

Cultivation Of Islamic Philanthropy Concept through High Impact Educational Practices in Universiti Teknologi MARA

Noor Syahida Md Soh^{1*}, Huzaimah Ismail², Nurulhuda Md Hassan³, Mohd Annas Shafiq Ayob⁴, Faridah Mohd Sairi⁵

^{1,4,5}Center of Foundation Studies, Universiti Teknologi MARA, Selangor Branch, Dengkil Campus, 43800 Dengkil, Selangor, Malaysia

noors8233@uitm.edu.my
mohdannas0382@uitm.edu.my
faridah0052@uitm.edu.my

²Academy of Contemporary Islamic Studies, Universiti Teknologi MARA, 40450 Shah Alam, Malaysia
huzaimah@uitm.edu.my

³Department of Educational Studies, Faculty of Human Development, Sultan Idris Education University, 35900 Tanjong Malim, Perak, Malaysia
nurulhuda.mh@fpm.edu.my

*Corresponding Author

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Abstract: Education in Malaysia is aimed to shape noble and highly skilled individuals. The advancement of the education system have led to Education 5.0, emphasizing the *qalbu* (soul) teaching concept. In 2019, the General Education Subjects (MPU) implementation structure, which aims to cultivate skills, social responsibilities, values, attitudes, and professionalism, improved with more comprehensive teaching methods. Ministry of Education Malaysia (2019) has also outlined High Impact Educational Practices (HIEPs) Guidelines. Thus, this research will discuss the cultivation of Islamic philanthropy concepts through HIEPs in MPU courses of U1 group (Degree). This research has applied the document analysis method by analyzing and comparing 11 related Islamic Philanthropy articles with HIEPs documents for MPU courses. The data obtained is abductively analyzed via ATLAS.ti8 software. The research finding has discovered three Islamic philanthropy concepts: driving element, benefit element, and execution element. Based on the mentioned elements, Islamic Philanthropy's cultivation in MPU courses can be implemented through HIEPs. The Ministry of Education Malaysia has outlined it as the learning methods based on service or community and invention and innovation exhibition. The cultivation of Islamic Philanthropy through HIEPs can contribute to the students' benefits by inculcating values and developing good morals through their learning experiences.

Keywords: Values, Islamic Philanthropy, High Impact Educational Practices (HIEPs), General Education Subjects (MPU).

1. Introduction

Education in Malaysia is aimed to shape noble and highly skilled individuals. The discussion on the higher institution's role in producing an excellent and highly skilled individual has led to negligence in cultivating university students' values. University has been presumed as a "factory" to make hundreds and thousands of journals and graduates (Mohd Tajuddin, 2019). It will generally impact on how society thinks. Initially, the former prime minister has requested a new Islamic Studies curriculum to emphasize implementing values in life. It is well accepted with the former Ministry of Education mandate in 2019 to govern the national education system towards value-driven education (Ministry of Education Malaysia, 2020). The education system's rapid growth has driven Universiti Teknologi MARA to welcome the Ministry of Education Malaysia's new mandate by playing the role to ensure values-driven education can be achieved with the introduction of Education 5.0. The emphasis on the educational teaching concept based on *qalbu* (heart) will lead to a more meaningful, value-driven learning process. Our current education system's dynamic has impacted the teaching and learning methods and the cultivation of values among students. In 2019, General Education Subjects (MPU) implementation structure aimed to improve the students' cultivation of skills, social responsibilities, values, attitude, and professionalism. It focuses on curbing social depravity among teenagers nowadays (Ahmad Firdaus et al., 2016) by making changes towards a comprehensive teaching method.

