INFLUENCE OF *TA'AWUN* (MUTUAL COOPERATION) AND *SEJAHTERA* LEADERSHIP IN SUSTAINING COMMUNITY ENGAGEMENT

Suhaimi Mhd Sarif
Professor, Kulliyyah of Economics and Management Sciences,
International Islamic University Malaysia
Email: suhaimims@iium.edu.my

Yusof Ismail
Academic Fellow, Kulliyyah of Economics and Management Sciences,
International Islamic University Malaysia
Email: yusof.edu@gmail.com

Rohaziah Yahya
Senior Executive, SRI Khaldun Sdn. Bhd.
Gombak Selangor
Email: rohaziah_yahya@hotmail.com

Ashiqun Nabi
Assistant Professor, Department of Business Administration, Manarat International
University, Permanent Campus, Ashulia, Bangladesh
Email:ashiq@manarat.ac.bd

ABSTRACT

Community engagement has increased partnership, unity and wealth sharing among community members in achieving sustainable development goals (SDGs). The surface engagement is not sustainable. A sustainable engagement is deeply rooted in the mind, soul, and attitude. *Ta'awun* (mutual cooperation) is spiritually driven cooperation in attaining *al-birr* (righteousness) and *taqwa* (piety). Sejahtera leadership integrates *'ilm* (knowledge), *adab* (manners), and *amal* (action) to lead oneself and others to achieve sustainability. The sustainable community agenda is no longer just a world forum agenda or academic debates. Key stakeholders are attracted to collaborating with civic organizations and institutions of higher learning. Every stakeholder is aligning with the seventeen (17) Sustainable Development Goals (SDGs). The institutions of higher learning are expected to incorporate community engagement agenda into the curriculum and co-curriculum. This paper postulated that *ta'awun* (mutual cooperation) and *sejahtera* leadership have significant effects on sustaining community engagement. Thus, this study explores the effect of *ta'awun*, s*ejahtera* leadership, and the learning-by-doing theory in empowering students from institutions of higher learning to engage with the community. This paper outlines the process that student groups went through to formulate community engagement projects with SDG agenda. The community engagement projects have aligned with multiple SDG goals with the effect of *ta'awun* and s*ejahtera* leadership. The study suggests education with action with the influence of *ta'awun* and s*ejahtera* leadership. For future research, the study suggests all institutions of higher learning incorporate *ta'awun* and s*ejahtera* leadership in all community engagement projects contributing to more sustainable planet earth.

INTRODUCTION

Islam is not just about specific activities in the mosques or specific activities during certain months like fasting and hajj. Islam is about *Al-Deen* (dynamic livelihood). ~~Islami~~ Islam emphasizes *ukhuwwah* (good bonding) among people in the *ummah* (human society) (Dusuki, 2008; Ardi, Abdullah & Cholil, 2019; Sulaiman, Imran, Hidayat, Mashuri, Reslawati & Fakhrurrazi, 2022). In managing livelihood with Islam, one needs to integrate five *maqasid al-shariah* (human existence), namely *aqidah* (faith), *nafs* (life), *'aql* (intellect), *nasb* (lineage), and *mal* (wealth). The actionable verbs that integrate the five maqasid al-shariah are the *ta'awun* and *sejahtera* leadership. *Ta'awun* (mutual cooperation) is spiritually driven mutual cooperation in attaining *al-birr* (righoutness) and *taqwa* (piety). Sejahtera leadership integrates *'ilm* (knowledge), *adab* (manners), and *'amal* (action) to lead oneself and others to achieve sustainability and felicity in this World and in the Hereafter. *Ta'awun* and *Sejahtera* leadership are influential in sustaining performance.

The inadequacies of *ta'awun* and *sejahtera* leadership led the industrialized and developed world into vulnerability. The world is very vulnerable to pollution, climate change, civil wars, political unrest, discrimination, the uneven playing field of competition, and so on (Sam, 2016; Worley & Jules, 2020; Malafry & Brinca, 2022). This situation has resulted in severe vulnerability, uncertainty, chaos, and ambiguity (Worley & Jules, 2020; Tarkhani, 2021; Lahsen & Ribot, 2022). No humanity would be able to live in this situation (Sam, 2016; Worley & Jules, 2020). Everyone is desired peace, prosperity, and justice (Sam, 2016). Thus, the world through the United Nations has collectively formulated Millenial Development Goals (MDGs) in 2000, and later revised them to the seventeen (17) Sustainable Development Goals (SDGs) (Sachs, 2012; Bexell & Jonsson, 2017; Nelson, 2021; Heleta & Bagus, 2021).

