



---

# THE 'UMRAN AL 'ALAM THEORY'S APPROACH TO THE SOCIAL SMART CITY ETHICAL

**Siti Nur Najiah binti Adnan, Jaffary Awang, Zaizul Ab Rahman\*, Mazlan Ibrahim,  
Ahmad Sunawari Long, Mohd Haidhar Kamarzaman**

Centre of Aqidah and Global Peace,  
Faculty of Islamic Studies Universiti Kebangsaan Malaysia  
43600 Bangi, Selangor  
\*Corresponding Author

**Muhammed bin Yusof**

Department of Dakwah and Human Development, Academy of Islamic Studies,  
Universiti Malaya, 50603 Kuala Lumpur

**Shahrulanuar bin Mohamed**

Department of Islamic Studies and Humanities,  
Centre for Languages and Human Development, Universiti Teknikal Malaysia Melaka,  
76100 Durian Tunggal Melaka

## ABSTRACT

*Ibn Khaldun is known as 'kultur historiker' which means the historian of civilization. He becomes infamous with his uniqueness and authenticity thought in sociology and anthropology field. These field emphasize on culture, social interaction and study about society itself. Besides, his contributions helps the development of society institutions. He presents 'umran as an ideology that concludes all the elements of sociology and anthropology. Society is a main subject and focus on 'umran studies. 'Umran consists studies of ecology, political, rural and urban society, economic sociology and knowledge sociology. 'Umran is widely known by intellectuals figures, however it is not familiar among society. Hence, this article is an introduction in understanding umran and it's significant in society.*

**Key words:** Ibn Khaldun, 'Umran, Sociology, Smart City.

**Cite this Article:** Siti Nur Najiah Binti Adnan, Jaffary Awang, Zaizul Ab Rahman, Mazlan Ibrahim, Ahmad Sunawari Long, Mohd Haidhar Kamarzaman, Muhammed Bin Yusof And Shahrulanuar Bin Mohamed, The 'Umran Al 'Alam Theory's Approach To The Social Smart City Ethical, International Journal of Civil Engineering and Technology, 9(7), 2018, pp. 269–277.  
<http://iaeme.com/Home/issue/IJCIET?Volume=9&Issue=7>

---

## 1. INTRODUCTION

This article discusses the study of Ibn Khaldun's 'umran al' nature theory on empowering the social community's ethics. These discussions can be seen through various works focusing on the definition of 'umran al' nature and ethics of figures and experts in sociology and its influence on the postmodern context of the country and the social community. According to Ibn Khaldun in his work *The Muqadimah* (1377), 'umran is a civilization system that is understood as civilization. Based on this definition, Ibn Khaldun emphasizes the development of civilization through individual awareness and responsibility (Rosenthal 2012: 850; Zaizul et al. 2017). The person in question is the society in that civilization. It shows the role and function of society is very important in developing a country. In addition, 'umran is also interpreted as community development and cooperation between societies. Ibn Khaldun views that when the population of the community develops, then the community's cooperation in managing the daily affairs systematically (Rosenthal 2012: 850; Jaffary Awang et al. 2017). Cooperation between these communities is seen as the main goal of Ibn Khaldun in developing the nation and prospering indirectly. Anon's writing (2015), *The Muqadimah: An Introduction to History* explains that productive societies are key to the well-being of civilization. Cooperation and community efforts in their respective fields of expertise have benefited the nation from various aspects such as politics, economics, intellectual and so forth (Anon 2015: 3; Ahmad Sunawari et al. 2017). Community productivity is important in determining progress for a country. If that happens otherwise, the civilization collapses. In addition, Mahayudin (2011), Zaizul et al (2018) in the journal 'Umran and its applications in the Malay World defines 'umran in terms of language and terminology. In terms of language, 'umran comes from the root word 'a ma ra which means "overflowing" and "prosperity". 'Umran in terms of various meanings such as history (date), cooperation and community behavior (ijtima' insani) and prosperity ('umran). According to Ibn Khaldun, the combination of the term gives a clear definition of history resulting from human behavior leading to 'umran al' nature or known as universal prosperity (Mahayudin 2011: 4; Mutsalim Khareng et al. 2016).