There are reported cases involving students from higher learning institutions including bullying and violence, which led to cadet officers' death from Universiti Pertahanan Nasional Malaysia (UPNM) (Utusan Malaysia, 2017). There were also the case of hiding the birth and baby dumping which were committed by a private college student in Kota Bharu, a Universiti Teknologi Mara (UiTM), Chendering student, a student from a university in Terengganu and a higher learning institution student's in Kuantan (Utusan Malaysia, April 2017; Utusan Malaysia, February, 2017; Utusan Malaysia). Students from a higher learning institution were also implicated in drug abuse and involved in various cases related to the students in the higher education category. The research scope, which includes teenagers, had also recorded some different criminal cases, as stated below:

Table 1.2. Statistics of Teenagers Moral Decline

YEAR	SOURCE	CASE	STATISTICS
2018	The National Anti-Drugs Agency (AADK)	Drug addiction cases	20,223 cases
2017	The Ministry of Health Malaysia (KKM)	Teenagers 10 – 19 years old who conceived a child out of wedlock's cases	3,694 cases
	The Social Welfare Department (JKM)	Juvenile cases	1,450 cases
	The National Anti-Drugs Agency (AADK)	Teenagers' drug addiction aged between 18 - 24 cases	5,758 cases
2016	Kementerian Kesihatan Malaysia (KKM)	Teenager 10 - 19 years old who conceived a child out of wedlock's cases	3,980 cases

Source: AADK, KKM dan JKM, 2020

The Ministry of Health Malaysia (KKM) had recorded 3,694 teenagers aged between 10 to 19 years old who were pregnant out of wedlock within the year of 2017. The Social Welfare Department (JKM) statistics recorded a total of 1,450 cases involving juveniles in 2017. Within the same year (2017), The National Anti-Drugs Agency (AADK) recorded 5,758 reported drug addiction cases involving teenagers ages 18 to 24. In 2016 statistics from The Ministry of Health had stated a total number of 3,980 cases, which ranged from 28.8 percent from 18,831 teenagers aged between 10 to 19 years old who conceived a child

out of wedlock. Royal Malaysian Police (PDRM) in 2016 to June 2017, a total of 115 and 59 baby dumping cases reported respectively, while Selangor had recorded the highest number of babies dumping cases in two consecutive years from 2016 to June 2017 as compared to the other states with only 39 reported cases (Awani, 2017). These social problems have shown a worrying number that can badly affect teenagers' moral decline index in Malaysia.

The importance of preventing the social deprivation problem is crucial by ensuring the cultivation of values among teenagers. Thus, this article aims to highlight the cultivation of Islamic philanthropy concepts through HIEPs in Education 5.0 in UiTM.

2. Research Objective

This research aims to study the cultivation of Islamic philanthropy concept in General Education Subjects (MPU) courses of U1 group (Degree), which aims to cultivate the appreciation towards philosophy, values, and history. There are two specific objectives in this research, which are:

- i) To explain Education 5.0 teaching concept.
- ii) To study the cultivation of Islamic philanthropy concept Through High Impact Educational Practices (HIEPs)

3. Research Methodology

This research applied a descriptive qualitative method because it is done to study the cultivation of the Islamic philanthropy concept through HIEPs in General Education Subjects (MPU) courses for U1 group (Degree). This course is aimed to cultivate an appreciation of philosophy, values, and history. The research method is entirely qualitative, which applied the document analysis method using ATLAS.ti8 software to produce specific codes based on 11 articles extracted from google scholar with keywords "islamic philanthropy". Next, all 11 metadata from the Mendeley were transferred to ATLAS.ti8 and created as primary documents. The visual form theme will help the researchers interpret qualitative data easily (Othman, 2019). This method is used to visualize and analyze the Islamic Philanthropy teaching concept through High Impact Educational Practices (HIEPs) and provide some views and recommendations to improve teaching methods further. The data obtained was analyzed using thematic methods. Thematic Analysis is a method for systematically identifying, organizing, and providing insights into meaning patterns (themes) across data sets (Braun, V. & Clarke, V. 2012). Data were grouped according to specific themes to be discussed according to the objectives of the study. Theme production is translated into visual form to make it easier for researchers to interpret qualitative data (Othman, 2019). This method is used to view and analyze the importance of good values in education 5.0. Three themes based on the analysis conducted will be presented in the study's findings, namely; driving element, benefit element, and execution element.

