ISLAMIC HERITAGE

LEADS THE TRANSFORMATION OF THE UMMAH

ISLAMIC HERITAGE

LEADS THE TRANSFORMATION OF THE UMMAH

Editors

Hasan Bahrom
S. Salahudin Suyurno
Abdul Qayuum Abdul Razak

© Akademi Pengajian Islam Kontemporari (ACIS), UiTM Melaka 2015

Hak cipta terpelihara. Tiada bahagian daripada terbitan ini boleh diterbitkan semula, disimpan untuk pengeluaran atau ditukarkan ke dalam sebarang bentuk atau dengan sebarang alat juga pun, sama ada dengan cara elektronik, gambar serta rakaman dan sebagainya tanpa kebenaran bertulis daripada ACIS, UiTM Melaka terlebih dahulu.

Perpustakaan Negara Malaysia Data Pengkatalogan-dalam-Penerbitan

Hasan Baharom
Proceedings of the 1st international Islamic heritage conference / Hasan Bahrom, S.Salahudin Suyurno, Abdul Qayuum Abdul Razak
978-967-0637-13-6
1. Islamic Heritage 2. Civilization I. Hasan Bahrom
II. S.Salahudin Suyurno III. Abdul Qayuum Abdul Razak

Reka bentuk kulit : Mohd Zaid bin Mustafar

Dicetak di Malaysia oleh :

AKADEMI PENGAJIAN ISLAM KONTEMPORARI (ACIS),
UNIVERSITI TEKNOLOGI MARA MELAKA,
KM 26 JALAN LENDU,
78000 Alor Gajah, Melaka, Malaysia
Tel: +606 558 2058

CONTENTS

PRAKATA i

KATA ALUAN REKTOR UITM MELAKA ii

ARTS

A DOCUMENT OF IBÂDI JURISPRUDENCE RELATED TO THE ARCHITECTURE OF MOSQUES 1
Benkari Naima

RE-THINKING THE DEPICTIONS OF TWO-DIMENSIONAL 'LIVING BEINGS' IN CONTEMPORARY ISLAMIC ART 15
Lina Kattan

REVIVING THE CLASSICAL ISLAMIC ARCHITECTURAL DESIGNS OF MOSQUE IN TIN MINING AREA: KINTA VALLEY, PERAK, MALAYSIA 25
Wan Noor Anira Hj Wan Ali @ Yaacob, Norasikin Hassan, Khalilah Hassan & Ameri Mohd Sarip @ Shariff

TOWARDS A CONCEPTUAL FRAMEWORK OF ANIMATED INFOGRAPHICS IN AN ISLAMIC CONTEXT 38
Nur Nazihah Rahim, Nik Zulkarnaen Khidzir, Anuar Mohd Yusof & Khairul Azhar Mat Daud

QUR'AN AND SPLENDOR OF ISLAMIC CALLIGRAPHY: DEVELOPMENT OF IRANIAN CALLIGRAPHY UNDER INFLUENCE OF QUR'AN TRANSCRIBING 49
Mahdi Sahragard

PLANT AND LANDSCAPE DESIGN: REFLECTION FROM THE QURAN AND HADITH 60
Khalilah Hassan, Nur Huzeima Mohd Hussain, Norizan Mt Akhir & Mazlah Yaacob

SUSTAINABLE AND DIVERSE ISLAMIC ART: A SOCIAL AND CULTURAL EXPERIMENT IN AUSTRALIA 70
Abdul Attamimi & Majdi Faleh

KUFI LARI': THE HYBRID OF KHAT KUFI TO UPHOLD THE MALAYS' IDENTITY IN DIGITAL ART APPLICATION 81
Mohd Amin bin Mohd Noh, Mohd Fauzi bin Harun, Nik Narimah bt Nik Abdullah, Zaharah bt Hj. Ramli & Nor Fariza bt Baharuddin

KONSEP SENI DALAM ISLAM: SATU SOROTAN 89
Nor Adina Abdul Kadir, Nang Naemah Md Dahlan, Mohd Farhan Abd Rahman & Norsaeidah Jamaludin

GENDER

CANNING CHILDREN: ABUSE OR EDUCATE? 101
Ekmil Krisnawati Erlen Joni & Salmiah Salleh

THE WISDOM OF POLYGAMY IN ISLAM: THE LAW AND CUSTOMARY PRACTICE IN AFGHANISTAN 114
Hekmatullah Muradi & Nasir Ahmad Yousefi

PERBEZAAN TANGGUNGJAWAB PERIBADI PELAJAR DI KOLEJ UNIVERSITI ISLAM MELAKA (KUIM) 125
Siti Marhamah binti Kamarul Arifain, Atini Alias, Farrah Wahida Mustafar & Faudziah Yusof

CULTURE

VOLUNTEER TOURISM FOR MUSLIM COMMUNITY DEVELOPMENT: APPLYING SOCIAL EXCHANGE THEORY FOR CROSS CULTURE BENEFITS 133
Nik Rozilaini binti Wan Mohamed, Ahmad Rozelan bin Yunus, Mohd Hasrul Yushairi bin Johari & Mashita binti Abdul Jabar

مكتبة آشوربانيبال تراث إنساني فريد 140
وان كمال موجاني & سميرة ميلاد عامر

POLITIC

النظام الجنائي الاسلامي هو الحل للأمن في العالم 148
سعدي حيدرة

العلاقات الدبلوماسية الاسلامية في الاندلس مع المماليك الاوروبية، دراسة و تحقيق 158
طارق عبد السلام & عصام ميلود المحراث

حق الدولة المسلمة في امتلاك الأسلحة الحربية وضرورة انتاجها وليس استيرادها 165
نور العارفة بنت محمد & ثعيم حنك

EDUCATION

دور الثورة التعليمية والثقافية فى تطوير الأمة المسلمة فى منطقة مليبار، كيرلا الهند 175
على أكبر كي وي

ISLAM AND EDUCATION 182
Nasiruddin Mizy

ISLAM AND HIGHER EDUCATION: THE ROLE OF ISLAMIC-BASED UNIVERSITIES IN URBAN DEVELOPMENT 190
Nur Rafidah Asyikin binti Idris

LEARNING ORAL PRESENTATION IN A COLLABORATIVE ENVIRONMENT IN TERTIARY CLASSROOMS: ISLAMIC PERSPECTIVES 201
Juritah Misman & Mardziah Hayati Abdullah

PENDIDIKAN ISLAM DENGAN AKHLAK MORAL PELAJAR: SOROTAN FALSAFAH PENDIDIKAN ISLAM 213
Siti Noorbiah Md Rejab, Najahudin Lateh, Hanifah Musa Fathullah Harun, Nur Zahidah Jaafar & Nur Hidayah Zainal

FAKTOR AGAMA SEBAGAI FAKTOR UTAMA MENGUBAH TINGKAH LAKU SEORANG BANDUAN 222
Ahmad Zaidi Johari, Mohd Izam Ghazali & Alis Puteh