The 'umran al' nature theory is the final result of 'ilm al' umran which is triggered by Ibn Khaldun. The writing of Wan (t.th) in 'Ilm Al-'Umran and the Islamic Future Studies provides a clear picture of Ibn Khaldun's thoughts on Islamic sociology. Ibn Khaldun divides this 'ilm al' umran into six main themes, firstly, the knowledge of the relation between the face of the earth and its effect on human civilization. Secondly, the social sciences are divided into two namely badawi and hadari. Thirdly, political science that embraces the dynasty and caliph system. Fourth, the science of state development and state progress in the aspect of infrastructure. Fifth, economics such as ways to generate life through work and ultimately, intellectual knowledge is the achievement of knowledge and extensive research (Wan t.th 3). These elements are structured and structured systematically to give holistic understanding to the community. As such, the meaning of 'umran al' nature is broad and includes a broad range of meanings in emphasizing humanity. In the end, 'umran al' alam takes into account the unity and cooperation of the people in building a developed nation while at the same time controlling the prosperity and prosperity of society. This concept is appropriate throughout the ages including today's post-modern community or community. This global prosperity is centered on the duties and

responsibilities of the community. An important element in fostering this universal prosperity is from the individual consciousness and subsequently developing into a community. This individual consciousness is desirable in terms of ethical empowerment. Through ethical and moral empowerment, the life of a community will be more systematic and productive. Ethics is a synonym for morals. From an Islamic perspective, morality is an essential element to be practiced in everyday deeds and words. However, ethical definitions differ slightly from morality. Al Hasan, Faridahwati and Kamil (2013) in *Ethics and Ethical Theories from an Islamic Perspective* illustrate some ethical meanings of Western and Muslim figures. Among them is Delaney (2005), Al Adib Samuri et al (2012) to imply ethical meanings as a necessity to exist in human beings and while interacting with other human beings. While Ogbonna and Ebimobowei (2011), Zaizul et al. (2018) define ethics as a principle or stake that leads to good control over individual behavior. The ethical significance of Elegido's (2000) view is extremely complex where he states that ethics is a good and appropriate behavior in its place. It also affects a good life by differentiating things that are important to do or not. Elegido also argues that if this ethic is implemented properly, well-being and life will be more meaningful (Al Hasan, Faridahwati and Kamil 2013: 1; Rafiza et al. 2017, 2018). The ethical definition of an Islamic perspective is very different and has a diverse meaning in Arabic. For example, ma'ruf, khayr, haq, birra, qist, 'adl and taqwa (Jaffary Awang et al. 2017). They mean goodness, truth, justice, equality and so on (Al Hasan, Faridahwati and Kamil 2013: 2; Hoesni et al. 2012). However, ethical meanings in the Quran are morals. Morality carries the meaning of personality, personality, and character that refers to noble deeds.