4. Teaching Concept in Education 5.0

The introduction of Society 5.0 from Japan started in 2017, bringing a massive wave of changes to the education landscape, especially to the national higher education sector. Society 5.0 aims to produce a society that can hinder social challengers by applying IR 4.0 innovations in every industry and social life. Thus, it can create a society that can nurture values and continuous service, leading to a sustainable life. The minister of education in the year 2019 had announced his desire to make the national education system value-driven education (Ministry of Education Malaysia,2020). In line with the request, the national education system has changed over time with the advancement of technology; the introduction of Education 5.0 in all UiTM systems has taken its place in driving towards an excellent education in UiTM. Education 5.0 in UiTM aims for the students and educators to emphasize values and future progressive thinking. It is

also meant for the students and educators to appreciate *Adab* (manners) and trust in various aspects of the educational world through a human-driven approach compared to a technology-driven approach.

Education 5.0 in UiTM focuses not only on the students as the learning proprietor but also on its approach to focus more on instilling values and basic principles (UiTM Academic Affairs Division, 2019). It enables the students to determine their core learning method and how the learning process evaluation. According to Vice-Chancellor (Academic and International) UiTM, the values-driven learning approach landscape has to be improved by emphasizing a few aspects, which are:

1. From knowing to doing and executing.
2. From teacher-centred to student-centred learning approach.
3. From individual to collective effort.
4. From only receiving the knowledge to the ability to give meaning to the knowledge.
5. From classroom learning to experiential learning.
6. From personal to public interest.

The emphasis on these aspects can be achieved through the Education 5.0 concept. The cultivation of values in learning emphasized the educational teaching concept based on *qalbu* (soul) cultivated through HIEPs. Islam has defined *qalbu* or soul as having a vital role in human beings because it is not just a physical organ without a soul but has its function to differentiate between human beings and animals (Amir & Mohd Shukri, 2019). Two main tools that are being used as the medium of delivery are *aqal* (mind) and *qalbu* (soul) in which both will create a strategy, method, and approach of mind to mind, mind to heart, heart to mind and soul to soul (based on *qalbu*). The *qalbu*-based learning is being prioritized because the *qalbu*-based approach focuses not only on knowledge but also on the practice and appreciation of the knowledge (Nor Liza & Noraizan, 2018). Hence, Education 5.0 can shape students' good characters and ensure that virtues can be appreciated and practiced by the students in their daily lives.

Generosity and voluntarism are among the virtues that can be cultivated through teaching, regardless of direct or indirect. These virtues has been outlined as one of the HIEPs by the Ministry of Education Malaysia. The *qalbu* (soul) drives generosity and voluntarism; as mentioned in al-Ghazali (2004), *akhlak* is a characteristic embedded in the soul that drives and manifests various acts without the need for consideration. Thus, the concept of *qalbu*-based approach in cultivating noble values through HIEPs is in line with the needs of value-driven education outlined by the Ministry of Education.

5. Islamic Philanthropy Concept in High Impact Educational Practice (HIEPs)

Philanthropy linguistically is a combination of two Greek words, namely *phil*, which means love, and *anthrōpos*, defined as human. The combination of both words, *philanthrōpos* in which later used in Latin as *philanthropia* and then changed to English as Philanthropy (Merriam-Webster). This word means the act of giving in the name of humanism. Based on the Malay dictionary, *filantropi* means the feeling of love among human beings or can be translated as generosity (Kamus Dewan, 2014; Razali, 2017; Nor Liza et al., 2018). Alternatively, philanthropy was characterized as imaginatively using personal property to curb the community's fundamental problems (Flatto, 2015).

On the other hand, Payton (1988) had concluded that philanthropy is a voluntary practice for the benefits of the public's well-being. In Islam, Azra (2014) had simplified the definition of Islamic Philanthropy with the acronym 'Ziswaf,' which is indicated as *zakat* (donation) *infaq* (spending), *sedekah* (alms), and *wakaf* (inalienable endowment for charity). The habit of generosity is something unknown in the Islamic community, especially in Malaysia.

