981), also known as Haji Abdul Malik Karim Amrullah, was an Indonesian Islamic scholar, writer, and politician (Azaman et al., 2023). His framework for spiritual well-being is rooted in his interpretation of Islamic teachings and his experiences as a social and political activist. Key elements of Hamka's framework include. **Tauhid** (Oneness of God): Hamka emphasized the importance of understanding and internalizing the concept of Tauhid, which is the foundation of Islamic belief. It involves recognizing Allah as the sole creator, sustainer, and ruler of the universe. **Ukhuwah Islamiyah** (Islamic Brotherhood): Hamka stressed the importance of fostering a sense of brotherhood and solidarity among Muslims, regardless of their ethnicity, nationality, or social status. **Amar Ma'ruf Nahi Munkar** (Enjoining Good and Forbidding Evil): This principle involves actively promoting good deeds and discouraging evil actions in society. Hamka believed that Muslims have a responsibility to contribute to the betterment of their communities. **Istiqamah** (Steadfastness): Maintaining steadfastness in faith and adhering to Islamic principles, even in the face of adversity, is essential for spiritual well-being (Azaman et al., 2023; Fitri, 2020; Nafilah, 2011; Nufus, 2021).

SWBDH MODULE COMPONENTS

The SWBDH module integrates the principles of Al-Dihlawi and Hamka into a structured program designed to enhance spiritual well-being. The module consists of the following components based on the figure below.

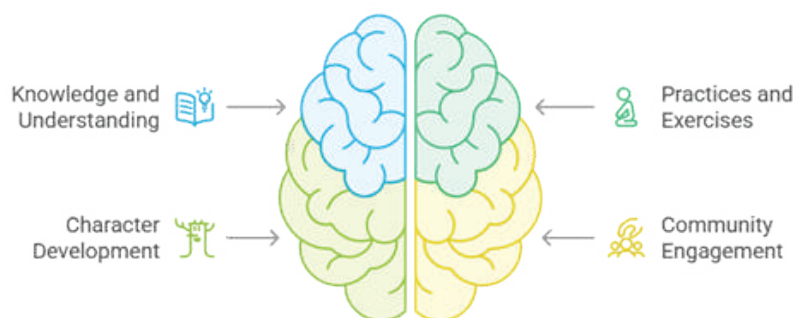


Figure 4. Components of the SWBDH Module.

SWBDH MODULE ASSESSMENT METHODS.

The effectiveness of the SWBDH module can be assessed through various methods, including Self-Assessment Questionnaires: Participants can complete questionnaires to evaluate their spiritual well-being and identify areas for improvement. Interviews: Conducting interviews with participants to gain a deeper understanding of their experiences and perspectives. Observation: Observing participants' behavior and interactions to assess their adherence to Islamic principles and their engagement in spiritual practices. Feedback from Community Members: Gathering feedback from community members about the impact of the module on participants' lives. Figure 5 below is given for SWBDH Module Assessment Methods.



Figure 5. SWBDH Module Assessment Methods.

TARGET USERS AND IMPACT POTENTIAL

The Spiritual Wellness module aids a wide array of individuals and professionals. It fosters spiritual resilience and mental well-being among university students through reflective practices rooted in Islamic principles. Educators, administrators, and policymakers may incorporate values-driven strategies into education using the module, while academic researchers in Islamic studies, psychology, and education could utilize it as a pertinent interdisciplinary resource. Furthermore, mental health and wellness professionals may tailor the module as a culturally responsive instrument to address the spiritual and emotional requirements of Muslim individuals in both clinical and community contexts. Figure 6 below is a Diverse Beneficiaries of Spiritual Wellness.



Figure 6. Diverse Beneficiaries of Spiritual Wellness

LIST OF PUBLICATION

Rogayah et al, (2025) Factors Influencing Academic Stress Among University Students: A Systematic Literature Review. <http://www.pertanika.upm.edu.my/> (In Review)

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APPENDICES

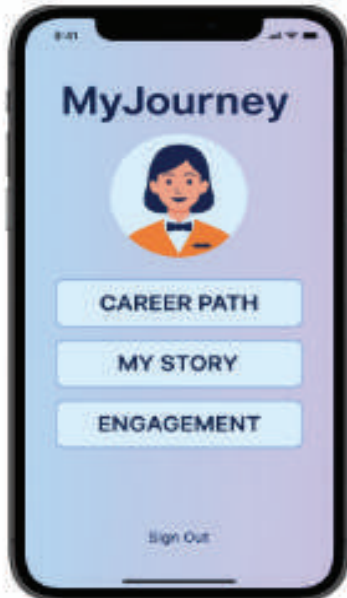


Figure 1. Main Page of the apps



Figure 2. Career Path Visualisation



Figure 1. Main Page of the apps

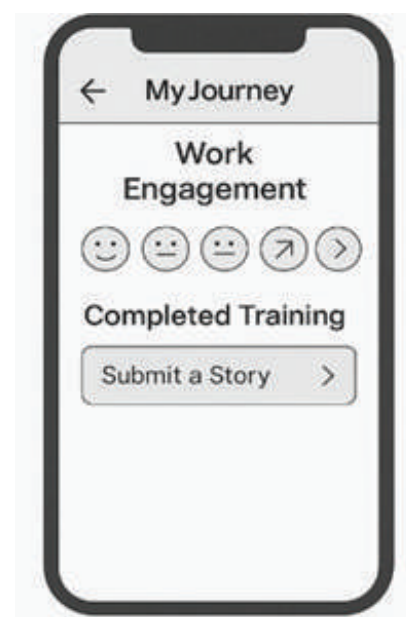


Figure 2. Career Path Visualisation