Community engagement has increased partnership, unity, and wealth sharing among community members in achieving sustainable development goals (SDGs). The surface engagement is not sustainable. A sustainable engagement is deeply rooted in the mind, soul, and attitude. The Sustainable Development Goals (SDGs) agenda is a collective agenda. It is not solely for the governments to incorporate into major economic and social policies only, but to be embraced by everyone as a way of life (Sam, 2016; Worley & Jules, 2020). Individuals, groups, and corporations are aligning their goals with the seventeen (17) Sustainable Development Goals (SDGs) (Nelson, 2021; Heleta & Bagus, 2021).*Ta'awun* (mutual cooperation) is spiritually driven mutual cooperation in attaining *al-birr* (righteousness) and *taqwa* (piety). Sejahtera leadership integrates *'ilm* (knowledge), *adab* (manners), and *amal* (action) to lead oneself and others to achieve sustainability. The sustainable community agenda is no longer just a world forum agenda or academic debates. Key stakeholders are attracted to collaborating with civic organizations and institutions of higher learning. Every stakeholder is aligning with the seventeen (17) Sustainable Development Goals (SDGs). The institutions of higher learning are expected to incorporate community engagement agenda into the curriculum and co-curriculum.

The institutions of higher education are not spared to align the curriculum and co-curriculum with the seventeen (17) Sustainable Development Goals (SDGs). The higher education sector has more responsibility to assure sustainability is embraced as shared value, knowledge,

mindset, and attitude (Bien & Sassen, 2020; Heleta & Bagus, 2021; Chankseliani & McCowan, 2021). The seventeen (17) Sustainable Development Goals (SDGs) cover a wide spectrum of academic programs in hard sciences as well as social sciences (Sam, 2016; Nelson, 2021; Heleta & Bagus, 2021). The insertion of SDGs as awareness or as an additional topic is inadequate to get the involvement of all students in the execution of the seventeen (17) Sustainable Development Goals (SDGs).

Community engagement projects that are aligned with the seventeen (17) Sustainable Development Goals (SDGs) subscribed to the UNESCO learning principles, namely learning to know, learning to do, learning to live together, learning to be, and learning to become (Delors, 2000; Delors, 2013; Razak, 2020; Kommers, 2022). Each learning stage has its impact on individuals, groups, and society. Learning to know stops at the cognitive experience and could trigger interest in something but not having any clue on how to do it (Delors, 2013; Razak, 2020; Nelson, 2021; Heleta & Bagus, 2021). Even if one knows what and knows what to do, one does not have support and continuity without practicing it together with others. More importantly, everyone will be able to be activists instead of just passengers.

Every learning requires practice. One may worry about the place to practice (Delors 2013; Razak, 2020). Every place is relevant to practicing the seventeen (17) Sustainable Development Goals (SDGs) (Chankseliani & McCowan, 2021; Heleta & Bagus, 2021). This is the reason for the existence of laboratories, incubation, studio, and workshop in every education sector (Diaz & Potvin, 2020; Peimani & Kamalipour, 2022). The science lessons are reinforced with experiments in science laboratories. Likewise, the science lessons that incorporate the seventeen (17) Sustainable Development Goals (SDGs) require social spaces to practice them (Delors, 2013; Diaz & Potvin, 2020).

Research problem

This section shows the research grap. The existing understanding is that everyone is aware that the absence of sustainability means everyone has to live with vulnerability, uncertainty, chaos, and ambiguity (Worley & Jules, 2020; Tarkhani, 2021; Lahsen & Ribot, 2022). Practically, no one would desire to live in such a situation (Sam, 2016; Worley & Jules, 2020). The world has agreed with the seventeen (17) Sustainable Development Goals (SDGs) to achieve peace, prosperity, and justice (Sam, 2016). Even the seventeen (17) Sustainable Development Goals (SDGs) received highlights in the media, government policies, and advocacy. The gap is that the awareness about sustainability in both understanding and practice has no continuity in terms of real actions.