The majority of the community still did not realize the importance of philanthropy as an instrument that can be used to impel social changes in the community (Nor Liza & Noraizan, 2018). Besides, philanthropy is also commonly associated with the economic system in a community (Wan Mohd Yusof et.al, 2018). However, understanding the philanthropy concept itself is related to other community systems, such as education and social systems. There are a few vital elements that were themed using ATLAS.ti8

software, highlighted by Wan Mohd Yusof et al. (2018) to visualize the concept of Philanthropy in Islam, in **Figure 1.1** below:

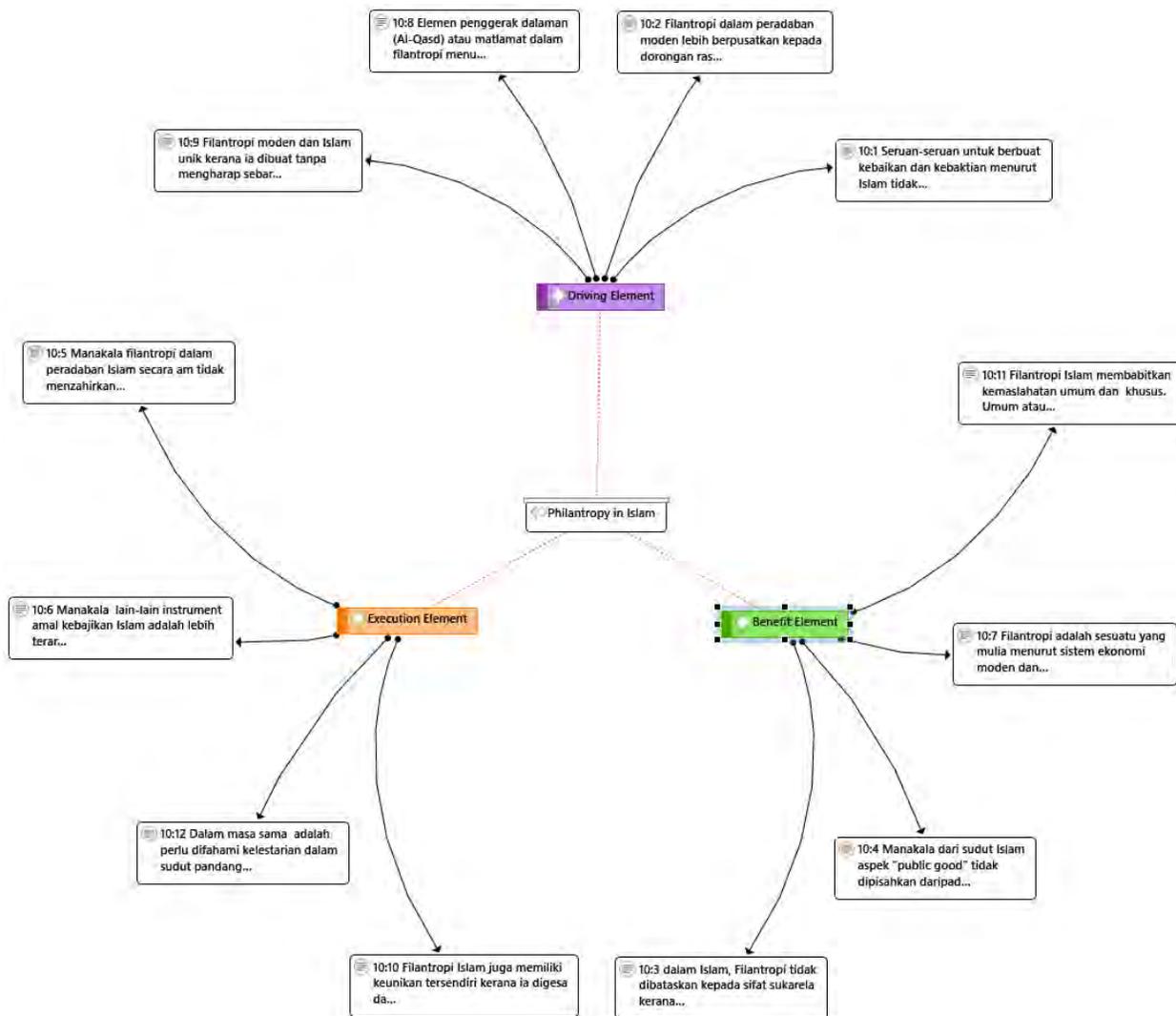


Fig. 1.1 Philantropy in Islam

Source: Researchers, (2020)

