

## **Civilizational Elements of Islamic Services (*Khidmah al-Islām*): A Historical Analysis of Its Role in the Development of Malaysian Society**

Mohd Nazril Saad,<sup>a</sup> Muhammad Safwan Harun,<sup>b</sup> Muhammad Ikhlas Rosele<sup>c</sup> & Nurul Husna Mohammad Bokhari<sup>d</sup>

### **Abstract**

This article examines the core civilizational elements of Islamic services; conceptually defined as *Khidmah al-Islām* and their critical role in the development of Malaysian society. In this context, Islamic services are positioned not merely as a transactional industry, but as a communal obligation (*farḍ kifāyah*) executed by public agencies, the private sector, and non-governmental organisations (NGOs). While these entities have successfully institutionalised religious obligations, there is a growing concern that an overemphasis on corporate governance may overshadow the fundamental spiritual ethos of *khidmah al-Islām*. Adopting a qualitative historical analysis, this study traces the evolutionary trajectory of these services. Findings reveal that the civilizational impact of *Khidmah al-Islām* follows a distinct path: commencing with the strengthening of faith (*‘aqīdah*) as a social driving force in the early Islamic era, advancing through *sharī‘ah* and knowledge integration during the medieval period, and culminating in the application of high ethical values in modern administration. This article concludes that to sustain holistic civilizational development in Malaysia, all service providers must reintegrate these foundational historical elements. This reintegration ensures *khidmah al-Islām* functions as a balanced mechanism, upholding professional efficiency while fulfilling the spiritual mandate of serving the *ummah*.

**Keyword:** Islamic services, Islamic civilization, Islamic governance, Islamic social responsibility, Malaysian society

### **Introduction**

A renowned scholar, Ibn Khaldūn asserted that “*al-insān madaniyy bi ṭab’ihī*” (man is social by nature), emphasizing that mutual reliance is an inherent trait of human existence. This interdependence arises from the natural limitations of individuals regarding resources, knowledge, or physical capacity, which necessitates a system of communal support to survive and thrive. In the context of Islamic civilization, this social necessity is conceptualised as *khidmah al-Islām*. Unlike conventional social services, which are typically driven by administrative or humanitarian mandates, Islamic services function as a comprehensive framework that integrates ethical values with the delivery of essential needs. This approach facilitates balanced societal development, ensuring that the community achieves both material progress and spiritual well-being.<sup>1</sup>

---

<sup>a</sup> Mohd Nazril Saad, PhD candidate, Department of Fiqh-USul and Applied Science, Academy of Islamic Studies, Universiti Malaya, Kuala Lumpur, Malaysia. Email: s2181919@siswa.um.edu.my.

<sup>b</sup> Muhammad Safwan Harun (corresponding author), Senior Lecturer, Department of Fiqh-USul and Applied Science, Academy of Islamic Studies, Universiti Malaya, Kuala Lumpur, Malaysia. Email: safone\_15@um.edu.my.

<sup>c</sup> Muhammad Ikhlas Rosele, Associate Professor, Department of Fiqh-USul and Applied Science, Academy of Islamic Studies, Universiti Malaya, Kuala Lumpur, Malaysia. Email: ikhlas@um.edu.my.

<sup>d</sup> Nurul Husna Mohammad Bokhar, PhD candidate, Leiden Observatory, Leiden University, PO Box 9513, 2300 RA Leiden, The Netherlands. Email: bokhari@strw.leidenuniv.nl.

<sup>1</sup> ‘Abd al-Rahmān Ibn Khaldūn, *Diwān al-Mubtada wa al-Khabar Fī Tārīkh al-‘Arab Wa Man ‘Āsarahum min Zawī al-Shānī al-Akbar*, 2nd ed. (Beirut: Dār al-Fikr, 1988), 54. See also: Lilian Abou-Tabickh, “How Significant Is the Term ‘Condition’ (Hāl) to Understanding Ibn Khaldūn’s Historical and Political Thought? Al-‘aṣabiyya as an

In this study, the term “Islamic services” is conceptually defined as *khidmah al-Islām*. It refers to any collective effort by public agencies, the private sector, or voluntary organisations to provide support in accordance with *sharī‘ah* principles, aiming to meet the material, intellectual, and spiritual needs of the *ummah*. The scope of *khidmah al-Islām* is comprehensive; historically, it commenced with the strengthening of faith (*‘aqīdah*), expanded through the implementation of *sharī‘ah* and the diversification of knowledge fields (*al-‘ilm*), and is now centred on social welfare and the cultivation of ethical values (*al-akhlāq*). This trajectory demonstrates that *khidmah al-Islām* is not limited to rituals but encompasses economic justice, infrastructure development, and social cohesion.<sup>2</sup>

In the context of Malaysia, *khidmah al-Islām* has evolved significantly to reflect local heritage and contemporary religious demands. It is no longer confined to traditional practices but has expanded into a robust service industry comprising *zakāt* and *waqf* (endowment) management, *hajj* and *‘umrah* operations, and Islamic financial services, all contributing to the nation's economic advancement.<sup>3</sup> However, this institutionalisation brings a critical challenge. There is a growing concern that the rapid corporatisation of these services may erode the spiritual essence of *khidmah al-Islām*.<sup>4</sup> When services are driven predominantly by profit and business considerations rather than the spirit of religious duty, the fundamental goal of seeking divine pleasure (*maḍātillāh*) risks being overshadowed by administrative bureaucracy.<sup>5</sup>

Therefore, it is imperative to revisit the historical roots of *khidmah al-Islām* to understand how it successfully built a high civilization in the past. This article analyses the evolution of Islamic services to identify the comprehensive elements that must be preserved. The analysis posits that the effectiveness of Islamic services throughout history was driven not only by faith, but also by the integration of *sharī‘ah* governance, the expansion of knowledge (*al-‘ilm*), and the robust implementation of social cooperation (*al-ta‘āwun*).<sup>6</sup> Reintegrating these diverse elements into modern governance is essential for shaping the future of Malaysian society.

### **The Concept of Islamic Services (*Khidmah al-Islām*)**

Terminologically, the word “service” is often associated with commercial transactions or administrative duties. However, in the context of Islamic civilization, the concept is rooted in the Arabic term *khidmah*, which linguistically implies an act of dedication, loyalty, and diligence in catering to the needs of others.<sup>7</sup> When annexed to Islam, *khidmah al-Islām* transcends the

---

‘Essential Condition’ of Human Association,” *Journal of North African Studies* 27, no. 4 (2022): 761–785, <https://doi.org/10.1080/13629387.2020.1861444>.

<sup>2</sup> Mohamed Abdulfatah, “Islamic Charities and Global Governance,” in *Global Governance and Muslim Organizations*, ed. Leslie A. Pal and M. Evren Tok (Cham: Springer, 2019), 149–169, [https://doi.org/10.1007/978-3-319-92561-5\\_6](https://doi.org/10.1007/978-3-319-92561-5_6).

<sup>3</sup> Nur Hasnida Abdul Rahman et al., “A Conceptual Model of Depositors’ Trust and Loyalty on Hajj Institution - Case of Lembaga Tabung Haji Malaysia,” *International Review of Management and Marketing* 10, no. 1 (2020): 99-106, <https://doi.org/10.32479/irmm.8315>.

<sup>4</sup> Amin Al Jawi, Nurhayati, and Andri Soemitra, “Komodifikasi Agama dalam Bisnis Social Crowdfunding di Indonesia,” *FIKRAH* 11, no. 1 (2023): 111–134, <https://doi.org/10.21043/fikrah.v11i1.19211>.

<sup>5</sup> Zulkiple Abd Ghani et al., *Pengurusan Hal Ehwal Islam di Malaysia* (Nilai: Penerbit USIM, 2023), 72-93.

<sup>6</sup> Karim Lahham, “Irrigation Practices in Valencia and the Context of an Islamic Social Framework,” in *Islamic Public Value: Theory, Practice, and Administration of Indigenous Cooperative Institutions*, ed. Wolfgang Drechsler, Salah Chafik, and Rainer Kattel (Cheltenham: Edward Elgar Publishing, 2025), 69–82, <https://doi.org/10.4337/9781035333646.00013>.