Ethics according to Al-Ghazali (1985) is a philosophy that discusses the noble values that are planted in one's soul and behavior and cure soul and lust (Abdul 1985: 358). Al-Ghazali's view is more emphasis on the heart that is through the mind and mind. The relationship of these two items will produce good words and words of reason from the soul and mind. Ethical values are strongly recommended to apply to societies and social communities. The impact of this ethical value is huge from various angles like politics, economy, social, intellectual, religion and so on Zaizul et al. (2018). As elaborated by the 'umran al' nature theory, ethics is the key to the prime mover of social community. The application of ethical values is very significant in giving birth and developing a prosperous and advanced nation. Social community is a community system that starts with family institution. The main focus in cultivating ethical values is through familial and subsequently developing into larger groups of people. Hayatullah (2014) in his journal titled *Conception of Society and Its Characteristics from an Islamic Perspective* defines social community not just as a human group, but it serves as the preservation of harmony and well-being of the nation. Hayatullah (2014), Zaizul et al. (2018) also outlines the characteristics of social communities from an Islamic perspective, to include God as one God, union in brotherhood, free from all forms of discrimination and to preserve humanity's integrity towards truth. Based on these features, he considers that the Islamic community should be recognized as 'model society' (Hayatullah 2014: 17); J W Azreena et al (2012). Tonkiss (2003) in the work of *The Ethics of Indifference Community and Solitude in the City* defines the community as a flexible institution in adapting to contemporary and political concepts. The community is also divided into two groups namely conservative and progressive or known as the modern community. There are significant differences between the two community groups in terms of acceptance and adaptation to new things, personality, interests, identity and so forth (Tonkiss 2003: 2). Based on these previous studies, the researcher found that the theory of 'umran al' alam has a close relationship with ethics in social communities. As such, the study will examine Ibn Khaldun's 'umran al' nature's theory of empowering the ethics of today's modern social community.

## 2. OBJECTIVE OF STUDY

This study is about Ibn Khaldun's 'umran al' nature theory of empowering the social community's ethics. This study will reveal the 'umran al' nature theory that Ibn Khaldun sparks. Ibn Khaldun's thinking is very significant in the Islamic world of science much more from the point of sociology. The concept of 'umran al' nature is very well known as it encompasses various elements driving towards universal prosperity. Therefore, this study will also investigate the application of 'umran al' nature values in the context of current modernization both physically and spiritually. Reactions from social communities will also be seen through ethical empowerment categorized into various social aspects. Hence, the 'umran al' nature approach is still relevant in the current context and is appropriately applied to the wider social community.

### I. Biography of Ibn Khaldun

Ibn Khaldun, in full Wali al-Din Abu Zaid 'Abdur Rahman bin Muhammad bin Hasan bin Jabir bin Muhammad bin Ibrahim bin 'Abdur Rahman ibn Khaldun. Ibn Khaldun was born in Tunis on 1<sup>st</sup> Ramadan 732H or 27<sup>th</sup> May 1332 and died in Egypt in 1406. He belonged to an Andalusian family which had emigrated from Andalusia or known as Spain to Tunis in the middle of seventh century of Hijrah. Besides, he came from a first-class family background which his ancestors are served as Royal's executive and advisor. He received a traditional education by his father who was a scholar. He memorized the Quran, learnt Arabic, jurisprudence, hadith, rhetoric, philology and poetry. He majored all these subjects and received certifications Excellency. Ibn Khaldun remarkably brilliant and a great thinker. He could have simply been just a philosopher, theologian, jurist or diplomat in his golden age. Though, he took a further step and decided to be a founder of a new science. This new science focusing on the science of human civilization, practical philosophy, history and social science. *Kitab al-Ibar, Kitab al-Ta'arif and al-Muqaddimah* (Prolegomena; Introduction to History) are known as his momentous works that withstanding in the lapse of centuries. Indirectly, these masterpieces remark as contributions in development of society institutions. It emphasizes on nature of civilization and its correlation between society and country. Society works as a functional instrument in this studies. Thus, this proved that Ibn Khaldun's thought is qualified and competent in this studies.

### 3. DEFINITION OF 'UMRAN

The word 'umran originates from 'a ma ra defines as abundant and prosperity. It shows a large scale of society and a plenty of sectors exist in this era such as business, industrial, entrepreneurship and agriculture. Besides, 'a ma ra also means as leader and peace. Thus, it clearly presents 'umran as a circle of society whom cooperate in progressing success, knowledge, well-cultured and manners with the justice from respected leaders. In brief, umran concludes an serendipitous and bright environment, educated, wealth and success. Based on *al-Kitab al-Awwal*, in topic of *tabi'at al-'umran fi al-Khaliqah* ('umran in natural occurrence), 'umran contains various of meaning and understanding. In term, 'umran associates with three significant elements that are history (*tarikh*), cooperation and behaviour of society (*ijtima' insani*) and prosperity ('umran). According to Ibn Khaldun, he affirms these three elements are the pillars of a triumphant society and country. Moreover, he believes that history is a core lessons and conducts as guidance for society. Hence, it forms society minds' in recognising and understanding what is true and false (Zaizul Ab Rahman et al. (2018). This proves that society is an essential institutions to achieve prosperity and success.