The initial coding of 12 codes was further categorized into three main themes: the driving, benefit, and execution elements (**Figure 1.1**). The discussion on each element is explained in **Table 1.2** below:

Table 1.2. Philanthropy Elements in Islam

NUMBER	DRIVING ELEMENT	BENEFIT ELEMENT	EXECUTION ELEMENT
1.	<p>Philanthropy in modern civilization is more focused on humanity. Whist, in Islam, it focuses on the drive to seek the pleasure of Allah.</p> <p>Philanthropy in the modern context is more voluntary. Anything compulsory is not considered as philanthropy. However, in Islam, Philanthropy is not restricted to just a voluntary basis because a compulsory donation for <i>ibadah</i> will benefit society. Based on Islamic <i>Fiqh</i> something that is deemed as voluntary or supplementary can also be lawfully changed as compulsory depending on the situation and current needs.</p>	<p>The context of Modern Philanthropy emphasizes on "public good" (public benefit), while in the Islamic perspective, the "public good" aspect cannot be separated from <i>ibadah</i> (worship). It is because <i>ibadah</i> itself has the same benefit element regardless it could be intellectually detected or not. In fact, in the Islamic philanthropy concept, "public good" is associated with the term "Haqq Allah" which expresses that something is limited to personal interest and involves the community's interest.</p>	<p>Philanthropy in the context of western civilianization puts a strong emphasis on the elements of sustainability, organization, and professionalism in contribution to ensure that the needy will receive the donation continuously. In contrast, Philanthropy in Islamic civilization generally does not emphasize sustainability, organization, and professionalism elements except for <i>waqaf</i> (inalienable endowment for charity).</p>
	<p>Internal driving elements (Al-Qasd) or the goals are different in modern and Islamic philanthropy. Modern philanthropy is based on the feelings of love in humanities. In contrast, Islamic Philanthropy is fundamentally driven by the basis of devotion to the Creator.</p>	<p>Philanthropy in the modern aspect focuses more on the development of long-term social justice similar to <i>waqaf</i> (inalienable endowment for charity). Whereas the other Islamic charity instruments are focusing on urgent needs aid like the alms.</p>	<p>Modern philanthropy is unique because it is done voluntarily, without any force element. Islamic Philanthropy also has its uniqueness because it is being prompted in a few layers of strength. The compulsory layer as the basis will spark the desire to perform supplementary acts and vice versa.</p>
	<p>Undoubtedly, humanity is also an essential element in Islamic Philanthropy, but it is not the final goal. Modern and Islamic Philanthropy are unique</p>	<p>Modern philanthropy has made public benefit</p>	<p>Modern philanthropy is professionally and</p>

because both are done without hoping for any tangible reward (materials) in return. The motive of Islamic Philanthropy is also based on reward because it aims to seek Allah's pleasure and the rewards are beyond any material aspect in the present life.

as a fundamental contribution. Humanitarian contribution, which relates to a specific benefit in certain communities, is called "charity." Islamic Philanthropy involved both general and specific benefits. Regardless of general or specific, it will be referred to as the used instrument, which is understandable through action and *Aqad* (contract) by the contributor.

adequately managed to result in it to be more sustainable and effective. Likewise, the *waqaf* (inalienable endowment for charity) instrument and concept of *jariah* (charity) approach the sustainable implementation as emphasized in modern philanthropy. At the same time, it has to be understood that sustainability in the Islamic Philanthropy perspective is eternal sustainability beyond the life of the world.

Source: Researchers (2020)

Islamic Philanthropy's first element is the driving element related to Allah's devotion, but in Western Philanthropy, their focuses are more on humanism. In Islam, the devotion towards the Creator has triggered the feeling of love and the sense of helping each other. Even though helping each other is philanthropy's foundation, it is not the final goal in Islamic Philanthropy. Nevertheless, Western Philanthropy is leaning towards affection and love only towards human beings.