<sup>7</sup> Ahmad bin Muhammad al-Fayyūmī, *Al-Misbāh al-Munīr Fī Gharīb al-Sharh al-Kabīr* (Beirut: Al-Maktabah al-‘Ilmiyyah, n.d.), 1:65.

boundaries of a mere profession. It is conceptually defined as a task or duty performed with full responsibility and adherence to *sharī'ah* regulations to fulfil the specific demands of the faith and the community. Unlike conventional services, which are primarily driven by market demand or profit, *khidmah al-Islām* is fundamentally a manifestation of religious servitude (*'ubūdiyyah*) to Allah, expressed through service to humanity.<sup>8</sup>

The distinctive feature of *khidmah al-Islām* lies in its classification as a religious obligation rather than a mere occupational choice. In Islamic jurisprudence, societal responsibilities such as managing the deceased, providing education, and establishing economic welfare are categorised as *fard kifāyah* (communal obligation). This principle dictates that if a critical service is absent within a community, the entire community bears the sin; conversely, if a group undertakes this task, the obligation is lifted from the rest.<sup>9</sup> Therefore, institutions providing these services; whether hospitals, *zakat* centres, or financial bodies are not merely operating a business but are executing a divine command to release the community from hardship (*raf' al-ḥaraj*). This theological dimension instills a sense of accountability (*al-amānah*) that is often absent in conventional service frameworks.<sup>10</sup>

At its core, *khidmah al-Islām* is driven by the Quranic principle of *al-ta'āwun* (cooperation). This concept emphasises that humans are interdependent; the strong aid the weak, and the wealthy support the needy.<sup>11</sup> In this framework, the act of serving is not a transactional exchange but a spiritual investment. The motivation for *khidmah al-Islām* is anchored in faith (*'aqīdah*), where the service provider seeks the pleasure of Allah and spiritual rewards rather than immediate material gain. This intrinsic motivation historically mobilised the Muslim community to establish voluntary institutions such as *waqf* and public infrastructure without relying solely on state funding. Thus, *khidmah al-Islām* functions as a mechanism for social cohesion, ensuring that the welfare of the ummah is maintained through a spirit of brotherhood and mutual reliance.<sup>12</sup>

## Islamic Services: A Historical Perspective

The history of Islamic services is not merely a chronological record but a trajectory of civilizational maturity. Analyzing the development of *khidmah al-Islām* reveals a clear evolution from individual voluntary acts driven by faith to complex state-run institutions governed by *sharī'ah*.

First, the genesis of *khidmah al-Islām* during the Prophetic era was characterised by organic voluntarism driven by *'aqīdah* (faith). At its inception, the Prophet Muhammad instilled the concept that serving the community was an extension of worship, executed through individual

---

<sup>8</sup> Khoiruman Khoiruman, "Aspek Ibadah, Latihan Spritual dan Ajaran Moral (Studi Pemikiran Harun Nasution tentang Pokok-Pokok Ajaran Islam)," *EL-AFKAR: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 8, no. 1 (2019): 39–60, <https://doi.org/10.29300/jpkth.v8i1.2046>.

<sup>9</sup> Ishak Mas'ud et al., "Islamisation of Health Services Through Ibadah Friendly Hospital (IFH)," *Malaysian Journal of Islamic Movements and Muslim Societies* 1, no. 1 (2021): 48–57; Mahmudin Mahmudin, "Kriteria (Rukhsah) Kemudahan dalam Syariat," *Al-Sulthaniyah* 10, no. 2 (2022): 32–43, <https://doi.org/10.37567/al-sulthaniyah.v10i2.1293>.

<sup>10</sup> Maqbool Hassan Gilani, Saima Ali, and Ghulam Mohyiddeen, "Reimagining Islamic Discourse: Towards a Global Ethical Framework for Contemporary Leadership," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilisation (ISTAC)* (December 2024): 103–120, <https://doi.org/10.31436/shajarah.vi.1931>.

<sup>11</sup> Noor Ashikin Mohd Rom, Nurbani Md Hassan, and Roslina Ahmad, "Social Security via Takaful Ijtima'i: Beyond Basic Needs," *Journal of Algebraic Statistics* 13, no. 3 (2022): 2836–2842.

<sup>12</sup> Susumu Nejima, "Evolution of a Waqf-Based NGO: Hamdard Foundation in Pakistan," in *NGOs in the Muslim World: Faith and Social Services*, ed. Susumu Nejima (London: Routledge, 2015), 34–52, <https://doi.org/10.4324/9781315690582>; Abdulfatah, "Islamic Charities and Global Governance," 149–169.

initiative rather than bureaucratic mandates. This spirit is best exemplified by the companions known as *khādim al-rasūl*. Historical narrations record that Anas b. Malik served the Prophet for ten years not by a contractual salary, but by a deep sense of loyalty and religious devotion. He stated that his service was welcomed by the Prophet as a form of assistance rooted in intelligence and capability rather than servitude. This implies that the earliest form of *khidmah al-Islām* established a “spiritual contract,” where the primary motivation for service was the strengthening of faith and the pursuit of divine reward rather than material gain. This is evidenced by Anas’s own narration detailing his introduction to the Prophet:

عَنْ أَنَسٍ، قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، أَخَذَتْ أُمُّ سُلَيْمٍ بِيَدِي فَقَالَتْ: يَا رَسُولَ اللَّهِ، هَذَا أَنَسٌ غُلَامٌ لَيِّبٌ كَاتِبٌ يَخْدُمُكَ، قَالَ: فَقَبَّلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation: Anas b. Malik reported that when the Prophet Muhammad reached Medina, Umm Sulaym grasped my hand and led me to him. She said to the Prophet, “O Messenger of Allah, this is my son Anas, an intelligent boy who can write and is prepared to assist you.” The Prophet welcomed me to serve him.<sup>13</sup>

Beyond the specific example of Anas, the culture of *khidmah* was widespread among the companions. Ibn al-Qayyim lists several individuals who dedicated themselves to personal service, such as 'Abd Allah b. Mas'ud, who acted as a personal attendant; 'Uqbah b. 'Amir, who managed transportation; and Bilal b. Rabah, who served as the *mu'adhdhin*. Taqi al-Din al-Fasi notes that this group of dedicated servers comprised approximately eighteen men and eleven women.<sup>14</sup>

As the Muslim community expanded, the Prophet initiated a shift from personal service to specialized public service. Appointments were made based on individual competence, laying the groundwork for structured administration. These roles were distributed across key sectors:

- a) **Regional Administration (Governors):** To manage the growing territories, the Prophet appointed capable leaders such as Bādhān b. Sāsān, Mu'ādh b. Jabal, 'Alī b. Abī Tālib, and 'Amr b. al-'Ās.
- b) **Defense and Strategic Communication:** The defence of the state and the articulation of its message were entrusted to figures like al-Zubayr b. al-'Awwām (defence) and poets like Hassan b. Thābit (communication).
- c) **Secretariat (Scribes):** A dedicated team for documentation and revelation writing included Zayd b. Thābit, Mu'āwiyah b. Abī Sufyān, Ubayy b. Ka'b, and the four Caliphs.<sup>15</sup>

This distribution of duties signifies that *khidmah al-Islām* was not random but based on merit and capability. The Prophet recognized the unique strengths of each companion and assigned responsibilities accordingly. This principle of the “right person for the right service” is articulated in the following Hadith:

عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “أَزْحَمُ أُمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهَا فِي دِينِ اللَّهِ عُمَرُ، وَأَصْدَقُهَا حَيَاءً عُثْمَانُ، وَأَعْلَمُهَا بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَأَقْرَبُهَا لِكِتَابِ اللَّهِ أَبِي، وَأَعْلَمُهَا بِالْفَرَائِضِ زَيْدُ بْنُ ثَابِتٍ، وَلِكَلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ

<sup>13</sup> Abu 'Abd Allah Muhammad ibn 'Abd Allah ibn al-Muthanna al-Basri al-Ansāri, *Hadith Muhammad ibn 'Abd Allah al-Ansāri*, ed. Mus'ad 'Abd al-Hamid (Riyadh: Adwa' al-Salaf, 1998), 41, hadith 19.