HISTORY

PARADIGMA ILMU KITAB JAWI DI ALAM MELAYU: SATU PENGENALAN 226
Rahimin Affandi Abd. Rahim, Ahmad Farid Abdul Jalal, Badlihisyam Mohd Nasir, Wan Zailan Kamarudin Wan Ali, Abdul Halim Ismail, Nor Adina Abdul Kadir & Zurina binti Mohamed Noor

ANALISIS KEBANGKITAN VOLGA BULGARIA 922M 236
Harliana Halim, Kamaruzaman Yusoff, Mohd Faizal Khir & Shakila Ahmad

LAKSAMANA PĪRĪ REIS DAN SUMBANGANNYA KEPADA KARTOGRAFI DAWLAH CUTHMĀNIYYAH 247
Ahmad Sobrie Haji Ab Rahman & Roziah Sidik @ Mat Sidek

SOCIETY

نظرية الطلاق في الإسلام: دراسة مقارنة مع اليهودية والنصرانية 259
عثمان بن إبراهيم غُرغُدو

A QUALITATIVE STUDY ON WIFE ABUSE IN MUSLIM FAMILIES: WHY WOMEN ENDURE? 278
Mariny Abdul Ghani, Noor Azizah Ahmad & Azizul Mohamad

HIMA AS A MODEL FOR NEIGHBOURHOOD OPEN SPACE PLANNING 290
Khalilah Hassan, Siti Syamimi Omar & Izrahayu Che Hashim

حكم تارك الصلاة 301
طارق حميش

ASPEK-ASPEK TIDAK PATUH SYARIAH DALAM AMALAN JAMPI DI MALAYSIA 307
Juriah Mohd Amin, PM Dr Huzaimah Ismail & PM Supani Husain

LELAKI BERPAKAIAN SEPERTI PEREMPUAN: ANTARA *GENDER IDENTITY DISODER*, UNDANG-UNDANG SYARIAH DAN PERLEMBAGAAN MALAYSIA 316
Yuhanza binti Othman, Ida Rahayu binti Mahat, Mimi Sofiah Ahmad Mustafa & Marziana Abd Malib

GEJALA SOSIAL DI MALAYSIA: PENDEKATAN ISLAM DAN PERANAN PEMIMPIN DALAM USAHA PENCEGAHAN 328
Rajwani Md. Zain, Khairullah Mokhtar & Mushaddad Hasbullah

PEMAHAMAN SERTA PENGAMALAN MAKANAN SUNNAH DAN SUNNAH PEMAKANAN WARGA UNIVERSITI TEKNOLOGI MARA (UiTM) JOHOR KAMPUS PASIR GUDANG 335
Siti Fairuz Sujak, Noor Syahida Md Soh, Azizah Md. Kasah, Siti Zaleha Syafiee, Noraishah P. Othman, Rohaya Sulaiman, Nor Fazlin Uteh & Zuliana Zoolkefli

SCIENCE AND TECHNOLOGY

HARM REDUCTION IN CARTILAGE TISSUE ENGINEERING EXPERIMENTATION: A COMPARATIVE REVIEW BETWEEN ISLAMIC AND CONVENTIONAL ETHICS 346
Muhammad Aa'zamuddin Ahmad Radzi, Abdurezak Abdulahi Hashi, Zainul Ibrahim Zainuddin, Rozlin Abdul Rahman, Norhamiza Mohamad Sukri, Mohd Yusof Mohamad, Noorhidayah Md Nazir, Wan Ahmad Dzulkarnain Razali & Munirah Sha'ban

THE IMPACT OF SCIENCE AND TECHNOLOGY TOWARDS RURAL COMMUNITY IN UNDERSTANDING ISLAM 359
Abdul Hapes bin Mohammed & Nurul Diana bt Mohamed Iqbal

KERANGKA TEORI E-WASIAT 366
Zainal Fikri Zamzuri, Noormala Rabu, Abdullah Hj Said & Mohd Fauzi Md Isa

KAJIAN TINJAUAN LITERATUR TERHADAP APLIKASI MUDAH ALIH BERUNSURKAN ISLAM *"ISLAMIC MOBILE APPS"* 373
Ronizam Ismail, Shahrul Niza Samsudin, Wahid Ab Sulaiman, Norzaimah Zainol & Dina Syafini Zaid

ECONOMICS

المضاربة الشرعية البديل الإسلامي للفائدة الربوية 388
عبدالله بن عمر بلعيدي

AWARENESS OF CASH WAQF AMONG THE MALAYSIAN MUSLIMS 409
Wan Musyirah binti Wan Ismail, To' Puan Prof Dr Rokiah binti Embong, Nur Hayati binti Abd Rahman, Noor Rafhati binti Romaiha & Nur Hazwani binti Mohamad Roseli

DELIVERING CONVENIENT SERVICE AND BETTER ZAKAT DISTRIBUTION MANAGEMENT THROUGH UITM PULAU PINANG eZAKAT SYSTEM 421
Naemah Abdul Wahab, Saiful Nizam Warris, Jamal Othman & Muhammad Che Saad

KEUSAHAWANAN TANI MENURUT PERSPEKTIF ISLAM 432
Noorfazreen Mohd Aris, Sharipah Amirah Hj Abas, Sarah Dina Mohd Adnan, Mariam Farhana Md Nasir & Hamidah Jalani

FINANCE

A STUDY OF THE ATTRACTIVENESS ON ISLAMIC PAWNBROKING AT AR-RAHNU MAIDAM KUALA TERENGGANU 443
Najdah bt Abd Aziz, Syahrul Hezrin bin Mahmud, Nurul Syazwani binti Ahmad, Adida binti Muhammud, Asmawati@Fatin Najihah bt. Alias & Rubiah Abu Bakar

EXAMINING THE DIFFERENCES BETWEEN AR RAHNU AND CONVENTIONAL PAWN BROKING IN COMPATIBILITY TOWARDS MAQASID SHARIAH 455
Salbiah Nur Shahrul Azmi, Nazimah Hussin & Rohaida Basiruddin

THE MAIN FACTORS THAT INFLUENCE THE PUBLIC TO PURSUE ISLAMIC PAWN BROKING (AR-RAHNU) COMPARE TO THE CONVENTIONAL PAWN BROKING IN KUALA TERENGGANU 467
Rubiah Abu Bakar, Najdah bt Abd Aziz, Syahrul Hezrin bin Mahmud, Norliyana binti Zulkifli Mohd, Adida binti Muhammud & Asmawati@Fatin Najihah bt. Alias

THE AWARENESS OF EFFECTIVE FINANCIAL PLANNING AMONG THE STUDENTS OF FACULTY OF BUSINESS AND MANAGEMENT UITM MELAKA CITY CAMPUS 476
Mohd Sufian bin Ab Kadir, Mohd Fuad bin Othman, Nur Izzati binti Abas, Saloma binti Mohd Yusoff, Maymunah Ismail, Sharina Shariff