Another research gap is that no one could achieve sustainability lonely. The Sustainable Development Goals (SDGs) agenda is a collective agenda. It is not worthy for governments to incorporate the SDGs into major economic and social policies only when no one implements them as a way of life (Sam, 2016; Worley & Jules, 2020). Individuals, groups, and corporations should align their goals with the seventeen (17) Sustainable Development Goals (SDGs) (Nelson, 2021; Heleta & Bagus, 2021). However, is everyone really serious about implementing SDGs? The understanding about doing things together is apparent. The gap is that in reality, everyone is doing it at their own space and pace without integrating with other individuals and institutions, the impact will be minimal. There is a need to have collective actions with proper coordination.

The next gap is that a good civilization is always associated with education. The reality is that there is awareness about the seventeen (17) Sustainable Development Goals (SDGs) in the

community. The gap is that the commuity engagement projects is without educating the community (Nelson, 2021; Heleta & Bagus, 2021). The education does not go beyond engagement with the industry and the community. Education should be education with action. Education of human civilization is with action. The mass needs to follow learning principles, namely learning to know, learning to do, learning to live together, learning to be, and learning to become (Delors, 2000; Delors, 2013; Razak, 2020; Kommers, 2022). *Ta'awun* (mutual cooperation) brings people to work with full commitment, sincerity, and passion. *Sejahtera* leadership integrates *ilm* (knowledge), *adab* (manners), and *'amal* (action) to lead oneself and others to achieve sustainability and felicity.

In short, there are three research gaps in the community engagement activities, namely (a) the awareness about sustainability is not put real action into the community engagement, (b) the community engagement activities are not done in collective manners, and (c) the community engagement activities are not with education.

Research questions

Based on the three research gaps, this section presents the research questions:

(a) How could university students put the seventeen (17) Sustainable Development Goals (SDGs) into real action community engagement projects with *ta'awun* (mutual cooperation) and *sejahtera* leadership?

(b) How could university students put the work into collective action in implementing the seventeen (17) Sustainable Development Goals (SDGs) into community engagement projects?

(c) How could the university educate the industry and the community in community engagement projects?

Research objective

This study has three (3) research objectives, firstly to investigate the putting of the seventeen (17) Sustainable Development Goals (SDGs) into real actions in terms of academic courses and co-curricular. Secondly, to explore the efforts to put the work into collective action in implementing the SDGs through community engagement. Thirdly, to examine the education efforts on sustaining the edu-action of the seventeen (17) Sustainable Development Goals (SDGs) with collective manner via *ta'awun* (mutual cooperation) and *sejahtera* leadership.

LITERATURE REVIEW

This section presents a critical review of key constructs of the research, namely sustainability, sustainable development goals, SDG higher education, learning theory, and field training.

Sustainability

Sustainability is the ability to maintain something for a certain duration. It is also about avoiding the depletion of natural resources so that the future generation will be able to meet their need. It is about the ability to live and develop without depleting the natural resources and increasing climate change.

Practically, sustainability is the ability to balance the economy (prosperity), with society (peaceful) and the environment (ecologically protected) (Hedstrom, 2018; Cortney, 2015; Polk et al 2010; Brundtland Commission, 1987). The issue of sustainability has been

formalized in Brundtland Commission in 1987. The world needs to sustain the world as humans live meeting the needs without compromising the ability of future generations.

Sustainability should be incorporated into organizational objectives as a triple bottom line, namely profit, people, and planet (Hedstrom, 2018). In other words, organizations must achieve profit along with the welfare of people and the goodness of the planet earth. By doing so, everyone would be able to maintain life and well-being (Cortney, 2015).

In the contemporary economic-pandemic context, UCLA Sustainability 2021 defined sustainability as meeting the present needs without compromising future generations to meet their needs. According to Diprose et al 2017, sustainability is about achieving a balance of three aspects, economic development, environmental conservation, and social justice.

Everyone is not spared from the sustainability responsibility. The higher education sector has more responsibility to assure sustainability is embraced as shared value, knowledge, mindset, and attitude (Bien & Sassen, 2020). According to United Nations (2018), sustainability should be included as literacy or knowledge, mindset, and attitude of the mass. The high literacy and mindset will translate into the commitment of the mass population to sustain the future (United Nations, 2018; Bien & Sassen, 2020).