<sup>14</sup> 'Ali Jum'ah Muhammad, *Man Nabiyyuka, Sayyiduna Muhammad al-Mustafa S.A.W* (Cairo: Dar Jawami' al-Kalim, 2010), 174–175.

<sup>15</sup> Ali Muhammad al-Sallabi, *'Umar Ibn al-Khattāb: His Life and Times*, trans. Nasiruddin al-Khattab (Riyadh: International Islamic Publishing House, 2007), 2:66.

Translation: Anas reported that the Messenger of Allah stated, “Among my followers, the most compassionate is Abu Bakr, the most resolute in matters of faith is 'Umar, the most courteous is 'Uthmān, the most knowledgeable regarding lawful and unlawful matters is Mu'ādh b. Jabal, the most accurate in reciting the Quran is Ubayy, and the most knowledgeable about inheritance laws is Zayd b. Thabit. Each community will have a person who is the most trustworthy, and in this community, the most trustworthy is Abu 'Ubaydah al-Jarrah.”<sup>16</sup>

Although al-Sindi interprets this narration as a clarification of the virtues possessed by the companions, from a civilizational perspective, it highlights the Prophet's strategic approach to *khidmah*. By identifying specific talents – such as Zayd for inheritance systems and Mu'ādh for legal matters – the Prophet ensured that the community's obligations were met with expertise and accountability. This era thus established the foundational principle that *khidmah al-Islām* requires both spiritual integrity (*al-amānah*) and professional competence (*al-qawī*).<sup>17</sup>

Secondly, the demise of the Prophet Muhammad marked a critical transition in the scope of *khidmah al-Islām*, shifting from personal service to the Prophet (such as physical protection and assistance) to the broader responsibility of safeguarding the faith and the state. During the Prophet's lifetime, service was often centred around his persona; however, following his passing, the responsibility evolved into safeguarding Islamic sources to ensure their preservation and expanding the mission beyond the Arabian Peninsula. The first manifestation of this institutionalised *khidmah* was the preservation of political stability through the establishment of the Caliphate, beginning with Abu Bakr, followed by 'Umar, 'Uthman, and 'Ali b. Abi Talib.<sup>18</sup>

The Caliphs understood that for the civilization to survive, Islamic services must be protected by authority. This shift is most clearly observed in the actions of Caliph Abu Bakr al-Siddiq during the Ridda Wars. When certain tribes refused to pay *zakat*, believing it was no longer obligatory after the Prophet's death, Abu Bakr declared war against them. From a civilizational perspective, this action was not merely a theological dispute; it was a decisive move to protect the “institution of welfare.” By enforcing *zakat*, Abu Bakr ensured that the rights of the poor and the state's fiscal capability to provide services were preserved.<sup>19</sup>

Furthermore, the scope of *khidmah al-Islām* in this era extended to the preservation of intellectual sanctity. The Caliphs contributed significantly to safeguarding Islamic legal sources, most notably by compiling the scattered writings of the Quran into a single manuscript to serve as a primary reference for the Muslim community. This act transformed *khidmah* from immediate physical aid to the long-term preservation of knowledge. Consequently, religious service during the Rashidun era continued to be strengthened through various reforms at the individual, societal, and national levels, establishing a precedent that serving Islam requires both the defence of its tenets and the administration of its people.

---

<sup>16</sup> Ahmad ibn Hanbal, *Musnad al-Imam Ahmad ibn Hanbal*, ed. Syu'aib al-Arnauth (Beirut: Muassasah al-Risalah, 2001), 20:252, hadith 12904. This narration is deemed authentic based on the standards set forth by the al-Shaikhān.

<sup>17</sup> Muhammad ibn 'Ali ibn Adam, *Masyariq al-Anwar al-Wahhajah wa Matali' al-Asrar al-Bahajah fi Syarhi Sunan al-Imam Ibn Majah* (Riyadh: Dar al-Mughni, 2006), 3:385.

<sup>18</sup> Mohamed A. Abdelaal, “Leadership Accountability in Islam: Islamic Standards for Holding the Executive Accountable for Official Misconduct,” *Global Journal of Comparative Law* 3, no. 2 (2014): 186-202 <https://doi.org/10.1163/2211906X-00302002>.

<sup>19</sup> Hasnani Siri, “Abu Bakar: The Function of the Caliphate and Its Wisdom in Fighting the Apostasy,” *Zawiyah: Jurnal Pemikiran Islam* 3, no. 1 (2017): 170–183, <https://doi.org/10.31332/zjpi.v3i1.715>.

Thirdly, the medieval period, particularly during the Abbasid and Andalusian eras, witnessed the most significant evolution, where religious service was revolutionized through the integration of scientific advancement and the *waqf* (endowment) system. In this phase, the driving force of *khidmah* expanded from the mere preservation of faith to the rapid expansion of knowledge (*al-ilm*) to serve humanity. This intellectual trajectory began in the era of the *al-tābi'īn* and *tabi' al-tābi'īn* (2nd Century Hijri). As Islam expanded globally, the primary form of service was the intellectual fortification of the religion. Scholars dedicated their lives to establishing recognised schools of thought to preserve the sanctity of Islamic sources. This era saw the emergence of specialised “Service Leaders” across diverse disciplines:<sup>20</sup>

- a) **Textual Preservation (*Qira'at & Tafsir*):** Figures such as al-A'mash (d. 148 AH) and Abu al-Hasan al-Kisāi (d. 189 AH) served by preserving Quranic recitations, while Muqātil b. Sulayman (d. 150 AH) and 'Abd al-Razzāq b. Nāfi' (d. 211 AH) focused on exegesis (*tafsir*).<sup>21</sup>
- b) **Historical & Theological Documentation:** The preservation of history was championed by Muhammad b. Ishaq (d. 150 AH), while the defence of Islamic creed (*kalām*) saw the rise of dialectical theologians like Wasil b. 'Ata' (d. 131 AH) and the Mu'tazilite scholars in Baghdad.<sup>22</sup>
- c) **Legal Codification (*Fiqh*):** The most extensive service was in jurisprudence, ensuring *sharī'ah* could govern a complex society. This field was pioneered by giants such as al-Hasan al-Basri (d. 110 AH), Ja'far al-Sadiq (d. 148 AH), and the founders of the major schools: Abu Hanifah (d. 150 AH), Malik b. Anas (d. 179 AH), Muhammad b. Idris al-Shafi'i (d. 204 AH), along with their students like Abu Yusuf (d. 186 AH) and Muhammad b. al-Hasan (d. 189 AH).<sup>23</sup>

The consolidation of these religious sciences created a disciplined intellectual environment that catalysed a revolutionary shift toward empirical sciences.<sup>24</sup> The concept of *khidmah al-Islām* transcended text to address physical and social needs through disciplines such as chemistry, astronomy, medicine, and mathematics. Muslim scholars in Andalusia and Baghdad epitomised this integration. Al-Khawarizmi's development of algebra, for instance, was fundamentally a service to resolve complex Islamic inheritance (*farā'id*) calculations and geography. Jabir b. Hayyan advanced chemistry, while al-Battani and 'Umar Khayyam made strides in astronomy and mathematics.<sup>25</sup> Crucially, figures like al-Razi and Ibn Sina advanced medicine not merely for academic prestige, but to fulfil the *sharī'ah* objective of *hifz al-nafs* (preservation of life).<sup>26</sup>

This era culminated in the institutionalization of healthcare through the establishment of the *bīmāristān* (hospital) system, representing the pinnacle of *khidmah al-Islām*. Unlike modern private healthcare, which is often driven by profit margins, the *bīmāristān* functioned as a sophisticated medical institution funded entirely by the *waqf* (endowment) system. Through this

<sup>20</sup> Muhammad Beltaji, *Manahij al-Tasyri' al-Islami fi al-Qarni al-Thani al-Hijri*, 2nd ed. (Cairo: Dar al-Salam, 2007), 57–59.