#### 4. THE SOCIOLOGICAL THOUGHT: 'UMRAN BY IBN KHALDUN

Based on his first book, the *Muqaddimah* explains Ibn Khaldun's sociological thought systematically. 'Umran can be translated as the study of social organization or civilization or as the science of human association or the science of culture. This sociological thought is prominent as well as he states:

*'Ilm al-'umran is an independent science. This science has its own peculiar object – that is, human civilization and social organization. The discussion of this topic is something new, extraordinary and highly useful. Penetrating research has shown the way to it.*

Besides, Ibn Khaldun used empirical methods in this study. The methodologies are observation, comparison and historical method. First, Ibn Khaldun made an observation while being as diplomat, traveller and writer in his life span. As a result, he achieved on his firsthand knowledge of urban and rural life successfully. Next, Ibn Khaldun used comparative method in many aspects of studies. For example, he compared the past dynasties and during his time, compare between Bedouin society with urban society, to compare his data with another writers in this sociological thought. Lastly, historical method. He collected data linked to the origin, development, growth of dynasties and the impact of such dynasties upon social relationships. To Ibn Khaldun, history is a crucial method as guidance that put society in cautious situation. He believed people will be aware how important the lesson from history (Zaizul Ab Rahman et al. (2018). In the *Muqaddimah*, Ibn Khaldun highlights 'umran theory into six significant elements which are divided by chapters. He then discussed precisely in each of the elements. There are known as:

- Social ecology
- Rural sociology
- Political sociology
- Urban sociology
- Economics sociology
- Knowledge of sociology

##### I. Social Ecology

Social ecology focuses on living condition for society. It also discusses the part of the earth where civilization is found. In this chapter, Ibn Khaldun asserts human character and colour of body are affected by the influence of climate changes and environment surroundings. We also acknowledge the existence of various cultures, languages, religions, races, tribes due to separate divisions such as Eastern, Western, Northern and Southern. Thus, there are correlations between geographical and its effect on sociological studies (Zaizul Ab Rahman et al. (2017).

##### II. Rural Sociology

Rural sociology is known as rural society who lives in villages. Based on Ibn Khaldun's perspective, it called as Bedouin or nomadic civilization. He states the Bedouins are a natural and first group in the world. They restricts themselves in making living by doing farming and farming for the sake of food, clothing and shelter. The Bedouins are more disposed to courage than urban people. Urban people entrusted the defence of their property and lives to government and military. On the other hand, the Bedouins provide their own defence and take cautions upon intruders. In this chapter, Ibn Khaldun elaborates characters, manners cultures of the Bedouins widely.

### **III. Political Sociology**

In this chapter, Ibn Khaldun emphasizes on dynasties, royal authority, the caliphate and the government ranks. Political sociology focuses on three aspects which are the significant roles of leaders, society and country. The durability of country rely on the accountability of its society. Therefore, the greatness of a dynasty, the extent of its territory and the length of its duration depend upon the numerical strength of its supporters (Zaizul Ab Rahman et al. (2018).

### **IV. Urban Sociology**

The discussion in urban sociology generally on sedentary people, countries and cities. Several of sedentary people are origin from rural society. They might emigrated to urban's life due some factors, for example comforts, job opportunities and improves the standard of living. There are a vast differences between rural and urban lifes'. Though, urban or sedentary people is the goal of civilization. This means that man's should affirms on manners, morals, religions and knowledge even though they are living in diversified luxuries. Hence, the development of society a must as well as the modernization of countries.