The focus on benefit elements is the second essential element in Islamic Philanthropy. Islam places the general and specific benefits as the primary form of the philanthropy concept. The benefits element cannot be separated from the context of *ibadah* (worship). It stated that every *ibadah* outlined in Islam has its own benefits elements, even without someone's realization. For instance, the obligation for Muslims to pay *zakat* (donation to feed the poor) is an *ibadah* (worship) which is meant to protect the public benefit and reduce the inequality in the society as stated in *al-Baqarah* verse 195:

وَقُلْ وَطَىٰ سَبِيلِ اللَّهِ وَلَقَدْ وَطَّيْنَا إِلَيْكُمْ آلَىٰ لِكُلِّ فُلُقَاءٍ وَأَسْمِينُ وَإِن لَّفِي حُبِّ الْأَمْ حَرِيمِينَ

"Spend in the cause of Allah and do not let your own hands throw you into destruction by withholding. And do good, for Allah certainly loves the good-doers." (*al-Baqarah*: 195)

Humanitarian contributions related to a specific benefit in a particular community are known as "charity." Islamic Philanthropy takes into account both general and specific benefits. Regardless of being public or specific, it will be derived from the used instrument, which is understood based on the contributor's action or *aqad* (contract) (Wan Mohd Yusof, et.al, 2018).

The third element in the foundation of Islamic Philanthropy is the structure of execution, which aims to seek pleasure from Allah S.W.T whereby in Western Philanthropy, it is more towards voluntarily. In Islam, generosity is not only limited to voluntary acts because the supplementary act of giving can be changed to compulsory in certain circumstances. It is also still going to give its benefits to society. Based on Wan Mohd Yusof et al. (2018), Islam emphasizes eternal sustainability in philanthropy's execution beyond anything in the present life. Still, in Western Philanthropy, sustainability is focusing on the present life. In the Western context, philanthropy emphasizes sustainability, organization, and professionalism to ensure that the focused group will receive a continuous contribution. However, in Islam, *Zakat* (donation)

system, *waqaf* (inalienable endowment for charity), and *Sedekah* (alms) are the agents for a continuous sustainable contribution to society. Based on the discussed elements, a few observations need to be refined to discuss philanthropy's concept in education, especially to cultivate philanthropy values in students' souls through learning practices.

In education, it is vital to cultivate generosity in every age group starting from pre-school until higher institution level (Nor Liza & Noraizan, 2018). It ensures that they will turn out to be educated with high generosity and desire to help the other Muslims. Based on Malaysian Education Blueprint 2015-2025 (Higher Education), under Shift 1, the implementation of teaching and learning in the General Education Subjects (MPU) must be strengthened through High Impact Educational Practices (HIEPs) to support the higher education institutions to develop a holistic curriculum. It is also aimed to create a holistic and competitive graduate.

Implementing various teaching methods ensures that a specific teaching and learning process's effectiveness can be improved and stimulating. Thus, it can also create a more meaningful teaching and learning experience by offering more space and opportunities to develop a balanced and holistic graduate (Asmawati, et al., 2018). Balanced and holistic graduates are not supposed to be seen as merely aiming for employment but focus on professional ethical and moral values in implementing soft skills (Zabidi et al., 2020). The ethical or moral values are the factors which determine the virtue of a person in the sight of God and His creatures. Hence, implementing Islamic philanthropy concepts in teaching needs to be done continuously by implementing various teaching methods. Among the HIEPs methods that are being outlined by the Ministry of Education Malaysia (MOE), Department of Higher Education Malaysia is as stated in **Figure 1.3**:

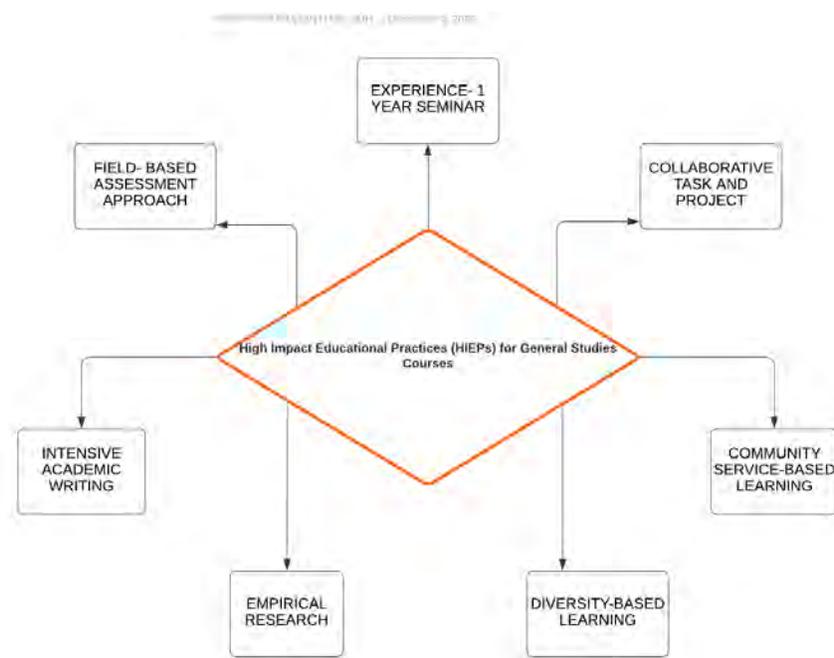


Fig. 1.3 HIEPs methods for General Education Subjects MPU courses.

Source: Ministry of Education Malaysia (MOE), 2019

For the courses under U1 Degree group, the constructive alignment mapping on those courses is KKM 3. To develop social skills and responsibilities and KKM 4, which is developing values, attitudes, and professionalism. For the Asian and Islamic Civilization (TITAS) course, HIEPs suggested four teaching and learning methods, which are:

1. A year experience or seminar: The execution in the form of workshops, invention and innovation seminar or poster presentation, *interfaith dialogue*.
2. Collaborative task and project: Implementation methods such as case study, problem-based learning (PBL), social experiment, educational and site visits.
3. Global and diversified learning method: Online learning with the students, lecturers, or local or internationally renowned individuals via Massive Open Online Courses (MOOC), Google Groups, Skype, FaceTime, and others.
4. Service and community-based learning method: "Joint bearing of burden" (*gotong-royong*) project, lending a helping hand to the homeless, volunteering in orphanage houses, old folks' homes, hospitals, and other charitable organizations.

For the Ethnic Relations course (*Hubungan Etnik*), the suggested implementation of HIEPs methods in teaching and learning are as followed:

1. A year experience or seminar: The execution in the form of workshops, invention and innovation seminar or poster presentation, *interfaith dialogue*.
2. Collaborative task and project: Implementation methods such as case study, problem-based learning (PBL), social experiment, educational and site visits.
3. Global and diversified learning method: Online learning with the students, lecturers, or local or internationally renowned individuals via Massive Open Online Courses (MOOC), Google Groups, Skype, FaceTime, and others.
4. Service and community-based learning method: "Joint bearing of burden" (*gotong-royong*) project, lending a helping hand to the homeless, volunteering in orphanage houses, old folks' homes, hospitals, and other charitable organizations.
5. Intensive academic writing- Project report or project report proposal.
6. Field-based assessment approach- The management of multi-ethnic old folks' homes which is viewed from various educational disciplines. For instance:
 - Administration and management- Administrative program
 - Health- Medical and health science
 - Technical- Engineering
 - Food- Food science
 - Design- Architecture
 - Record dan data - Record dan data- Information technology
 - Design and interior design- Art and Design

5.1 Driving Element

Education 5.0 emphasizes the importance of having a sense of appreciation for knowledge and acknowledging the relationship between man, the Creator, and his environment. The learning process has to take place with a clear notion of man's relation with the Creator, fellow beings, and the environment (*habluminallah, hablunminannas dan habluminal'alam*) (Academic Affairs Division, 2019). This relationship needs to be balanced and interpreted in all learning domains, content, and delivery. For MPU courses, the teaching foundation is based on National Principles (Rukun Negara). The educators have to play the roles to instil every aspect of the National Principles in the syllabus and the teaching methods.