<sup>21</sup> Mustafa Zaid, *Dirasāt fi al-Tafsīr* (Beirut: Dār al-Fikr al-'Arabi, 1970), 11–17.

<sup>22</sup> Ahmad Amin, *Daha al-Islām* (Cairo: Muassasah Hindāwi li al-Ta'līm wa al-Tsaqafah, 2012), 3:685–687.

<sup>23</sup> Ibn al-Nadīm Abu al-Faraj Muhammad ibn Ishaq al-Baghdadi, “Maqalat al-Sadisah fi Akhbar al-Fuqaha wa al-Muhadditsin,” in *al-Fihrist*, ed. Ibrahim Ramadan, 2nd ed. (Beirut: Dār al-Ma'rifah, 1998), 247–294.

<sup>24</sup> Suhaila Abdullah, “Pembudayaan Ilmu di Andalusia dan Iktibarnya untuk Pembangunan Tamadun di Malaysia,” *Jurnal PERADABAN* 11, no. 1 (2018): 1–23, <https://doi.org/10.22452/peradaban.voll1no1.1>.

<sup>25</sup> Amin, *Daha al-Islām*, 3:112

<sup>26</sup> Hafiz Zakariya, “Kegemilangan Tamadun Islam dan Sumbangannya Terhadap Pembinaan Tamadun Barat,” *The Sultan Alauddin Sulaiman Shah Journal* 6, no. 2 (2019): 43–57, <http://jsass.kuis.edu.my/index.php/jsass/article/view/118>.

mechanism, wealthy individuals and rulers dedicated revenue-generating properties, such as orchards, mills, and shops to perpetually cover the hospital's operational costs. This financial engineering allowed iconic institutions like the Al-Mansuri Hospital in Cairo and Al-Nuri in Damascus to provide medical care, medicine, food, and accommodation completely free of charge to all patients, regardless of their socioeconomic status or religion.<sup>27</sup>

## Islamic Services in the Malay Region

The historical trajectory of *khidmah al-Islām* extended beyond the Arab and Mediterranean regions through a unique mechanism: the service of *da'wah* (propagation). Unlike the expansion of other civilizations, which often relied on military conquest, the Islamisation of the Malay Archipelago (Alam Melayu) was driven by a “service-based” propagation. The primary agents of this transfer were Sufi scholars, traders, and itinerant preachers (*muballighūn*) from the Arabian Peninsula and the Indian subcontinent, who viewed the dissemination of faith not merely as a religious obligation but as the ultimate *khidmah* to humanity, saving souls from ignorance (*jāhiliyyah*).<sup>28</sup>

First, the arrival of Islam was facilitated by “service through conduct” (*da'wah bi al-ḥāl*) practiced by Muslim traders. Historical accounts suggest that the local Malay population was attracted to Islam due to the ethical business conduct, honesty, and social welfare exhibited by these foreign traders. They provided a stark contrast to the rigid, caste-based social structure of the Hindu-Buddhist era.<sup>29</sup> By offering fair trade, treating the locals with dignity, and providing spiritual counselling, these early propagators (*du'āt*) effectively demonstrated that *khidmah al-Islām* is a system that uplifts human status. Thus, the earliest form of Islamic service in the Malay world was the provision of moral and spiritual guidance, which directly addressed the social voids of the time.<sup>30</sup>

Secondly, this *da'wah* service was institutionalised through the establishment of educational hubs centred around the palace, and later, the community. The Malay rulers, upon accepting Islam through the *khidmah* of these scholars, transformed their palaces into centres of Islamic learning. This top-down *da'wah* approach allowed for the rapid standardisation of Islamic laws, such as the *Hukum Kanun Melaka* (Malacca Sultanate Digest), which integrated sharī'ah values into state administration. The scholars served as advisors (muftis), providing the service of governance and jurisprudence to ensure that the state functioned to protect the faith and welfare of the people.<sup>31</sup>

---

<sup>27</sup> Ahmed Ragab, “Theory and Practice: The Reign of the Bīmāristān Physicians,” in *The Medieval Islamic Hospital: Medicine, Religion, and Charity* (Cambridge: Cambridge University Press, 2015), 141–175, <https://doi.org/10.1017/CBO9781316271797>; Asilatul Hanaa Abdullah, “Mind, Morality, and Medicine: A Historical Inquiry into Mental Asylums in the Muslim World,” *IJUM Journal of Religion and Civilisational Studies (IJRCS)* 8, no. 1 (2025): 55-69, <https://doi.org/10.31436/ijrcs.v8i1.350>.

<sup>28</sup> Muhd Norazam Nordin and Abdul Hadi Mat Nor, “Sumbangan Syekh Mohamed Idris Almarbawi dalam Dakwah Islamiyyah di Malaysia,” *Jurnal Maw'izah* 1, no. 1 (2018): 15-26; Suria binti Saad and Ahmad bin Yussuf, “Analisa Pendekatan Tarbiyah Sayyid Ahmad bin Idris al-Fasi dan Kesannya dalam Dakwah di Alam Melayu,” *AR-RĀ'IQ* 5, no. 1 (2022): 75-93, <https://doi.org/10.59202/riq.v5i1.471>.

<sup>29</sup> Habib Mahroon Al Hadi and Mohd Syakir Mohd Rosdi, “Oman’s Efforts To Spread Islam In The Early Islamic Period In The Malay Archipelago,” *Jurnal Islam Dan Masyarakat Kontemporari* 24, no. 2 (2023): 129–144, <https://doi.org/10.37231/jimk.2023.24.2.813>; Siti Nor Ain binti Mohamad Nasir, Noraini binti Ismail, and Mohd Yusof bin Isa, “Application of The Concept of Dakwah Bi al-Hal in Facing The Cyber World among The Muslim Society,” *BITARA International Journal of Civilizational Studies and Human Sciences* 5, no. 3 (2022): 80-93.

<sup>30</sup> Ishak Saat and Khairi Ariffin, “Kebangkitan Islam di Malaysia Sebelum Kemerdekaan,” *Jurnal Antarabangsa Alam Dan Tamadun Melayu* 10, no. 1 (2022): 11-18, <https://doi.org/10.17576/jatma-2022-1001-02>.

<sup>31</sup> Arfah Ab Majid, “Malay-Muslim Assertion in Malaysia: The Development and Institutionalisation,” in *Selected Topics on Archaeology, History and Culture in the Malay World*, ed. Zainul Abidin Bin Safarudin et al. (Singapore: Springer, 2018), 211–216, [https://doi.org/10.1007/978-981-10-5669-7\\_17](https://doi.org/10.1007/978-981-10-5669-7_17).

Thirdly, the legacy of this *da'wah* service culminated in the formation of the *pondok* (traditional boarding school) system. As the demand for religious knowledge grew among the commoners, scholars established independent learning centres funded by *waqf* and community endowments. These *pondok* institutions were the physical manifestation of *khidmah*, where education was provided free of charge as a *fard kifāyah*. The *tok guru* (religious teacher) dedicated his life to teaching as a continuous service to the community, ensuring that the *da'wah* initiated by the early traders was sustained and ingrained into the Malay identity.<sup>32</sup>

### **The Transition to Modern Malaysia: Legal and Administrative Foundations**

The transition of *khidmah al-Islām* from the traditional era to modern Malaysia represents a dynamic evolution of governance and administration. Following the nation's independence, the scope of religious service expanded significantly, shifting from informal, community-based initiatives to structured, state-managed institutions. The bedrock of this structured development is the Federal Constitution of Malaysia. The inclusion of Article 3(1), which establishes Islam as the religion of the Federation, provided the legal mandate for the government to allocate public funds and resources for the development of Islamic affairs. This constitutional provision elevated *khidmah al-Islām* from a societal obligation to a constitutional duty of the state.<sup>33</sup>