### **V. Economic Sociology**

This topics clarify on various means of livelihood, crafts and problems connected in society. Livelihood means the desire for sustenance and the effort to obtain it. The definitions of making a living rely on profits, labour, commerce and others. Peoples become competitive to forgo their living. Due to this competition, occupations are limited and reserved for someone whom are good in flattery to their employers. Thus, this obstacles dispose peoples in threatened situation and we may seen this happen frequently (Zaizul Ab Rahman et al. (2018).

## **KNOWLEDGE OF SOCIOLOGY**

In this chapter, Ibn Khaldun insists on the importance of knowledge in society. He cultivates the love of wisdom in oneself. As a result, he ensures peoples to acquire knowledge according to their preference and passion. The knowledges consists a large scope of studies such as religions, jurisprudence, the science of speculative theology, an intellectual sciences, the sciences concerned with numbers and others. Besides, Ibn Khaldun's biggest concern is the knowledge on man's ability to think. He distinguishes the ability to think in several degrees that conducts to the perfection of thought. In conclusion, we may see that Ibn Khaldun's sociological thoughts is evergreen and can be implemented in any centuries or places. The main subject in this study is the responsibility of society. Therefore, we knew that all these elements are affected upon society indirectly.

## **5. CONCLUSION**

To summarize, this study reacts as an awareness on society to become more responsible human being. Although we are achieving modernization and globalisation, we cannot neglect all the goods elements and virtues in life. Its works and well-functions if society is volunteered to involve in this studies and as appreciation on Ibn Khaldun's momentous work.

## **ACKNOWLEDGEMENT**

This study received the support and funding from the Universiti Kebangsaan Malaysia through the research code UKM Premier Challenge Grants DCP-2017-006/4. Appreciation is also conveyed to the Centre of Aqidah and Global Peace, Faculty of Islamic Studies, UKM, Faculty of Engineering, Faculty of Education, Faculty of Medicine, Faculty of Law, Faculty of Economy, Faculty of Social Science and Humanities, UKM as well as all those who have made this research a success.