PANDANGAN FUQAHA MALIKI TERHADAP JUALBELI SUKUK PADA ZAMAN MARWAN AL-HAKAM: SATU ANALISIS RINGKAS 501
Mohd Asyadi Redzuan, Mohd Farhan Ahmad, Siti Noor Ain Aziz & Shahidatul Ashikin Shahran

PENILAIAN KESAHAN INSTRUMEN PELABURAN EMAS PATUH SYARIAH (IPEPS) DENGAN MENGGUNAKAN MODEL PENGUKURAN RASCH 506
Najahudin Lateh, Ghafarullahhuddin Din, Muhammad Rahimi Osman, Ezani Yaakob & Salmy Edawati Yaacob

PHILANTHROPHY

DANA KHAIRAT: PENGALAMAN INSTITUSI PENGAJIAN TINGGI 515
Hasan Bahrom & Rawi Nordin

PHILOSOPHY

THE SIGNIFICANCE OF RELIGIOUS KEY TERMS AND THEIR NEW MEANINGS IN AL-FARUQI'S AL-TAWHID: ITS IMPLICATIONS FOR THOUGHT AND LIFE 520
Fadzilah Din

LEGASI MAZHAB SYAFI'I DI MALAYSIA: ANTARA KEKANGAN TRADISIONALISME DAN TUNTUTAN LIBERALISME 526
Muhammad Ikhlas Rosele, Mohd Anuar Ramli, Mohd Farhan Md. Ariffin & Syamsul Azizul Marinsah

KAJIAN PEMIKIRAN BADIUZZAMAN SAID NURSI TERHADAP KENABIAN BERDASARKAN KITAB RASAIL AN-NUR 535
Muaz bin Hj. Mohd Noor, Faizuri bin Abdul Latif, Mohd Zaid bin Mustafar , Mohd Khairul Nizam bin Mohd Aziz, Muhammad Taufik Md Sharipp, Mohd Norazri bin Mohamad Zaini & Mohd Paidi bin Noman

PANDANGAN HAMKA TERHADAP AYAT-AYAT EMBRIOLOGI DALAM TAFSIR AL-AZHAR 547
Wan Helmy Shahriman Wan Ahmad, Sharifah Norshah bani bt Syed Bidin & Kamarul Shukri bin Mat Teh

KAJIAN *TURATHIY* DAN '*ILMIY* TERHADAP BUAH-BUAHAN DAN HERBA YANG DISEBUT DALAM AL-QURAN DAN AL-HADITH 556
Mohd Asmadi Yakob, Mohd Yakub @ Zulkifli Mohd Yusoff, Monika @ Munirah Abd Razzak, Khadher Ahmad, Nurulwahidah Fauzi, Khalijah Awang, Rozana Othman & Mohd Rais Mustafa

LANGUAGE AND COMMUNICATION

MEDIA SOSIAL SEBAGAI MEDIUM TERKINI PEMBENTUKAN AKHLAK DALAM KALANGAN PELAJAR 571
Aina Sabariah Md. Isa & Huzaimah Hj Ismail

FAMILY COMMUNICATION MANAGEMENT FROM MUSLIM ADOLESCENT PERSPECTIVE 581
Aziyah binti Abu Bakar

KEBERKESANAN DAKWAH MELALUI LAMAN JARINGAN SOSIAL DALAM MEMBENTUK MASYARAKAT ISLAM 593
A.Rauf Ridzuan, S. Salahudin Suyurno, Rusydi Kamal, Fakrulnizam Jafri, Dzaa Imma Abd Latif & Siti Nurshahidah Sah Alam

فوائد وسائل الإعلام الحديثة وأضرارهاعلى الإسلام والمسلمين: الإنترنت نموذجًا 600
محمّد الأمين محمّد سيلا

THE ROLE OF PARENTAL COMMUNICATION IN DEVELOPING MUSLIM PERSONALITY: AN OVERVIEW OF PARENTAL ACCEPTANCE-REJECTION THEORY 606
Aini Faezah Ramlan, S. Salahudin Suyurno, Muhammad Shafiei Ayub, Rosilawati Sultan Mohideen & Norazlinda Hj Mohammad

PERANAN LAMAN JARINGAN SOSIAL DALAM MENGUKUHKAN UKHWAH KEKELUARGAAN 614
Rosilawati Sultan Mohideen, Abdul Rauf Ridzuan, Aini Faezah Ramlan, Fakhrulnizam Jafri & Faridah Hanem Ab. Rashid

KESAN PENGGUNAAN MEDIA SOSIAL TERHADAP PERPADUAN UMMAH DI KALANGAN MASYARAKAT ISLAM DI MALAYSIA 620
Afiqah Mior Kamarulbaid, Abd Rauf Ridzuan, Siti Nur Fadzilah Abdullah, Efina Hamdan & Mohd Hilmi Bakar

PENCARIAN TEMAN HIDUP BERLANDASKAN ISLAM MELALUI LAMAN JARINGAN SOSIAL 627
Fakrulnizam Jafri, Abdul Rauf Ridzuan, Rusydi Mohamad Kamal, Rosilawati Sultan Mohideen & Nur Alyani Mohd Shukri

AN ADVERTISING MEDIA: THE RELATIONSHIP OF ADVERTISING MESSAGE, IMAGE AND LANGUAGE USAGE TOWARDS SENSITIVITY IN ISLAMIC PERSPECTIVE 636
Norazlinda Hj. Mohammad, Norida Abu Bakar, Nurliyana Kamilah Khairul Anuar, Siti Nur Fadzilah Abdullah, Aini Qamariah Mohd Yusof

HIKMAH DALAM BERDAKWAH SEBAGAI MANHAJ RABBANIYYAH: SATU SOROTAN DEFINISI 645
S.Salahudin Suyurno, Mohammad Taufik Md Sharipp, Mohamad Shafiei Ayub, Muaz Mohd Noor, Mohd Khairul Nizam Mohd Aziz, Mohd Zaid Mustafar & Abdul Qayuum Abdul Razak

PEMBIKINAN FILEM ISLAM DI MALAYSIA: PERJALANAN DAKWAH ATAU PELABURAN KOMERSIL 651
Shafezah Abdul Wahab, Siti Najah Raihan Sakrani & Prof Madya Dr Mohd Adnan Hashim

MANAGEMENT

THE EFFECTS OF SERVICE QUALITY TOWARDS CUSTOMER SATISFACTION OF ISLAMIC BANK IN KUANTAN PAHANG 659
Maz Izuan Mazalan, Faresya Zunaida Mohd Zubair & Rozman Mohd Yusof

COMPATIBILITY OF PLANTS APPLICATION WITH ISLAMIC VALUES IN THE MALAY LANDSCAPE OF KOTA BHARU CITY 680
Nur Hafizah Ramle & Nik Ismail Azlan Rahman