Thus, the first proposition is that there is awareness about sustainability, but it is not put into real action even in the the community engagement activities.

Sustainable Development Goals (SDGs)

Sustainable Development Goals are mooted as a mechanism to achieve balance development. This is management by objective approach with an emphasis on global governance (Biermann, Kanie & Kim, 2017). This global agenda is inclusive (Gupta & Vegelin, 2016). The world needs a sustainable development agenda to bring peace, harmony, and justice (UNDP, 2015; Adelman, 2018). The 17 sustainable development goals (SDGs) have been arranged from basic individual needs to the world's collective needs. These six categories of the 17 SDGs are, namely individual/human sustainability, human surrounding sustainability, economic and industrial sustainability, human society sustainability, environmental, and institutional governance. Table 1 summarizes specific SDGs with the six categories of sustainability concern.

Table 1: Specific SDGs with six categories of sustainability

Individual/human sustainability	Human surrounding sustainability	Economic and industrial sustainability
GOAL 1: No Poverty GOAL 2: Zero Hunger GOAL 3: Good Health and Well-being GOAL 4: Quality Education GOAL 5: Gender Equality	GOAL 6: Clean Water and Sanitation GOAL 7: Affordable and Clean Energy	GOAL 8: Decent Work and Economic Growth GOAL 9: Industry, Innovation, and Infrastructure
Human society sustainability	Environmental	Institutional and governance
GOAL 10: Reduced Inequality GOAL 11: Sustainable Cities and Communities	GOAL 12: Responsible Consumption and Production GOAL 13: Climate Action GOAL 14: Life Below Water	GOAL 16: Peace and Justice Strong Institutions GOAL 17: Partnerships to achieve the Goal

	GOAL 15: Life on Land	

Source: Yusof & Sanusi (2021)

Eleventh Malaysia Malaysia (11th MP) has mapped the strategic thrusts and 17 SDGs (Economic Planning Unit, 2018; Yusof & Sanusi, 2021). The strategic thrusts are (a) enhancing inclusiveness towards an equitable society, (b) improving wellbeing for all, (c) accelerating human capital development for an advanced nation, (d) pursuing green growth for sustainability and resilience, (e) strengthening infrastructure to support economic expansion, (f) re-engineering economic growth for greater prosperity, and (g) transforming public service for productivity.

The first strategic thrust, enhancing inclusiveness towards an equitable society, covers seven sustainable development goals, namely GOAL 1: No Poverty, GOAL 2: Zero Hunger, GOAL 5: Gender Equality, GOAL 6: Clean Water and Sanitation, GOAL 7: Affordable and Clean Energy, GOAL 10: Reduced Inequality, and GOAL 11: Sustainable Cities and Communities.

The second strategic thrust of improving wellbeing for all covers GOAL 2: Zero Hunger, GOAL 3: Good Health and Well-being, GOAL 9: Industry, Innovation and Infrastructure, GOAL 11: Sustainable Cities and Communities, and GOAL 16: Peace and Justice Strong Institutions. The third strategic thrust of accelerating human capital development for an advanced nation covers GOAL 4: Quality Education and GOAL 8: Decent Work and Economic Growth.

The fourth strategic thrust of pursuing green growth for sustainability and resilience covers GOAL 6: Clean Water and Sanitation, GOAL 7: Affordable and Clean Energy, GOAL 12: Responsible Consumption and Production, GOAL 13: Climate Action, GOAL 14: Life Below Water and GOAL 15: Life on Land. The fifth strategic thrust of strengthening infrastructure to support economic expansion covers GOAL 6: Clean Water and Sanitation, GOAL 7: Affordable and Clean Energy, and GOAL 9: Industry, Innovation, and Infrastructure.

The sixth strategic thrust of re-engineering economic growth for greater prosperity covers GOAL 2: Zero Hunger, GOAL 6: Clean Water and Sanitation, GOAL 8: Decent Work and Economic Growth, GOAL 9: Industry, Innovation, and Infrastructure, GOAL 14: Life Below Water, GOAL 15: Life on Land Justice Strong Institutions, and GOAL 17: Partnerships to achieve the Goal. The seventh transforming public service for productivity covers GOAL 11: Sustainable Cities and Communities, and GOAL 16: Peace and Justice Strong Institutions.