## REFERENCES

- [1] Al- Quran
- [2] Abdul Aziz Rahman, Abdul Razaq Ahmad, Jalaluddin Abdul Malek & Mohd Mahzan Awang (2016). Social Participation and Values Culturalisation through Non-Formal Learning Among Urban Residents of Putrajaya. *Vol. 34, No. 2, 2016, 75–100*. Pulau Pinang: Universiti Sains Malaysia.
- [3] Abdul Halim Mahmud. 1985. *al Munqidh min al-Dalal*. Terj. Kaherah: Dar al-Ma'arif.
- [4] Abu Sadat Nurullah, Noor Mohammad Osmani. 2009. Ibn Khaldun's Muqaddimah and 'Ilm al-'Umran: An Analysis. Proceedings International Conference; Ibn Khaldun's Legacy and Its Significance 2009, page 91-92
- [5] Ahmad Sunawari Long, Zaizul Ab Rahman, Ahadmed Sarjoon Razick & Kamarudin Salleh (2017). *Muslim Socio-culture and Majority-Minority Relations in recent Sri Lanka*. Journal of Politics and Law; Vol. 10, No. 2; 2017 pages 105-113.
- [6] Ahmad Sunawari Long, Zaizul Ab Rahman Rafiza Mohamed, Nor Faridah Mat Nong & Jaffary Awang (2017). *Alternatif Menangani Individu Gelandangan Dan Berisiko Bersumberkan Al-Quran Dan Hadis*. Prosiding Seminar Jejak Warisan Islam, volume 1, Pages 215 – 227.
- [7] Ahmad Sunawari Long, Zaizul Ab Rahman, Rafiza Mohamed & Jaffary Awang (2017). *Konsep Kebajikan Sosial Dalam Pertubuhan Bukan Kerajaan Dan Kaitannya Dengan Gelandangan Kuala Lumpur*. Proceedings Of The International Conference On Islam, Development & Social Harmony In Southeast Asia, Volume 1, Issue 1, 225 – 234.
- [8] Al-Hasan Al-Aidaros, Faridahwati Mohd. Shamsudin & Kamil Md. Idris. 2013. Ethics and Ethical Theories from an Islamic Perspective. *International Journal of Islamic Thought*. (Vol. 4: 1-13)
- [9] Anon. 2015. *The Muqadimah: An Introduction to History*. United State: Princeton University Press. *Khaldun\_Muqaddimah\_Selections\_(AS08).pdf*
- [10] R. M. Nooe and D. A. Patterson (2010). The Ecology of Homelessness. *Journal of Human Behavior in the Social Environment*, 20:105–152, 2010. USA: University of Tennessee.
- [11] Baharudin Ahmad. 2009. Ibn Khaldun's Legacy and Its Significance. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), International Islamic University Malaysia. Page 5
- [12] Calsyn, R. J., & Winter, J. P. (2002). Social support, psychiatric symptoms, and housing: A causal analysis. *Journal of Community Psychology*, 30 (3), 247–259.
- [13] Chua Yan Piaw. 2012. *Asas Statistik Penyelidikan*. Malaysia: McGraw-Hill Sdn.Bhd.
- [14] Jaffary Awang, Ahmad Sunawary Long & Zaizul Ab Rahman (2017). *Gaya Kepimpinan Pengetua Kolej Kediaman Universiti Kebangsaan Malaysia Dengan Kepuasan Kerja Kakitangan: Ke Arah Perkembangan Profession Kepengetuaan*. West Asia Civilization Research Group Faculty UTM Vol. 1, Issues 1, Pages 20-40.
- [15] Jaffary Awang, Mutsalim Khareng, Zaizul Ab Rahman, Rohanee Machae & Khaidzir Ismail (2016). *Social Interaction: A Study on the Openness Attitude of Both Religion Believers towards the Other Believers in the Southern Thailand*. *Asian Social Science*; Vol. 12, No. 7; 2016, 66-74.
- [16] J Wan Azreena N Sarnon, MS Mohamad, I Fauziah, K Alavi, S Nen, SM Hoesni & R Zaizul. (2012). *Hamil Luar Nikah: Memahami Remaja Sebagai Intervensi Keluarga*. *Journal of Social Sciences and Humanities*, Vol. 7, Issues 1, Pages 121-130.
- [17] Fauziah Ibrahim, Norulhuda Sarnon, Salina Nen, Azianura Hani Shaari, Nasrudin Subhi, Zaizul Ab Rahman, Shahrul Nazmi Sannusi & Mohd Nasir Selamat. (2017). *Kesejahteraan Diri Remaja Di Kawasan Perumahan Rakyat di Malaysia: Laporan Akhir Penyelidikan*. UKM, Bangi.