THE IMPLEMENTATION OF SHARIAH COMPLIANT HOTEL: A CASE STUDY OF PULAI SPRINGS RESORT BERHAD 688
Zuliana binti Zoolkefli, Nor Fazlin binti Uteh, Ruqaiyah binti Ab Rahim & Noor Syahida binti Md Soh

A DETERMINANT MODEL FOR ISLAMIC MANAGEMENT 692
Azman Che Omar

Prakata

Sejarah warisan Islam telah memberikan impak yang cukup besar kepada perkembangan dunia hari ini. Ia bukan sahaja memberi sumbangan kepada aspek kerohanian malah turut menyumbang kepada aspek ekonomi, politik, pendidikan, sosial, kesenian, kebudayaan. sains dan teknologi. Perkembangan ini memperlihatkan bahawa pentingnya ketamadunan ilmu kepada ketamadunan dunia. Perkara ini selaras dengan tuntutan al-Quran yang menyatakan dengan jelas bahawa Allah SWT memuji sesiapa yang berusaha menuntut ilmu dan juga bertaqwa kepadaNya. Namun sejak akhir-akhir ini, sumbangan hasil pensejarahan Islam sering dipandang sepi oleh generasi muda. Sejarah warisan Islam tidak lagi dijadikan panduan dan iktibar dalam melebarkan ketamadunan ilmu Islam. Mereka lebih tertumpu kepada ketamadunan Barat yang dikatakan 'kaya' dengan khazanah ilmu. Sedangkan kemajuan hari ini seharusnya berlandaskan kepada ketamadunan Islam.

Penelitian atau pengkajian mengenai warisan Islam perlu direncanakan sebagai ketamadunan dunia. Idea-idea baru mengenai sejarah warisan Islam perlu diketengahkan, Oleh yang demikian, menerusi *1st International Islamic Heritage Conference* (IsHeC 2015) dilihat akan dapat membantu kepada perkembangan produksi seterusnya menjana idea-idea baru khususnya untuk memperkayakan kajian dalam bidang sejarah warisan Islam kepada masyarakat. Dengan penganjuran seminar ini secara tidak langsung membantu untuk menjalinkan hubungan antara para sarjana dalam bidang sejarah warisan Islam. Ini adalah satu cabaran dan membuka peluang baru untuk membina satu perpaduan intelektual merentas sempadan dunia.

Buku ini merupakan kompilasi diskusi ilmu antara para ilmuan yang terlibat secara langsung dalam pembentangan kertas kerja mereka dalam *1st International Islamic Heritage Conference* (IsHeC 2015) daripada pelbagai platform ilmu Islam antaranya Kesenian, Ketamadunan, Komunikasi, Pendidikan, Kewangan, Sains dan Teknologi dan lain-lain lagi. Semoga curahan ilmu melalui penulisan ini mampu memberi sumbangan dalam menambah khazanah ilmu Islam kepada masyarakat.

Editor,
1st International Islamic Heritage Conference (IsHeC 2015),
Akademi Pengajian Islam Kontemporari,
UiTM Melaka.

Kata Aluan Rektor UiTM Melaka

Dengan Nama Allah Yang Maha Pemurah Lagi Maha Pengasih
Assalamu'alaikum warahmatullahi wabarakatuh
Segala puji bagi Allah, Tuhan seru sekalian alam, dengan limpah kurniaNya serta keizinanNya, kejayaan penganjuran *1st International Islamic Heritage Conference* 2015 yang berlangsung di Hotel Mahkota Melaka pada 11-12 November 2015, telah menghasilkan banyak kertas kerja yang amat bermutu. Justeru, buku ini mengumpulkan puluhan penulisan para ilmuan dan cendekiawan dari dalam dan luar negara untuk bacaan semua.
Pelbagai isu telah dikupas termasuklah perihal seni Islam, budaya, politik, gendar, pendidikan, sejarah, kemasyarakatan, sains dan teknologi, ekonomi, kewangan, falsafah, bahasa dan komunikasi, kedermawanan dan pengurusan. Pembaca juga akan mendapati buku ini memuatkan kajian-kajian yang komited melaksanakan usaha mengintegrasikan antara ilmu duniawi dan ukhrawi. Ini membuktikan kesegaran keilmuan tamadun Islam itu sendiri.
Semoga perkongsian ilmu ini dapat meningkatkan komitmen umat dalam memartabatkan perintah Ilahi dalam kehidupan duniawi sebagai jambatan ukhrawi. Sekaligus ia bakal memberi manfaat pada alam sejagat.
Pihak UiTM Melaka merakamkan setinggi-tinggi tahniah dan ucapan terima kasih atas segala sokongan dalam bentuk material, tenaga dan sebagainya dalam merialisasikan seminar ini. Buat semua penaja yang telah memberikan sumbangan kepada wacana ini, sekalung penghargaan diucapkan. Semoga seminar dwi tahunan ini akan terus diperkasakan demi mengangkat martabat umat melalui kecemerlangan tamadun Islam yang diakui telah terbukti diseluruh jagat.

Sekian, terima kasih. Wassalam

PROF. MADYA DR MOHD ADNAN BIN HASHIM
Rektor ,
UiTM Melaka.

TOWARDS A CONCEPTUAL FRAMEWORK OF ANIMATED INFOGRAPHICS IN AN ISLAMIC CONTEXT

Nur Nazihah Rahim[51]
Nik Zulkarnaen Khidzir[52]
Anuar Mohd Yusof[53]
Khairul Azhar Mat Daud[54]

ABSTRACT

Animated infographics become increasingly popular because it's appealing the eyes of the audience rather than words alone. Researchers found that the human brain can process faster when they are seeing the visual images. Today, people are live in a rich of the information age and the digital era. Somehow, information mixing create some problems such as confusing and difficult in recalling the information. Thus, people are not clearly understood the information have given. Therefore, animated infographics could be a solution in disseminating the information effectively. Animated infographics are able to convey much more information with successive images compared with still images. Nevertheless, animated infographics in Islamic context or in other word, animated Islamographics become one of the alternative ways to understand the Islamic knowledge in this era of Information and Communication Technology (ICT). Unfortunately, a very limited studies focus on the specific context of animated infographics, and there might be some significant contribution to the body of knowledge. Additionally, ICT should become a tool used by the users that corresponding with maqasid shari'ah (purpose of Shari'ah), which is dururiyyat (five basic necessities) such are religion, life, intellect, lineage and property. In terms of religious observance, ICT can help in spreading the message of Islamic faith and theology more broadly. This study is meant to conduct a critical review of various studies to conceptualize the framework for animated infographics in implementing Islamic context for the Muslim in Malaysia. Content analysis method was used towards the development of the conceptual framework. Furthermore, the conceptual framework would be used a basis for more new discoveries in line with this area of the study.