This legal framework catalysed the establishment of centralised federal agencies to coordinate the nation's religious development. A pivotal milestone was the formation of the Department of Islamic Development Malaysia (JAKIM). Originating as a small religious secretariat in 1968, it evolved into a premier agency responsible for the standardisation of Islamic administration.<sup>34</sup> Through JAKIM, *khidmah al-Islām* was streamlined across the nation, ranging from the standardization of halal certification (which serves the global Muslim community) to the coordination of shari'ah laws and family development. This centralisation ensured that the delivery of religious services was no longer fragmented but executed with administrative precision and strategic planning.<sup>35</sup>

Driven by the ethos of “serving for the faith” and the dedication of its practitioners, Islamic services have successfully fostered the development of numerous sectors aimed at enhancing the position of Islam in Malaysia. This is reflected in the variety of fields that have been formalised and remain firmly established today. These fields include legal services, education, finance, family affairs, cultural and artistic endeavours, and international diplomatic relations.<sup>36</sup>

---

<sup>32</sup> Kamaruzzaman Bustamam-Ahmad, “Educational Practice: Lessons to Be Learned from Madrasah and Religious Schools in Contemporary Southeast Asia,” *Indonesian Journal of Islam and Muslim Societies* 5, no. 1 (2015): 29–48, <https://doi.org/10.18326/ijims.v5i1.29-48>; Ali Mas'ud et al., “Evolution and Orientation of Islamic Education in Indonesia and Malaysia,” *Journal of Indonesian Islam* 13, no. 1 (2019): 21–49, <https://doi.org/10.15642/JIIS.2019.13.1.21-49>.

<sup>33</sup> Mohd Roslan Mohd Nor, Ahmad Zaki Ibrahim, and Asham Bin Rayan, “From Undang-Undang Melaka to Federal Constitution: The Dynamics of Multicultural Malaysia,” *SpringerPlus* 5, no. 1 (2016): 1656, <https://doi.org/10.1186/s40064-016-3360-5>.

<sup>34</sup> Siti Nur Wafiqah Mohamed Zain, Noor Azira Mohd Azman, and Mohd Norzi Nasir, “JAKIM: Peranan dan Sumbangannya Terhadap Masyarakat Islam di Malaysia,” in *E-Prosiding Kertas Kerja: Konvensyen Kearifan Nusantara Ke-4* (Bangi: Universiti Islam Selangor, 2023), 135–144.

<sup>35</sup> Mohd Amri Abdullah et al., “Pensijilan Halal Di Malaysia: Suatu Analisis Pensejarahan dan Perkembangannya: Halal Certification in Malaysia: An Analysis of Its History and Development,” *Journal of Shariah Law Research* 6, no. 2 (2021): 235–272, <https://doi.org/10.22452/jslr.vol6no2.6>.

<sup>36</sup> Zulkiple Abd Ghani et al., *Pengurusan Hal Ehwal Islam di Malaysia* (Seremban: Penerbit USIM, 2023), 45–48.

However, alongside the undeniable benefits of rapid institutionalisation and corporatisation, a nuanced contemporary challenge emerges, harmonising corporate professionalism with the spiritual essence of *khidmah al-Islām*. While administrative efficiency and governance have significantly improved, it is essential to ensure that the intrinsic “soul” of religious service is thoughtfully preserved and not inadvertently overshadowed by standard bureaucratic procedures.

First is the delicate balance between standardising procedures and maintaining a personalised touch (*ukhuwwah*). While key performance indicators (KPIs) and standard operating procedures (SOPs) are indispensable for transparency and good governance, highly formalised processes can sometimes unintentionally create administrative hurdles for the vulnerable. For instance, while rigorous documentation for *zakat* distribution ensures accountability, it is equally vital to streamline these processes to uphold the spirit of *khidmah al-Islām* which aims to remove hardship (*raf' al-ḥaraj*) swiftly and compassionately.<sup>37</sup>

Secondly, navigating the intersection of commercial sustainability and the altruistic spirit of *da'wah* requires careful attention. With the commendable growth of the Islamic service industry – spanning Islamic banking, halal tourism, and private healthcare – there is a natural operational inclination toward financial viability. However, it is crucial to ensure that the core ethos of serving the ummah remains at the forefront. If premium Islamic healthcare or education becomes inaccessible to the broader public, it risks drifting from the fundamental objective of *khidmah al-Islām*, which advocates for equitable societal welfare alongside economic growth.<sup>38</sup>

Thirdly, the professionalisation of Islamic institutions brings forth the need for continuous spiritual alignment among human capital. Modern Islamic organisations are largely driven by highly competent professionals who excel in administration. To complement this technical expertise, fostering a deep theological appreciation of *khidmah* as an act of worship (*‘ibādah*) is essential. Harmonising a “servant-centric” ethos with modern career advancement ensures that Islamic services do not merely mirror conventional secular models but actively retain the spiritual motivation (*niyyah*) and divine blessing (*barakah*) that historically defined their civilizational success.<sup>39</sup>

## **The Elements of Islamic Services to Enhance the Civilization of Malaysian Society**

Synthesizing the historical trajectory analysed in the preceding sections, the development of Islamic services (*khidmah al-Islām*) in Malaysia can be conceptualised into a comprehensive framework. As illustrated in Figure 1, the evolution of these services is categorised into three distinct phases, demonstrating a transition from spiritual foundations to a holistic welfare ecosystem:

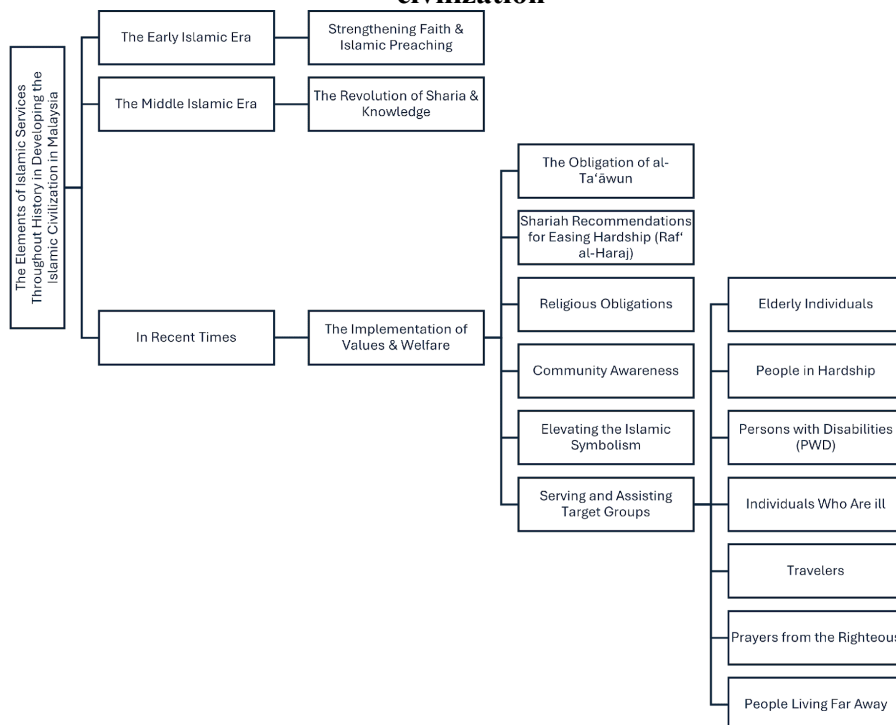
---

<sup>37</sup> Izlawanie Muhammad, “Analysis of Zakat System in High-Income Islamic Countries,” *The Journal of Muamalat and Islamic Finance Research* 16, no. 2 (2019): 1–11, <https://doi.org/10.33102/jmifr.v16i2.219>.

<sup>38</sup> Tri Sandi, Muhammad Arfan Mu’ammam, and Sholihul Huda, “Telaah Terhadap Ayat-Ayat Yang Menggambarkan Fenomena Komersialisasi Agama Islam: Studi Tafsir Tematik,” *Al-Fahmu: Jurnal Ilmu Al-Qur’an Dan Tafsir* 4, no. 1 (2025): 168–184, <https://doi.org/10.58363/alfahmu.v4i1.491>.