Looking through the High Impact Educational Practices (HIEPs) that were being outlined by the Ministry of Education Malaysia (MOE), the cultivation of driving elements (devotion towards Allah) in Islamic Philanthropy is invigorated by values of trust in God as stipulated in the National Principles. For example, TITAS syllabus content discussed on Islamic and others' civilizations can be delivered through civilization seminar or inter-faith dialogue, as suggested by the Ministry. With this method's implementation, students can appreciate the concept of love towards Allah, encouraging them to instil a sense of devotion towards The Creator, trigger affection, and always help each other.

5.2 Benefits Elements

Based on the suggested HIEPs application methods above, many Islamic philanthropy elements can be implemented through different strategies. For instance, the TITAS course's service and community-based learning method suggested doing the tasks that involve "Joint bearing of burden" (*gotong-royong*) project and lending a helping hand to the homeless. If this is measured through Islamic Philanthropy, general and specific elements can be the foundation of this teaching method. In 2019, the Ministry of Education Malaysia officiated Service Learning Malaysia - University For Society (SULAM) to promote owning university to the community for more comprehensive benefits in line with the concept of "University For The Community" (Kementerian Pendidikan Malaysia, 2019). SULAM is an initiative that provides a learning experience by linking theory and practice by exposing students to real problems in the community. It is based on love, joy, and mutual respect. With this method, students are exposed to the benefit of the community instead of their personal interest in learning. This benefit element cannot be separated from the context of *ibadah* regarding its realization by the students. A humanitarian contribution that is related to specific benefit is also known as a charity in certain communities. However, in Islam, it is evaluated based on the act or *akad* (contract) from the contributor (Wan Mohd Yusof et al., 2018).

5.3 Execution Element

Subsequently, the execution method via invention and innovation exhibition in HIEPs application in the *Hubungan Etnik* course is seen to cultivate the sense of eternal sustainability to develop high-quality education and students' professionalism in the future. Islamic Philanthropy, which is set upon infinite sustainability compared to sustainability in the present, highly prioritizes continued contribution to the community. In HIEPs context, the targeted group can fully utilize the students' invention and innovation outcomes. Under the Islamic philanthropy concept, it is desired to ensure the execution of generosity context will not just stop for sustainability in the present life but also the hereafter.

A conducive approach, which combines a few suggested HIEPs methods, also can be implemented by the lecturers. It is seen to have a high impact on the students (Higher Education Department, 2019). The cultivation of the Islamic philanthropy concept through HIEPs methods in MPU courses correspond with the suggested HIEPs methods from the Ministry of Education Malaysia. It can benefit the students in cultivating good values and modelling good behaviour based on their learning experience.

6. Conclusion

Education in Malaysia is aimed to shape noble and highly skilled individuals. The advancement of the education system and globalization have led to Education 5.0, which emphasizes the teaching concept based on *qalbu* (heart). The educational system's dynamic has also affected the teaching and learning methods and students' virtue. Starting from 2019, the General Education Subjects (MPU) implementation structure, which aims to cultivate skills, social responsibilities, and students' values, attitude, and professionalism, has improved. It focuses on the changes for more comprehensive teaching methods with High Impact Educational Practices (HIEPs). Thus, this research discusses the cultivation of Islamic philanthropy concepts through HIEPs in Education 5.0 in MPU courses of U1 group (Degree), which is aimed to cultivate the appreciation towards philosophy, values, and history. The research finding has discovered three basic elements of Islamic philanthropy: driving, benefit, and execution. Based on the mentioned elements, the cultivation of Islamic Philanthropy in General Education Subjects (MPU) can be done through High Impact Educational Practices (HIEPs), which the Ministry of Education Malaysia outlines as the learning methods. It is based on service or community and also via invention and innovation exhibition. The cultivation of Islamic Philanthropy through HIEPs can contribute to the students' benefit by inculcating values and developing good morals through their learning experiences.

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