Keywords: *visual images, animated infographics, Islamic context, animated Islamographics, conceptual framework*

INTRODUCTION

Background of the Study

ICT has been a platform to get the information from all around the world just a few second. This role of ICT in the era of globalization gives impact towards knowledge broadly. This opportunity allowing people to learn and assist human beings as *khalifah* (vicegerents of Allah) and beings as Allah's servants in performing *ibadah* (worship). ICT become a helpful tool for man to discover and explore many knowledge secret in this world (Mohamad Fauzan Noordin, 2009). Animated infographics in Islamic context or particularly called as Animated Islamographics could be an alternative way in learning and getting information in the exciting approach of learning the Islamic knowledge. Unfortunately, a problem in delivering

[51] Master Candidate, Department of Creative Technology, Faculty of Creative Technology and Heritage, Universiti Malaysia Kelantan, nziehaa@yahoo.com.
[52]Senior Lecturer, Department of Creative Technology, Faculty of Creative Technology and Heritage, Universiti Malaysia Kelantan, zulkarnaen.k@umk.edu.my.
[53]Lecturer, Department of Creative Technology, Faculty of Creative Technology and Heritage, Universiti Malaysia Kelantan, anuarmy @umk.edu.my.
[54]Senior Lecturer, Department of Creative Technology, Faculty of Creative Technology and Heritage, Universiti Malaysia Kelantan, azhar.md @umk.edu.my.

a good communication in animated infographics may have obstacles in producing a good-quality of animated Islamographics. Therefore, a specific guideline needs to address in producing effective communication in designing the animated infographics in an Islamic context.

Statement of the Problem

The human mind can perceive visual information very quickly rather than written or verbal information (Dur, 2014). Researchers said about 50% of brain involved in visual processing and people can visualize a scene in less 0.01 second (Infographicsdesigners.co.uk, 2015). However, little is known about the brain able to process faster when seeing the visual images.

Objective of the Study

The purpose of the study is to conduct a critical review of various studies to conceptualize the framework for animated infographics in implementing Islamic context for the Muslim in Malaysia. The objectives of this study are as follows:

To construct the conceptual framework of animated infographics in an Islamic context.

To recognize the basic provision in communication of animated infographics.

To relate communication in animated infographics with the guideline of the Quran and practice of the Prophet (PBUH).

Definition of terms

There is no common word for animated infographics in multimedia field. But when referring to motion graphics, it is known as animated infographics.

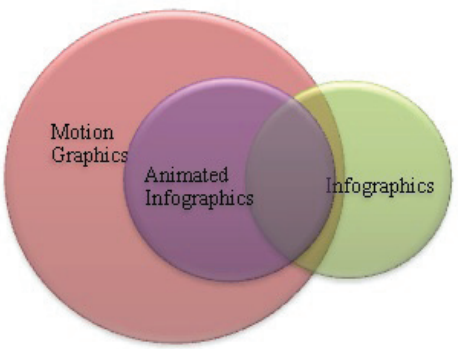

Figure 1: Venn Diagram of Animated Infographics

Figure 1 illustrates the Venn diagram of animated infographics. It shows that, motion graphics is not necessary infographic. But, animated infographics confirm motion graphics. Motion graphics mean "a captivating way to engage in effective communication and information conveyed through the use of aesthetically designed, created, composed and enlivened visuals and text" (Crooks, 2012).

Animated infographics in an Islamic context or particularly called as animated Islamographics could be an alternative way in learning and getting information in the exciting approach of learning the Islamic knowledge. According to Islamographic web page, terminology of Islamographics comprises from the word 'Islam' and 'Infographic' (Islamographics.com, 2015). This graphic represents data and knowledge about Islam as a way of life. This is one of the most appealing, fun and easiest way to learn Islam deeply because it makes simpler from the complex information.

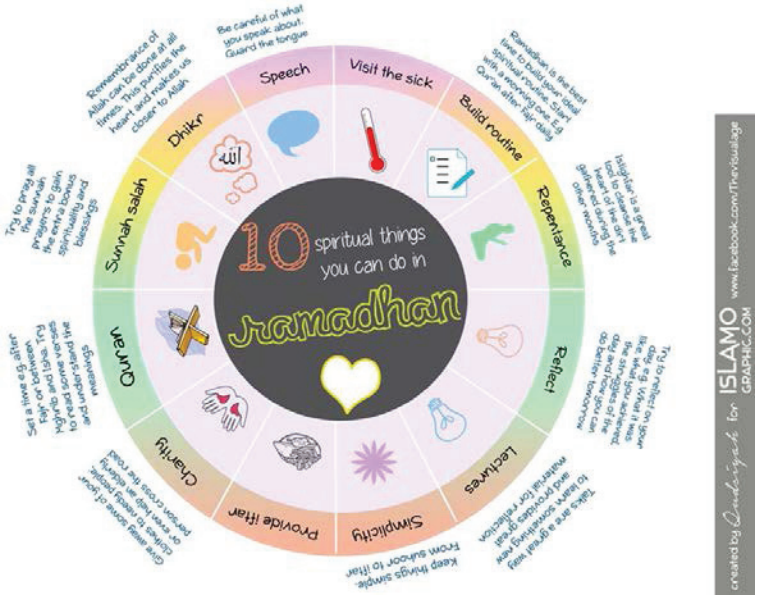

Figure 2: Static Islamographics (Islamographics.com, 2015)

Figure 2 shows Islamographics in a still image. Basically, static Islamographics is a simple image and easy to digest the information. It's time efficient for users to understand the information using single text and attractive color. As mentioned by Crooks (2012), static infographics are the one of the effective ways in presenting rich data in a single image.

Figure 3: Animated Islamographics (Nouman Ali Khan - Video Lecture, 2011)

When it comes to animate or moving images are corresponding to Islamographics, it suits to animated Islamographics. Figure 2 illustrates animated infographics in an Islamic context. It shows how users are guided by the complex information of Islamic content in a simple with attractive infographics. This kind of infographics is eye-catching to the viewers in order to learn knowledge of Islam in enjoyable and comprehensive way.

Recently, animated infographics began to express its popularity among other infographics production techniques (Soyluçiçek, 2015). The latest advance in visual communication, influences the power and engagement potential of online video with animated infographics using motion graphics software and techniques (Bennett, 2015). In animated Infographics, users do not need to click the button or scroll down the information to understand it. They just need watching the video to know it. This will give attraction and attention to the viewers and they will understand more about the information given (Infographicsdesigners.co.uk, 2015). According to Crooks (2012), animated infographics which can appeal the audience emotionally through music while expressing from voice-over and merge of motion that will give opportunity for audience communicate the information message in an effective way.

METHODOLOGY

The research methodology used for this study was content analysis. The basic provision of animated infographics was addressed as an important topic to discuss. Basic communication needs to follow in order to gain better approach in conveying the effectiveness of communication in animated infographics. Furthermore, communication of animated infographics in Islamic point of view also discussed. This will provide a basis of creating an animated Islamographics among designers.