<sup>39</sup> Muhammad Zakiy et al., “Islamic Locus of Control Concept and Its Implications on Individual Behavior in Organizations,” *Journal of Islamic Accounting and Business Research*, published ahead of print, 2024, <https://doi.org/10.1108/JIABR-06-2024-0195>.

**Figure 1: The position of Islamic service elements and their relationship in building Islamic civilization**



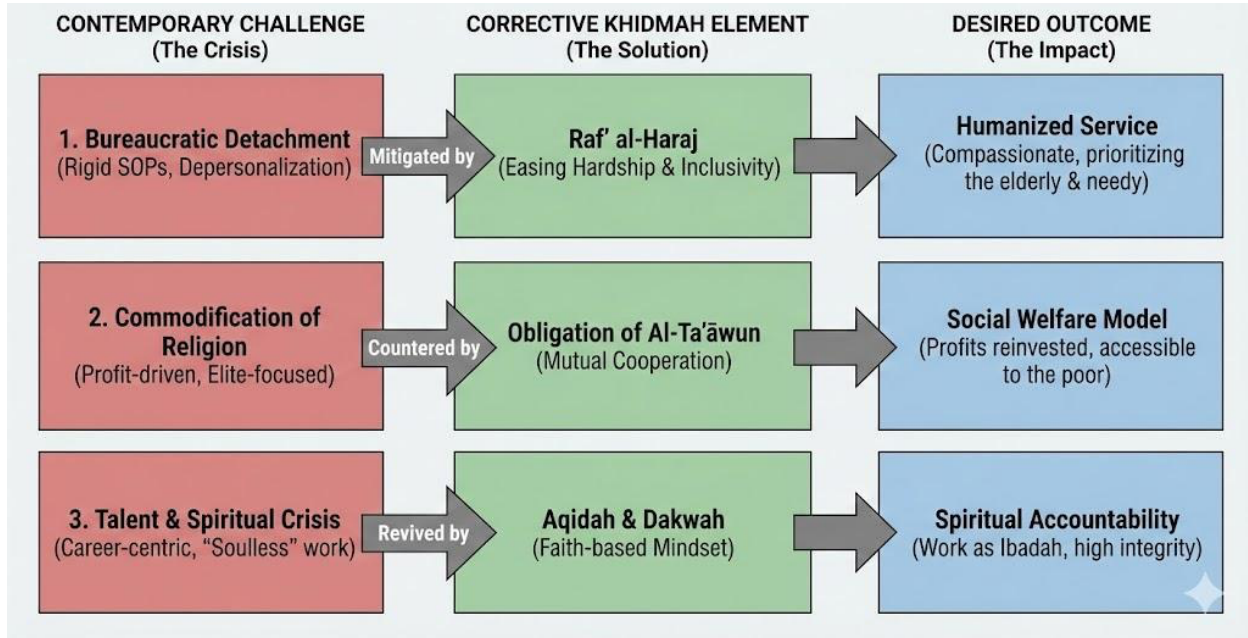
The first phase, corresponding to the early Islamic era, anchored *khidmah al-Islām* on the dual pillars of strengthening faith (*‘aqīdah*) and Islamic preaching (*da‘wah*). At this foundational stage, the concept of service was not merely about material aid but focused on the spiritual liberation of society. As observed in the Prophetic era and the early arrival of Islam in the Malay Archipelago, the primary service rendered by merchants and missionaries was the propagation of the Islamic message. This element established the core principle that all *khidmah al-Islām* must begin with the correct worldview (*tasawwur*), serving as a vehicle to bring humanity closer to the Creator rather than remaining a mere humanitarian effort.

Following this foundation, the middle Islamic era witnessed a structural evolution characterized by the revolution of sharī‘ah and knowledge (*al-‘ilm*). This period reflects the intellectual zenith of the Abbasid and Andalusian civilizations, where *khidmah al-Islām* was expanded through the codification of Islamic law and the advancement of sciences. This phase emphasises that effective service requires both professional competency and a solid legal structure. The integration of sharī‘ah ensured that services were just and ethical, while the pursuit of knowledge facilitated the creation of sophisticated institutions such as the *bīmāristān* (hospitals) and universities. This era proved that *khidmah al-Islām* is not solely about piety but requires intellectual mastery to be highly effective.

In the contemporary context, specifically in modern Malaysia, *khidmah al-Islām* has culminated in the implementation of values and welfare. This phase focuses on translating the historical legacy of faith and knowledge into tangible social action. As detailed in the framework, this implementation is driven by operational values such as the obligation of *al-ta‘āwun* (cooperation) to ensure social cohesion, and the application of *raf’ al-ḥaraj* (easing hardship) to facilitate religious and administrative ease. Furthermore, it involves elevating Islamic symbolism (*shi‘ār*) through institutions like *Lembaga Tabung Haji*, and educating the public that supporting the social safety net is a vital religious obligation.

The ultimate measure of this modern framework is its inclusiveness in serving specific target groups. The ecosystem is designed to ensure no segment is left behind, prioritizing vulnerable groups such as the elderly, people in hardship, and people with disabilities (PWD). It also addresses specific needs, providing healthcare for the ill and facilities for travelers (*ibn sabīl*). Uniquely, the framework also encompasses spiritual connections, facilitating prayers from the righteous and maintaining bonds with those living far away. Thus, this comprehensive framework demonstrates that *khidmah al-Islām* in Malaysia is not a static concept but a dynamic system that integrates history, law, and sociology to serve the comprehensive needs of the ummah.

**Figure 2: The corrective mechanism of the *Khidmah al-Islām* framework translating historical elements into modern administrative solutions**



The comprehensive framework illustrated in Figure 1 serves not merely as a historical categorisation but as a practical corrective mechanism. As further detailed in Figure 2, it demonstrates a direct correlation where specific historical elements function as antidotes to the critical contemporary challenges of bureaucratic detachment, commodification, and the spiritual crisis within Islamic administration. By operationalising these specific elements, the equilibrium of *khidmah al-Islām* can be effectively restored, ensuring that modernization does not compromise the spiritual essence of the civilization.

First and foremost, the challenge of bureaucratic detachment – where rigid administrative procedures alienate the needy – can be mitigated by prioritizing the element of *raf' al-ḥaraj* (easing hardship) as a core operational principle. As highlighted in the framework, the ultimate objective of *sharī'ah* is to facilitate rather than complicate. Therefore, Islamic agencies must re-evaluate their standard operating procedures (SOPs) through this lens, particularly for the vulnerable target groups explicitly identified in the framework, such as elderly individuals and persons with disabilities (PWD). Instead of enforcing blanket bureaucratic compliance, the administration should exercise the flexibility inherent in *raf' al-ḥaraj*, ensuring that documentation requirements do not become a barrier preventing these specific groups from receiving immediate aid. This shifts the administrative focus from strict rule-adherence to compassionate, humanised problem-solving.

Furthermore, the risk of the commodification of religion, where services become profit-oriented products accessible only to the wealthy is effectively counterbalanced by the framework's emphasis on the obligation of *al-ta'āwun* (cooperation). This element reframes the delivery of service from a transactional provider-client model to a communal social duty model. By anchoring operations on *al-ta'āwun*, institutions such as private Islamic hospitals or educational centres are reminded that their primary mandate is societal welfare, not mere profit maximisation. The framework's specific inclusion of "people in hardship" as a priority target group serves as a critical reminder that commercial viability must never sideline the poor. Consequently, this principle demands that the profitability of Islamic services be reinvested into the community to subsidise care for the underprivileged, thereby preserving the inclusivity of a social welfare model.

Finally, the talent and spiritual crisis – where professionals lack spiritual alignment – can be revived by revisiting the foundational elements of the early Islamic era: *'aqīdah* (faith) and *da'wah* (preaching). Modern training for Islamic service personnel often focuses heavily on technical competency; however, the framework dictates that the root of all *khidmah al-Islām* is a faith-based mindset. To revive the "soul" of the service, institutions must integrate the ethos of *da'wah* into their human resource development. This ensures that staff view their roles not merely as career-centric jobs but as platforms for worship (*ibādah*) and spiritual outreach. This realignment creates a workforce that is not only professionally competent but also possesses high spiritual accountability, motivated to uphold the Islamic symbolism (*shi'ār*) of the institution and reflecting the sanctity of the religion they serve.