- [18] Franz Rosenthal. 2005. *The Muqaddimah an Introduction to History*. Terj. United States America: Princeton University Press. Page 92-95.
- [19] Hayatullah Laluddin. 2014. Conception of Society and Its Characteristics from an Islamic Perspective. *International Journal of Islamic Thought*. (Vol. 6:1-13).
- [20] Hoesni, S. M., Hashim, I. H. M. & Ab Rahman, Z. (2012). *A Preliminary Study: What Is Love in a Marriage?*. *Asian Social Science* Vol. 8, No. 9; July 2012. Pages 57-65.
- [21] MacLean, M., Embry, L., & Cauce, A. (1999). Homeless adolescent's paths to separation from family: Comparison of family characteristics, psychological adjustments, and victimization. *Journal of Community Psychology*, 27 (2), 179-187.
- [22] Mahayudin Hj Yahya. 2013. 'Umran Dan Aplikasinya Di Alam Melayu. Brunei. Universiti Islam Sharif Ali. umran-aplikasi alam melayu.pdf
- [23] Mohd Al Adib Samuri, Zuliza Mohd Kusrin, Noor Aziah Mohd Awal, Amir Husin Bin Mohd Nor, Salasiah Binti Hanin Hamjah & Zaizul Bin Ab Rahman (2013). *The Rehabilitation Theory in Adjudicating Child Offenders and Its Application in Malaysia*. *Asian Social Science*; Vol. 9, No. 15; 2013, 156-165.
- [24] Mohd. Hafiz Daud. (2013). *Non-Muslims by the Prophet's Eyes*. Kuala Lumpur: Telaga Biru Sdn. Bhd.
- [25] Mutsalim Khareng, Jaffary Awang, Rohanee Machae, Zaizul Ab Rahman, Muhamad Razak Idris & Siti Zarikh Sofiah Abu Bakar (2016). *Roles of Freedom of Religion: In Supporting the Formation of Openness Attitude among the Southern of Thailand Society*. *Global Journal Al-Thaqafah*. Volume 6. Issue 2, 59-71
- [26] Mutsalim Khareng, Jaffary Awang, Rohanee Machae, Zaizul Ab Rahman & Khaidzir Ismail (2016). *Issues in Freedom of Religion and the Relationship with Thailand's Constitution*. *Mediterranean Journal of Social Sciences*, Vol 7 No 4. Page 287-294.
- [27] Najeemah Mohd Yusof (2006). *Patterns of Social Interaction between Different Ethnic Groups in Malaysian Secondary Schools*. Bentong, Pahang : PTS Publications & Distributors Sdn Bhd.
- [28] Nasir Omar & Zaizul Ab Rahman (2018). *Greek Ethical Treatises In Arabic: An Analysis Of The Catalogue Of The Great Moralists, Miskawayh (D. 1030)* *Science International Journal*. Volume 30; Issue 3, Page 183-186.
- [29] Rafiza binti Mohamed, Jaffary Awang, Ahmad Sunawari Long & Zaizul Ab Rahman (2017). *Homeless Requirements of Religious Support System*. *Jurnal Sultan Alauddin Sulaiman Shah*, Vol. 4 Bil. 1 (2017), pages 82-92.
- [30] Rafiza Mohamed, Ahmad Sunawari Long, Zaizul Ab Rahman & Jaffary Awang. (2018). *Ngo Social Interaction Concept To Deliver Kuala Lumpur Homeless*, *International Journal of Civil Engineering and Technology (IJCIET)*. IAEME Publication. Volume 9 Issue 6 p. 1456-1463
- [31] Rafiza Mohamed. (2013). *Personality trends and Relinquishment Relaxation Season at the Anjung Singgah Intervention Reference Center, Kuala Lumpur*. Master's Degree, Faculty of Islamic Studies. Bangi: Universiti Kebangsaan Malaysia.
- [32] Rosenthal, Franz. (2012). *the Muqadimah Ibn Khaldun*. Terj. [https://asadullahali.files.wordpress.com/2012/10/ibn\\_khaldun-al\\_muqaddimah.pdf](https://asadullahali.files.wordpress.com/2012/10/ibn_khaldun-al_muqaddimah.pdf)
- [33] Salina Nen, Fauziah Ibrahim, Suzana Mohd Hoesni & Zaizul Abdul Rahman (2012). *Kajian Kes Inses Bapa-Anak Perempuan: Memahami Pengalaman Dari Perspektif Mangsa*. *Journal of Social Sciences and Humanities*, Vol. 7, Issues , Pages 146-58
- [34] Syed Omar bin Syed Agil. (2008). *the Muqaddimah of Ibn Khaldun; Religion, Human Nature and Economics*. Kolej Universiti Antarabangsa Islam Selangor: Percetakan IWC Sdn. Bhd. Page 1
- [35] Tonkiss, Fran. (2013). *the Ethics of Indifference Community and Solitude in the City*. *International Journal of Cultural Studies*. (Vol: 6(3): 297-311).