CURRENT REVIEWS

Overview of Infographics

Infographic seems to become a powerful technique to communicate with effective information to the audience. "Infographics is trying to convey complex information to an audience in a manner that can be quickly consumed and easily understood" (Smiciklas, 2012). Infographics reveal a good platform as a visual communication tool which enhancing knowledge and providing effective communication (Vanichvasin, 2013) to the audience. Basically, infographics can be divided into three types which are static, interactive and motion. The best infographics is determine on the effectiveness of containing and delivering the information to communicate (Crooks, 2012). This because, different infographics have different approaches that every infographics have their own privileges.

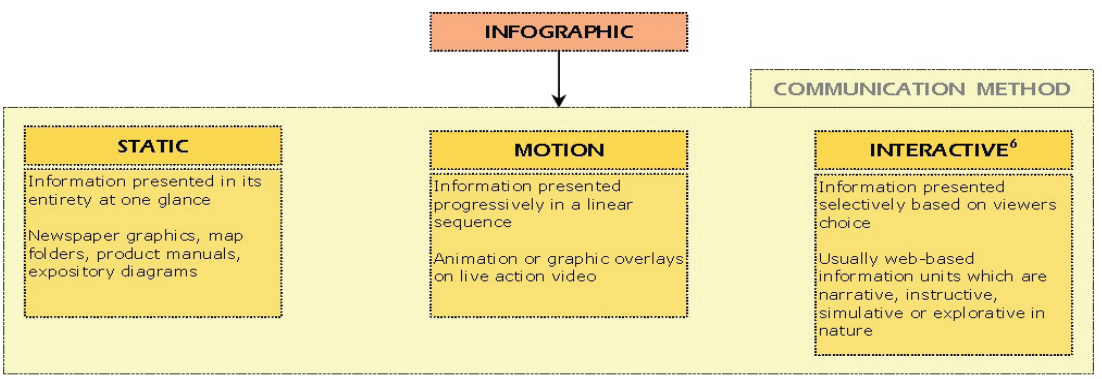

Figure 4: Types of Infographics (Arafah, 2010)

Furthermore, motion graphics could be consider or can be called as animated infographics because it consists of viewing, listening and reading of user interaction (Crooks, 2012). Animated infographics try to convey the same information with other infographics but in

moving images. This will lead attraction and attention to the viewers and they will understand more about the information given (Medina, 2013). Motion graphics usually can animate the infographics (Crooks, 2012). Animated infographics seem more effective because of their visual elements. It is because animated infographics receive significantly more information from the sense of sight and hearing. According to Smiciklas (2012), mind exploration identified with the physiology of sight and the routes in which we transform data utilizing our eyes presents a convincing method of reasoning for considering the utilization of infographics in your business correspondence blend.

Usage of Infographics

Nowadays, the usages of Infographics are widely used in various sectors. For instance, in the media sector, newspaper are applied infographic for their business. It can be observed by many static infographics placed whether in online newspaper or the print one. Whatever types of newspaper, the purpose of infographics is to clarify the information in a simple way. A well-organized of infographics give meaningful information to the readers (Medina, 2013). They can find the infographics in tourist maps, kiosk, magazine, bills and many more (Dur, 2014; Medina, 2013).

Whereas, in the education sector, students and teachers will get many benefits in learning session. A creative learning process will make the lectures more interesting and increasing the level of understanding of the students. The usage of animated infographics in the education sector will increase the curiosity of the students to learn the new knowledge as they have an interest in entertainment such are video games and animated film (Mol, 2011).

Moreover, currently static and animated infographics are widely used in business marketing. This will help increase their sales by present boring or complex information in the most compelling approach (Infographicsdesigners.co.uk, 2015) . The business trend now are using the internet to put infographics. They tend to use social media as a platform to promote their business. An easy accessible on the internet enable for them to increase their sales by having a minimum effort. In reality, people are interacting with the infographics in their daily basis.

Basic Provision of Communication

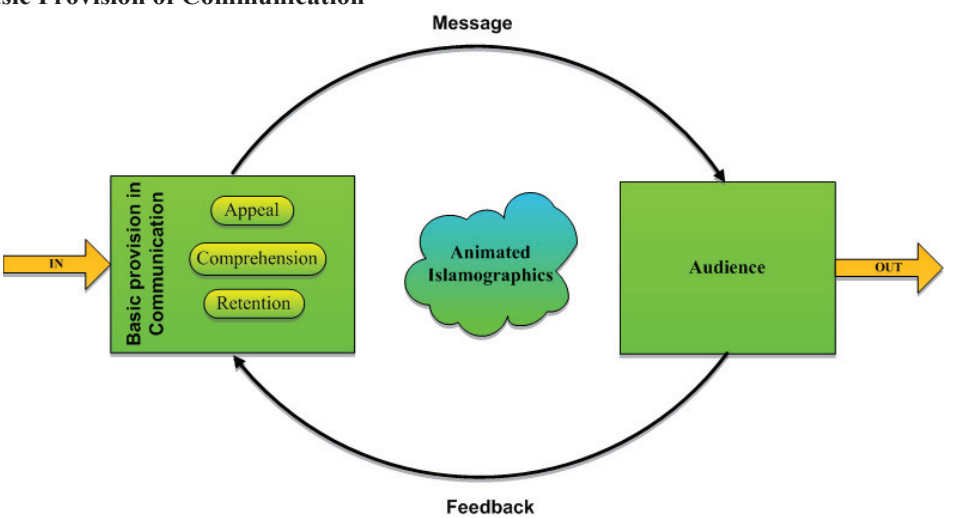

Figure 5: Conceptual Framework of Animated Infographics in an Islamic Context

Animated infographic should deliver in most clear information. Some important elements of communication should for designers emphasis on producing a good animated

infographics which are appeal, comprehension and retention (Crooks, 2012). This three basic condition will provide effective visual communication (Vanichvasin, 2013).

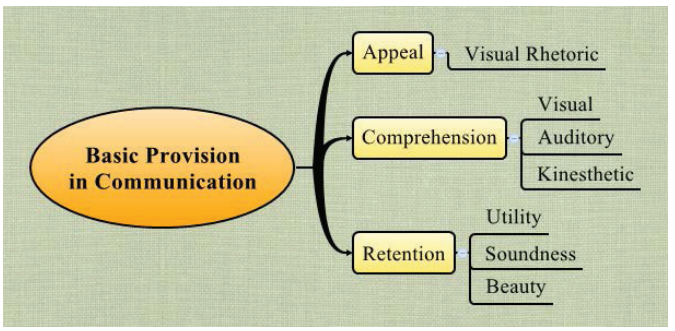

Figure 6: Research Area

Appeal means information must be clear and it should engage with the audience. This will lead people's attention and attraction. Peoples appealing will increase the level of understanding in getting knowledge dissemination. Visual communication needs to persuade in order to engage with the audience. Apart of this, visual rhetoric is look practical to communicate the visual images. As stated by Hope (2008) in his book, Visual Rhetoric: A Reader in Communication and American Culture, visual rhetoric derived from the two terms which are visual and rhetoric. "Visual implies the cultural practice of seeing and looking, as well as the artifacts produced in diverse communicative forms and media" while rhetoric means "as practice and theory concerns persuasive symbolic actions primarily" (Hope, 2008). The power of rhetorical figures give potential in give meaning and provide better understanding to the audience (Moere, 2009).