## **Conclusion**

In conclusion, this study establishes that *khidmah al-Islām* is not merely a peripheral charitable activity but a fundamental civilizational instrument that has driven the progress of the *ummah* from the Prophetic era to modern Malaysia. The historical analysis demonstrates a clear evolutionary trajectory: originating as voluntary acts of faith (*'aqīdah*) by the companions, evolving into state-managed welfare under the caliphates, and reaching its intellectual zenith through the scientific advancements of the medieval era. This legacy was seamlessly transmitted to the Malay Archipelago through the service of *da'wah*, transforming the region's social fabric into an egalitarian system of *khidmah*. In the contemporary Malaysian context, this evolution has culminated in the establishment of world-class institutions such as *Lembaga Tabung Haji* and State Zakat Centres, proving that *fard kifāyah* can be professionally institutionalised. However, this modernisation brings a risk of "spiritual erosion" through bureaucratic detachment and the commodification of religion. Therefore, the way forward lies in the strategic realignment proposed in this study's framework. The sustainability of Islamic services in Malaysia depends on balancing corporate efficiency with spiritual accountability. By reintegrating the core elements of *raf' al-ḥaraj* (easing hardship), *al-ta'āwun* (cooperation), and *da'wah bi al-ḥāl* (service through conduct), modern institutions can overcome the "crisis of the soul". Ultimately, a successful *khidmah* model is one that utilises modern administrative tools to deliver efficient services while remaining deeply rooted in the compassionate spirit of Islam. For the Malaysian society, this translates into tangible impacts: ensuring vulnerable groups like the elderly and the poor receive swift aid without rigid bureaucratic hurdles, bridging the socio-economic gap through communal welfare models, and fostering a public workforce driven by spiritual integrity. This ensures that the civilization we build is not only wealthy in infrastructure but also rich in humanity, equity, and mercy (*rahmatan lil-'alamin*).

## **Acknowledgement**

The authors would like to express their sincere appreciation to the Ministry of Higher Education Malaysia (MOHE) for the financial support through the Fundamental Research Grant Scheme (FRGS) under the project FP001-2025 entitled “Pembinaan Model Wakalah Kutipan dan Pengurusan Dana Awam di Malaysia Menurut Kerangka Hukum Islam.” The support has significantly contributed to the successful completion of this research.

## **References**

Ab Majid, Arfah. “Malay-Muslim Assertion in Malaysia: The Development and Institutionalisation.” In *Selected Topics on Archaeology, History and Culture in the Malay World*, edited by Zainul Abidin Bin Safarudin et al., 211-216. Singapore: Springer, 2018. [https://doi.org/10.1007/978-981-10-5669-7\\_17](https://doi.org/10.1007/978-981-10-5669-7_17).

Abd Ghani, Zulkiple, Muhammad Khairi Mahyuddin, Suhailiza Md. Hamdani, Khairunneezam Mohd Noor, Amir Shaharudin, and Wan Muhamad Sheikh Abdul Aziz. *Pengurusan Hal Ehwal Islam di Malaysia*. Nilai: Penerbit USIM, 2023.

Abdelaal, Mohamed A. “Leadership Accountability in Islam: Islamic Standards for Holding the Executive Accountable for Official Misconduct.” *Global Journal of Comparative Law* 3, no. 2 (2014): 186-202. <https://doi.org/10.1163/2211906X-00302002>.

Abdul Rahman, Nur Hasnida, Fatimah Noor Rashidah Mohd Sofian, Fadhilah Abdullah Asuhaimi, and Farihana Shahari. “A Conceptual Model of Depositors’ Trust and Loyalty on Hajj Institution - Case of Lembaga Tabung Haji Malaysia.” *International Review of Management and Marketing* 10, no. 1 (2020): 99–106. <https://doi.org/10.32479/irmm.8315>.

Abdulfatah, Mohamed. “Islamic Charities and Global Governance.” In *Global Governance and Muslim Organizations*, edited by Leslie A. Pal and M. Evren Tok, 149–169. Cham: Springer, 2019. [https://doi.org/10.1007/978-3-319-92561-5\\_6](https://doi.org/10.1007/978-3-319-92561-5_6).

Abdullah, Asilatul Hanaa. “Mind, Morality, and Medicine: A Historical Inquiry into Mental Asylums in the Muslim World.” *IIUM Journal of Religion and Civilisational Studies (IJRCS)* 8, no. 1 (2025): 55-69. <https://doi.org/10.31436/ijrcs.v8i1.350>.

Abdullah, Mohd Amri, Zalina Zakaria, Ahmad Hidayat Buang, and Siti Zubaidah Ismail. “Pensijilan Halal di Malaysia: Suatu Analisis Pensejarahan dan Perkembangannya: Halal Certification in Malaysia: An Analysis of Its History and Development.” *Journal of Shariah Law Research* 6, no. 2 (2021): 235–272. <https://doi.org/10.22452/jslr.vol6no2.6>.

Abdullah, Suhaila. “Pembudayaan Ilmu di Andalusia dan Iktibarnya untuk Pembangunan Tamadun di Malaysia.” *Jurnal PERADABAN* 11, no. 1 (2018): 1–23. <https://doi.org/10.22452/peradaban.vol11no1.1>.

Abou-Tabickh, Lilian. “How Significant Is the Term ‘Condition’ (Ḥāl) to Understanding Ibn Khaldūn’s Historical and Political Thought? Al-‘aṣabiyya as an ‘Essential Condition’ of Human Association.” *Journal of North African Studies* 27, no. 4 (2022): 761–785. <https://doi.org/10.1080/13629387.2020.1861444>.

Al Hadi, Habib Mahroon, and Mohd Syakir Mohd Rosdi. "Usaha Oman Menyebarkan Agama Islam Pada Zaman Awal di Nusantara [Oman's Efforts to Spread Islam in the Early Islamic Period in the Malay Archipelago]." *Jurnal Islam Dan Masyarakat Kontemporari* 24, no. 2 (2023): 129-144. <https://doi.org/10.37231/jimk.2023.24.2.813>.

Al Jawi, Amin, Nurhayati, and Andri Soemitra. "Komodifikasi Agama dalam Bisnis Social Crowdfunding di Indonesia." *FIKRAH* 11, no. 1 (2023): 111–134. <https://doi.org/10.21043/fikrah.v11i1.19211>.

Al-Ansāri, Abu 'Abd Allah Muhammad ibn 'Abd Allah ibnu al-Muthanna al-Basri. *Hadith Muhammad ibn 'Abd Allah al-Ansari*. Edited by Mus'ad 'Abd al-Hamid. Riyadh: Adwa' al-Salaf, 1998.

Al-Fayyūmī, Ahmad bin Muhammad. *Al-Misbāḥ al-Munīr Fī Gharīb al-Sharḥ al-Kabīr*. Vol. 1. Beirut: Al-Maktabah al-'Ilmiyyah, n.d.

Al-Sallabi, Ali Muhammad. *'Umar Ibn al-Khattāb: His Life and Times*. Translated by Nasiruddin Al-Khattab. Vol. 2. Riyadh: International Islamic Publishing House, 2007.

Amin, Ahmad. *Daha al-Islām*. Vol. 3. Cairo: Muassasah Hindāwī li al-Ta'līm wa al-Tsaqafah, 2012.

Beltaji, Muhammad. *Manahij al-Tasyri' al-Islami fi al-Qarni al-Thani al-Hijri*. 2nd ed. Cairo: Dar al-Salam, 2007.

Bustamam-Ahmad, Kamaruzzaman. "Educational Practice: Lessons to Be Learned from Madrasah and Religious Schools in Contemporary Southeast Asia." *Indonesian Journal of Islam and Muslim Societies* 5, no. 1 (2015): 29–48. <https://doi.org/10.18326/ijims.v5i1.29-48>.