Thus, the second proposition in this section is that there is inadequate collective action in executing community engagement activities.

SDG higher education
The world is not sustainable, not peaceful, and not prosperous. A sustainable, peaceful, and prosperous world is desired by everyone. Sustainability is the ability to balance the economy (prosperity), with society (peaceful) and the environment (ecologically protected) (Hedstrom, 2018; Cortney, 2015; Polk et al 2010; Brundtland Commission, 1987).

The issue of sustainability has been formalized in Brundtland Commission in 1987. The world needs to sustain the world as humans live meeting the needs without compromising the ability of future generations. Sustainability should be incorporated into organizational objectives as the triple bottom line, namely profit, people, and planet (Hedstrom, 2018). In other words, organizations must achieve profit along with the welfare of people and the goodness of the planet earth. By doing so, everyone would be able to maintain life and well-being (Cortney, 2015).

In the contemporary economic-pandemic context, UCLA Sustainability 2021 defined sustainability as meeting the present needs without compromising future generations to meet their needs. According to Diprose et al. (2017), sustainability is about achieving a balance of three aspects, economic development, environmental conservation, and social justice.

Everyone is not spared from the sustainability responsibility. The higher education sector has more responsibility to assure sustainability is embraced as shared value, knowledge, mindset, and attitude (Bien & Sassen, 2020). According to United Nations (2018), sustainability should be included as literacy or knowledge, mindset, and attitude of the mass. The high literacy and mindset will translate into the commitment of the mass population to sustain the future (United Nations, 2018; Bien & Sassen, 2020).

Thus, the third proposition in this section is that there is inadequate education efforts in reinforcing community engagement activities with real action and collective manners.

Ta'awun (Mutual Cooperation)
Ta'awun can be defined as mutual cooperation or mutual assistance. Anything can be done with ta'awun. However, the scope of *ta'awun* has been limited to al-birr (virtue) and al-Taqwa (piety) based on al-Maidah verse 2 . There is prohibition for *ta'awun* on *ithm* (sins) and *'udwan* (enormity). *Ta'awun* drives mutual cooperation in executing any task within the scope of *al-birr* (righteousness) and *al-taqwa* (piety). Mutual cooperation reinforces social connectedness and bonding among people (Al-Haddad, 2015; Zar'um, 2016).

In any activity, there is a need of *ta'awun* (mutual cooperation). *Ta'awun* (mutual cooperation) empowers members of society to live in peace, harmony, and unity. Unity and solidarity manifest mutual cooperation among members of the society (Mhd. Sarif, 2015). One needs a noble heart to produce noble work (Mhd. Sarif, 2017). Taqwa (piety) mobilizes noble hearts (Mhd. Sarif, 2020). The dynamism of *ta'awun* enables sustainability (Mhd. Sarif, 2018).

Thus, in supporting the third proposition that there is inadequate education efforts in reinforcing community engagement activities with real action and collective manners, this section proposed *ta'awun* (mutual cooperation).

Sejahtera Leadership
The term "sejahtera" is not new in Malaysia. The term originated in the Sanskrit language but has been used in Bahasa Malaysia. The term "manusia" used in Bahasa Malaysia is also derived from the Sanskrit language that denotes "creature with thinking" (Hoogervorst, 2012; Jalaluddin & Ahmad, 2012). When both terms "sejahtera" and "manusia" are combined,

sejahtera as "peace" and *manusia* as "creature of thinking," then by default humans are peaceful thinking creatures (Lim Kim Hui, 2003; Abdul Razak, 2020; Baharom, 2021).

The *Sejahtera* concept has been embedded in Malaysia's education system since the 1990s when the sejahtera has been the outcome of the education system. This education system has been producing human talents with sejahtera since the 1990s (Adil, 2019; Hussin, 2020; Hopkins et al, 2020; Nketsia et al, 2020). This implied that the stakeholders in Malaysia have been influenced by the sejahtera concept.

Thus, in supporting the third proposition that there is inadequate education efforts in reinforcing community engagement activities with real action and collective manners, this section proposed *sejahtera* leadership.