Comprehension means effective communication gives the audience better understanding the information and knowledge delivered (Vanichvasin, 2013). Visual learner needs to see something in order to understand it (Crooks, 2012). The Neil Fleming's VAK model is a model to show about the style of thinking. VAK stands for visual-auditory-kinesthetic, which express the way of learning style. This model "provides a very easy and quick reference inventory by which to assess people's preferred learning style, and then most importantly, to design learning methods and experience that matches people's preferences" (Leadership, 2010).

Figure 7: VAK Model (Vickery, 2010)

Furthermore, retention able helping people retain information for the long-term memory. The graphics give opportunity to people stored information in their memory for long lasting because the human brain can recall the symbols, scenes, pictures (Crooks, 2012).

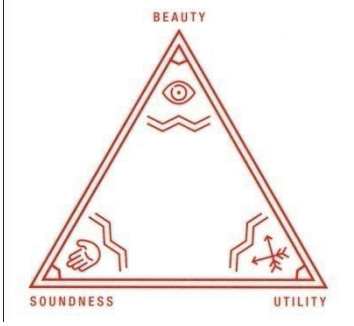

Figure 8: Vitruvian Principles (Scalera, 2014)

Vitruvius' principles have three elements in measure the quality of a good infographic which are utility, soundness and beauty (Crooks, 2012). Balancing of three Vitruvian requirements determine visual structuring of data attributes more 'trivial' (Purchase, 2011).

Utility means the way of infographics meet the objectives. There are two approaches to reach an objective which are explorative and narrative. Explorative leads the audience able to analyze the information and can make the own conclusion. While narrative gives specific information that inform predetermine story (Crooks, 2012). Both approaches will give clarification of overall information to the audience. The element of utility gives effectiveness and efficiency to the designers in order delivered the good infographics (Purchase, 2011).

"Soundness is concerned with reliability and robustness" (Purchase, 2011). It's related to the quality of the visualization presentation. The success of the infographic is able to communicate with the meaningful information to the audience. Messages transmission plays the vital part in telling the story about the overall information. In getting a good infographic, information itself need to complete, trustworthy and interesting (Crooks, 2012). The subject matter of the infographic need emphasized to ensure the level of willingness of audience to read the content. Besides, the content of the infographic need to relate to the target audience (Crooks, 2012).

The beauty of the design play an important aspect in conveying the excellence information. Two things need to highlight such are format and design quality. The outcome will be superior when appropriate format is used. Besides, when the information represented in straightening and design with appropriate given the subject matter, it can be considered high quality and appealing the audience at the first glance (Crooks, 2012).

Communication in Islam

The role of the communication media must be started from the principle of *al-amru bi al-ma'ruf wa al-nahy 'an al-munkar (*commanding good and forbidding evil). This principle is a benchmark of the role of the communications media itself to ensure the maintenance of five major *maqasid shari'ah* (the purposes of *Shari'ah*), which kept the religion, intellect, lineage, life and property. This means that the role of the communications media designed to be hovering around the *maqasid shari'ah* itself. In this case there are two approaches that must be played by the communications media in the context of *maqasid shari'ah* such as approach social responsibility and also from the point of development (Aminudin Basir @ Ahmad, 2009). Furthermore, Islamic communication is about conveying the *ma'lumat* (information, ideas and attitudes) that are exact and precise according to Islam (Zulkiplie Abd. Ghani, 2004).

In addition, communication in Islam is visually perceived as a gift from the Lord, and as a crucial ability for the improvement and development of the individual-self and the general public and in addition its different organizations (Siddiqui MA, 2003).

Communication activities in Islam aimed to establish the vertical relationship between 'slave' and the Lord and also horizontal relationship means the relationship between human being. This kind of communication activities would increase the level of *taqwa* (conscious of Allah) a for the individual person and the formation of a better transformation society under the Islamic principles; a mercy for all. A few words in the Al-Quran was mentioned about communication activities such as *Al-Bayan* (explanation) and *Al-Qawl* (word).

***Al-Bayan* (explanation)**	***Al-Qawl* (word)**		
Ali-'Imran: 138 **Ar-Rahman: 4** **Al-Qiyamah: 19**	Az-Zariyat: 8 An-Nisa': 148 & 108 Al-An'am: 112 Al-A'raf: 205 Ar-Ra'du: 10 & 33 An-Nahl: 86 Al-Isra': 16	Al-Hajj: 24 Al-Mu'min: 68 An-Naml: 82& 85 Al-Qasas:51 & 63 As-Sajdah: 13 Yasin: 7 & 70 Al-Anbiya': 4 & 110	Az-Zumar: 18 Fussilat: 25 Al-Ahqaf: 18 Muhammad: 30 Qaf: 29 Al-Mujadilah: 2

Table1:The words about communication activities that have mentioned in Al-Quran

Furthermore, Islamic based-communication must be derived from Al-Quran and Hadith. This is because everything in relation to the process of communications, whether in the principles, methods, messages, objects and media should be based on inspiration, and the Sunnah of the Prophet (PBUH). This communication practice is considered as a part of worship in Muslim life (Nor Saleha Mohd Salleh, 2012). Besides, "the act of communicating Islam has been promised by the Lord as an *ahsan* (better) reward" (Zulkiplie Abd. Ghani, 2004). As mentioned in Surah Fussilat verse 33:

> *And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslim"*

Islam as a perfect religion was teach us with the great details on how good communication. It can be seen in Al-Quran and Hadith. Here are the several communication principles in Islam, which have mentioned in various verses in Al-Quran.

Communication Principle	**Meaning**	**Quranic Verse**
Qawlan Sadeeda	Straight to the point, words of appropriate justice. *Sadeed* means apt, correct, straight, pertinent, to the point, direct	*And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice. (An-Nisa': 9)* *O you who have believe, fear Allah and speak words of pproriate justice. (Al-Ahzab: 70)*
Qawlan Kareema	A noble word, a generous speech	*And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them[so much as], "uff," and do not repel them but speak to them a noble*

		word. (Al-Isra':23)
Qawlam Baleegha	Far reaching, penetrating and words of insight	*Those are the ones of whom Allah knows what is in their hearts, so turn away from them, but admonish them and speak to them a far-reaching word. (An-Nisa': 63)*
Qawlan Lay'yina	Gentle speech, mild words	*And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].(Taha: 44)*
Qawlan Ma'rufa	good words	*O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is a disease should covet, but speak with appropriate speech. (Al-Ahzab: 32)*
Qawlam Maysoora	Easy word, gentle words	*And if you [must] turn away from the needy awaiting mercy from your Lord, which you expect, then speak them a gentle word. (Al-Isra':28)*

Table 2: Communication Principle in Al-Quran (Muqith Mujtaba Ali, 2010)

DISCUSSION

"We are moving toward the capability to communicate with anyone, anywhere, any form-voice, data, text or image at the speed of light"(Zulkarnain, 2013). Thus, communication has looked as an essential factor in spreading the *da'wah* (invite people). *Da'wah* system should be developed using effective communication in accordance with the present society. It is undeniable that, communication is giving significant influence in the dissemination of Islamic *da'wah*.