Gilani, Maqbool Hassan, Saima Ali, and Ghulam Mohyiddeen. "Reimagining Islamic Discourse: Towards a Global Ethical Framework for Contemporary Leadership." *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilisation (ISTAC)* (December 2024): 103–120. <https://doi.org/10.31436/shajarah.vi.1931>.

Ibn Adam, Muhammad ibn 'Ali. *Masyariq al-Anwar al-Wahhajah wa Matali' al-Asrar al-Bahajah fi Syarhi Sunan al-Imam Ibn Majah*. Riyadh: Dar al-Mughni, 2006.

Ibn al-Nadīm, Abu al-Faraj Muhammad ibn Ishaq al-Baghdadi. "Maqalat al-Sadisah fi Akhbar al-Fuqaha wa al-Muhadditsin." In *al-Fihrist*, edited by Ibrahim Ramadan. 2nd ed. Beirut: Dār al-Ma'rifah, 1998.

Ibn Hanbal, Ahmad. *Musnad al-Imam Ahmad ibn Hanbal*. Edited by Syu'aib al-Arnauth. 20 vols. Beirut: Muassasah al-Risalah, 2001.

Ibn Khaldūn, 'Abd al-Rahmān. *Diwān al-Mubtada wa al-Khabar Fī Tārikh al-'Arab Wa Man 'Āsarahum min Zawi al-Shāni al-Akbar*. 2nd ed. Beirut: Dār al-Fikr, 1988.

Khoiruman, Khoiruman. "Aspek Ibadah, Latihan Spritual dan Ajaran Moral (Studi Pemikiran Harun Nasution tentang Pokok-Pokok Ajaran Islam)." *EL-AFKAR: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 8, no. 1 (2019): 39–48. <https://doi.org/10.29300/jpkth.v8i1.2046>.

Lahham, Karim. "Irrigation Practices in Valencia and the Context of an Islamic Social Framework." In *Islamic Public Value: Theory, Practice, and Administration of Indigenous Cooperative Institutions*, edited by Wolfgang Drechsler, Salah Chafik, and Rainer Kattel, 69–82. Cheltenham: Edward Elgar Publishing, 2025. <https://doi.org/10.4337/9781035333646.00013>.

Mahmudin, Mahmudin. "Kriteria (Rukhsah) Kemudahan dalam Syariat." *Al-Sulthaniyah* 10, no. 2 (2022): 32–43. <https://doi.org/10.37567/al-sulthaniyah.v10i2.1293>.

Mas'ud, Ali, Ah. Zakki Fuad, and Ahmad Zaini. "Evolution and Orientation of Islamic Education in Indonesia and Malaysia." *Journal of Indonesian Islam* 13, no. 1 (2019): 21–49. <https://doi.org/10.15642/JIIS.2019.13.1.21-49>.

Mas'ud, Ishak, Surina Mohamad Shafi, Nurul Aisyah Amir Ramli, Mohd Zulkifli Awang, and Izzati Aminah Subhan. "Islamisation of Health Services Through Ibadah Friendly Hospital (IFH)." *Malaysian Journal of Islamic Movements and Muslim Societies* 1, no. 1 (2021): 48–57.

Mohd Nor, Mohd Roslan, Ahmad Zaki Ibrahim, and Asham Bin Rayan. "From Undang-Undang Melaka to Federal Constitution: The Dynamics of Multicultural Malaysia." *SpringerPlus* 5, no. 1 (2016): 1656. <https://doi.org/10.1186/s40064-016-3360-5>.

Mohd Rom, Noor Ashikin, Nurbani Md Hassan, and Roslina Ahmad. "Social Security via Takaful Ijtima'i: Beyond Basic Needs." *Journal of Algebraic Statistics* 13, no. 3 (2022): 2836–2842.

Muhammad, 'Ali Jum'ah. *Man Nabiyyuka, Sayyiduna Muhammad al-Mustafa S.A.W.* Cairo: Dar Jawami' al-Kalim, 2010.

Muhammad, Izlawanie. "Analysis of Zakat System in High-Income Islamic Countries." *The Journal of Muamalat and Islamic Finance Research* 16, no. 2 (2019): 1–11. <https://doi.org/10.33102/jmifr.v16i2.219>.

Nasir, Siti Nor Ain binti Mohamad, Noraini binti Ismail, and Mohd Yusof bin Isa. "Penerapan Konsep Dakwah bi al-Hal dalam Mendepani Dunia Siber dalam Kalangan Masyarakat Islam [Application of The Concept of Dakwah Bi al-Hal in Facing the Cyber World among The Muslim Society]." *BITARA International Journal of Civilizational Studies and Human Sciences* 5, no. 3 (2022): 80-93.

Nejima, Susumu. "Evolution of a Waqf-Based NGO: Hamdard Foundation in Pakistan." In *NGOs in the Muslim World: Faith and Social Services*, edited by Susumu Nejima, 34–52. London: Routledge, 2015. <https://doi.org/10.4324/9781315690582>.

Nordin, Muhd Norazam, and Abdul Hadi Mat Nor. "Sumbangan Syeikh Mohamed Idris Almarbawi dalam Dakwah Islamiyyah di Malaysia." *Jurnal Maw'izah* 1, no. 1 (2018): 15–26.

Ragab, Ahmed. "Theory and Practice: The Reign of the Bīmāristān Physicians." In *The Medieval Islamic Hospital: Medicine, Religion, and Charity*, 141–175. Cambridge: Cambridge University Press, 2015. <https://doi.org/10.1017/CBO9781316271797>.

Saad, Suria binti, and Ahmad bin Yussuf. "Analisa Pendekatan Tarbiyah Sayyid Ahmad bin Idris al-Fasi dan Kesannya dalam Dakwah di Alam Melayu." *AR-RĀ'IQ* 5, no. 1 (2022): 75–93. <https://doi.org/10.59202/riq.v5i1.471>.

Saat, Ishak, and Khairi Ariffin. "Kebangkitan Islam di Malaysia Sebelum Kemerdekaan." *Jurnal Antarabangsa Alam Dan Tamadun Melayu* 10, no. 1 (2022) 11-18. <https://doi.org/10.17576/jatma-2022-1001-02>.

Sandi, Tri, Muhammad Arfan Mu'ammam, and Sholihul Huda. "Telaah Terhadap Ayat-Ayat Yang Menggambarkan Fenomena Komersialisasi Agama Islam: Studi Tafsir Tematik." *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2025): 168-184. <https://doi.org/10.58363/alfahmu.v4i1.491>.

Siri, Hasnani. "Abu Bakar: The Function of the Caliphate and Its Wisdom in Fighting the Apostasy." *Zawiyah: Jurnal Pemikiran Islam* 3, no. 1 (2017): 170-183. <https://doi.org/10.31332/zjpi.v3i1.715>.

Zaid, Mustafa. *Dirasāt fi al-Tafsīr*. Beirut: Dār al-Fikr al-‘Arabi, 1970.

Zain, Siti Nur Wafiqah Mohamed, Noor Azira Mohd Azman, and Mohd Norzi Nasir. "JAKIM: Peranan dan Sumbangannya Terhadap Masyarakat Islam di Malaysia." In *E-Prosiding Kertas Kerja: Konvensyen Kearifan Nusantara Ke-4*, 135-144. Bangi: Universiti Islam Selangor, 2023.

Zakariya, Hafiz. "Kegemilangan Tamadun Islam dan Sumbangannya Terhadap Pembinaan Tamadun Barat." *The Sultan Alauddin Sulaiman Shah Journal* 6, no. 2 (2019): 43-57. <http://jsass.kuis.edu.my/index.php/jsass/article/view/118>.

Zakiy, Muhammad, Achmad Sobirin, and Ika Nurul Qamari. "Islamic Locus of Control Concept and Its Implications on Individual Behavior in Organizations." *Journal of Islamic Accounting and Business Research*. Published ahead of print, 2024. <https://doi.org/10.1108/JIABR-06-2024-0195>.