- [36] Phelan, J., Link, B. G., Moore, R. E., & Stueve, A. (1997). The stigma of homelessness: The impact of the label homeless on attitudes toward poor persons. *Social Psychology Quarterly*, 60 (4), 323–33.
- [37] Wan Fariza Alyati Wan Zakaria. T.th. Ilm Al-‘Umran dan Kajian Masa Hadapan Islam. Academia. Ilmu\_al-Umran\_dan\_Masa\_Hadapan\_Islam.pdf
- [38] Zidni Nuran Noordin & Zaizul Ab. Rahman (2017). *Perbandingan Proses Tazkiyah Al-Nafs Menurut Imam Al-Ghazali dan Ibnu Qayyim*. Jurnal Al-Turath, 2, 1, 37- 46.
- [39] Zaizul Ab Rahman, Abdull Rahman Mahmood Ahmad Sunawary Long, Mohd Haidhar Kamarzaman, Faudzinaim Badaruddin, Indriaty Ismail, Jaffary Awang, Siti Norul Huda Sheikh Abdullah, Wan Hamidon Wan Badaruzzaman. (2018). *Family Environment And Confidence Consumption At The Center Of Recovery*, International Journal Of Business And Social Science, United State Of America (USA), Vol. 9, No 2, February 2018, p. 210-214.
- [40] Zaizul Ab Rahman, Fauziah Ibrahim, Azianura Hani Shaari, Norulhuda Sarnon, Salina Nen, Nasrudin Subhi, Mohd Nasir Selamat, Shahrul Nazmi Sannusi, Abdull Rahman Mahmood. (2018). *Elementary Fardhu Ain’ Education that Forms A Behaviorul Index for Adolescents Living in Community Housing (PPR) Areas in Klang Valley Malaysia*. International Journal of Business and Social Science, United State of America (USA), Vol. 9, No 3 Mac 2018, p. 116-121.
- [41] Zaizul Ab Rahman, Jaffary Awang, Abdull Rahman Mahmood, Ahmad Sunawari Long, Kamaruddin Salleh, Faudzinaim Badaruddin. (2018). *Leadership Style of the Residential College Principal in National University of Malaysia and the Staff Working Satisfaction: Towards the Professional Development of Residential College Principal*. International Journal of Business and Social Science, United State of America (USA), Vol. 9, No 3 Mac 2018, p. 164-168.
- [42] Zaizul Ab Rahman, Jaffary Awang, Abdull Rahman Mahmood, Ahmad Sunawari Long, Kamaruddin Salleh, Faudzinaim Badaruddin. (2018). *Leadership Style of the Residential College Principal in National University of Malaysia and the Staff Working Satisfaction: Towards the Professional Development of Residential College Principal*. International Journal of Business and Social Science, United State of America (USA), Vol. 9, No 3 Mac 2018, p. 164-168.
- [43] Zaizul Ab Rahman, Fauziah Ibrahim & Nasrudin Subhi (2018). *Faktor Keagamaan Yang Mempengaruhi Semangat Perpaduan Dalam Kalangan Remaja Yang Tinggal Di Kawasan Program Perumahan Rakyat (PPR)*. Global Journal Al Thaqafah (GJAT). Volume 8 Issue 1, p. 103-114.
- [44] Zaizul Ab Rahman, Ahmad Sunawari Long, Kamaruddin Salleh, Jaffary Awang Nasrudin Subhi. (2018). *Application of Islamic Spiritual Approaches In Treating Problematic Behaviors Among Teenagers In Risk* International Journal of Civil Engineering And Technology (IJCIET). IAEME Publication. Volume 9 Issue 6, p. 1237-1246.