As stated by Nor Saleha Mohd Salleh (2012), understanding, exciting and influencing on a person's attitude were parts of the effective principle in communication. Animated Islamographics will be effective if people understand what the message is about. If the audience is not understood enough, it is not an efficient means of communication. Moreover, animated Islamographics mission is to achieve pleasure towards the audience. Whenever the audience feel happy and enjoy with the animated Islamographics itself, they will appreciate and practice the knowledge that they are gaining. Besides that, among the communication function is to influence attitudes, values and the beliefs of others. Animated Islamographics try to give the positive impact of attitudes and change in accordance with the teachings of Islam.

As declared by Aznan Zuhid Saidin (2012), communication in cyberspace is more amusing and exciting compared with face-to-face communication because it has an element such as video, audio, animation and text. He also mentioned that, what we are see, read and heard in cyberspace become something that the brain can accept through our sense thus it becomes and form the understanding of ourselves about that thing. Hence, animated Islamographics not just a method or tools of communication to communicate between the audience, but also can assist our hearts to remember and 'connect' with the Lord.

CONCLUSION

In reality, communication is a part of human life. In the communication process, it should give consideration to the ethics with good communication so that it can run smoothly and effectively. This is because, information conveyed give impact by easily accepted and received the best response to the audience. The famous saying from the *ulama'* (Muslim scholars) that is related to the daily communication as a Muslim is:

Tell the truth if it is bitter

Anything that *shari'ah* rules applied in the real world, they are by one means or another realized in the virtual world too (Mohamad Fauzan Noordin, 2009).

By having an appropriate framework in animated infographics, researchers hope animated infographics in an Islamic context can be accepting and convincing the society. Animated infographics are not just for mere entertainment, but to spread the *da'wah* in a holistic manner as well. A significant factor in animated infographics in an Islam in context needs a better guideline for the future research. This visual tool is not just enthusiast public in learning the knowledge of Islam but educating people as well for them to love and practice the Islam as a way of life.

REFERENCES

Al-Quran, Surah Fussilat: 33.

Al-Quran, Surah An-Nisa': 9, 63.

Al-Quran, Surah Al-Ahzab: 70, 32.

Al-Quran, Surah Al-Isra': 23, 28.

Al-Quran, Surah Taha: 44.

Aminudin Basir @ Ahmad, M. S. H., Nik Yusri Musa,. (2009). Kebebasan Media Komunikasi Menurut Perspektif Islam. Jurnal Hadhari, Bil. 2, 65-82.

Aznan Zuhid Saidin. (2012). Alam Siber vs Alam Ghaib. *Solusi,* 55-53.

Aznan Zuhid Saidin. (2012). ICT Menjalin Hubungan Sesama Allah dan Sesama Manusia. Solusi, 54-55.

Arafah, B. (2010). Huge Infographics Design Resources: Overview, Principles, Tips and Examples. Retrieved May 8, 2015, from http://www.onextrapixel.com/2010/05/21/huge-infographics-design-resources-overview-principles-tips-and-examples/

Bennett, J. (2015). Video Infographics. Retrieved 22 May, 2015, from http://www.videoinfographics.com

Crooks, J. L. J. R. R. (2012). *Infographics: The Power of Visual Storytelling*. Canada: John Wiley& Sons, Inc., Hoboken, New Jersey.

Dur, B. İ. U. (2014). Interactive Infographics on the Internet. *Online Journal of Art and Design, volume 2*(issue 4).

Hope, L. C. O. C. A. F. D. S. (2008). Visual Rhetoric in Communication Contuining Question and Contemporary Issues Visual Rhetoric: A Reader in Communication and American Culture (pp. 1- 12): SAGE Publications, Inc.

Infographicsdesigners.co.uk. (2015). Importance of Animated Infographics for Digital Marketing. Retrieved March 20, 2015, from http://www.infographicsdesigners.co.uk/importance-of-animated-infographics-for-digital-marketing/

Islamographics.com. (2015). Islam is beautifully simplistic. Retrieved May 28, 2015, from http://www.islamographic.com/

Leadership, S. (2010). Learning Styles (VAK). Retrieved from: http://www.stellarleadership.com/docs/Approach%20to%20Learning/articles/VAK%20Learning%20Styles.pdf

Medina, M. G. P. (2013). Information Graphics Design Challenges and Workflow Management. Online Journal of Communication and Media Technologies, Volume: 3(Issue: 1).

Moere, R. L. A. V. (2009). Guiding the Viewer's Imagination: How Visual Rhetorical Figures Create Meaning in Animated Infographics. 13th International Conference Information Visualisation.

Muqith Mujtaba Ali. (2010). The Qur'anic Art of Effective Communication. Retrieved from https://yassarnalquran.wordpress.com/2014/03/18/quranic-art-of-effective-communication/

Mohamad Fauzan Noordin. (2009). *ICT and Islam* (First Edition ed.). IIUM: IIUM Press.

Nor Saleha Mohd Salleh. (2012). Komunikasi Pendekatan Islam.

Nouman Ali Khan - Video Lecture. (2011). Illustrated Explanation of Surah al Asr. Retrieved March, 25, 2015, from http://www.nakcollection.com/video-lectures/illustration-of-surah-asr1

Purchase, A. V. M. H. (2011). On the Role of Design in Information Visualization. *Information Visualization*. doi: 10.1177/1473871611415996

Scalera, B. (2014). Infographics and Visual Storytelling with Author Ross Crooks. Retrieved June 4, 2015, from http://wordspicturesweb.com/2014/02/17/infographics-ross-crooks/

Siddiqui MA. (2003). Islam, Communication and Development: Theory vs. Practice International Conference on Communication for Development in the Information.

Smiciklas, M. (2012). The Power of Infographics.

Soyluçiçek, S. (2015). Animated Information Design. Global Journal on Humanites & Social Sciences(Issue 1 (2015) 367-372).

Vanichvasin, P. (2013). Enhancing the Quality of Learning Trough the Use of Infographics as Visual Communication Tool and Learning Tool.

Vickery, L. (2010). Working in Digital Media Week2. Retrieved June 4, 2015, from https://obscuresurrealism.wordpress.com/tag/vak/

Zulkarnain. (2013). Dakwah Islam di Era Multimedia (Studi atas Minat Para Da'i IKMI Kota Pekanbaru Menggunakan Media Cetak Sebagai Media Dakwah). Jurnal RISALAH, XXIV.

Zulkiplie Abd. Ghani, M. S. H. (2004). Islamic Value and Ethics in Communication. Islamiyyat, 25(1), 61-69.