Integrating *Ta'awu*n (mutual cooperation) and *Sejahtera* Leadership
Islam advocates *Al-Deen* (dynamic livelihood) in every aspect of life. The dynamic livelihood in Islam emphasizes *ukhuwwah* (good bonding) among people in the *ummah* (human society) (Dusuki, 2008; Ardi, *et al*, 2019; Sulaiman, *et al.*, 2022). The dynamic livelihood manifests the five *maqasid al-shariah* (human existence), namely *aqidah* (faith), *nafs* (life), *'aql* (intellect), *nasb* (lineage), and *mal* (wealth) into actionable verbs of *ta'awun* and *sejahtera* leadership (Dusuki & Abdullah, 2007; Razak, 2020; Nasir, 2021).

While *ta'awun* (mutual cooperation) is built on the spiritually driven mutual cooperation in attaining *al-birr* (righteousness) and *taqwa* (piety), *sejahtera* leadership is based on the integration of *ilm* (knowledge), *adab* (manners), and *'amal* (action) to lead oneself and others to achieve sustainability and felicity in this World and in the Hereafter (Helfaya, Kotb & Hanafi, 2018). *Ta'awun* and *Sejahtera* leadership are influential in sustaining performance.

Thus, in supporting the third proposition that there is inadequate education efforts in reinforcing community engagement activities with real action and collective manners, this section proposed the integration of *ta'awun* (mutual cooperation) and *sejahtera* leadership.

Learning theory
Teacher-focused on behaviorism and cognitivism learning theories. Student-focused on constructivism and connectivism learning theories (Thomas, Barbas & Schnapp, 2022; Bien & Sassen, 2020; Diprose et al, 2017; Polk et al, 2010; Singla, 2019; Grain, 2019). In behaviorism learning theory, learners are passive, learn from external processes, and need positive reinforcement (Bien & Sassen, 2020; Diprose et al, 2017; Polk et al, 2010).

The methods for behaviorism learning include lectures, drills, practice, and multiple-choice tests. This is in contrast to the cognitivism learning theory. In the cognitivism learning environment, learners learned beyond the external, more internal process, short and long-term memory, methods are lectures, visual tools, and multiple choice & essay assessment (Diprose et al., 2017; Polk et al., 2010). Behaviorism and cognitivism are teacher-centered learning, which lacks experiential learning.

For student-centred, constructivism and connectivism. Methods of constructivism through collaborative group work, peer review, and personal experience (Bien & Sassen, 2020; Diprose et al., 2017). Method of connectivism, learners self-directed learning, sharing content, create knowledge collaboration. From theory to practice, requires learners to

translate learning into action. Any actionable learning requires excitement, concern, verification, analytical, cross-checking, deliberation, and reflection.

Thus, in supporting the second proposition in this section is that there is inadequate collective action in executing community engagement activities, this section proposed learning as reinforcer to encourage collective action.

Field training

Field training is pragmatic, hands-on, and facing reality (Andrews, 2014; Nair, Juvva & Nadkarni, 2020; Dash & Roy, 2019). The field training is experiental-based and student centred (Bien & Sassen, 2020; Diprose et al, 2017).

The field training is experiential learning, but it requires detailed recording and documentation (Nigudkar, 2020). To assuring experiential learning outcomes, guidelines for fieldwork implementation and evaluation are required (Kumari, 2019). Learners are required to make the reflection on what heard, saw, and made sense (Garain, 2019).

The field training allows for more chances to align community engagement projects with 17 sustainable development goals. The spirit in co-creation and co-production manifests unity (Dash & Roy, 2019; Augusdinata, 2022; Aubrey & Riley, 2022).

Based on the critical literature review, the study argued that the *ta'awun* and *sejahtera* leadership are influential to sustain community engagement through sustainable development goals (SDG) projects. *Ta'awun* (mutual cooperation) is a result of *ta'aruf* (knowing), *tafahum* (understanding), and *takaful* (protecting). Thus, one may have reached awareness (*ta'aruf*) and education (*tafahum*) stages; however, any community engagement will be less sustainable without a deep *amal* (action) or 'edu-action,' *ta'awun* and *sejahtera* leadership.

The global agenda through the 17 sustainable development goals is to bring peace, unity, prosperity, justice, and harmony into human society. Everyone is not spared in achieving the global agenda. The global agenda with community engagement should have been accepted as universal and collective goals with willingness and ability. Acceptance requires continuous awareness and education. Awareness refers to the acceptance of cognitive and affective issues or situations. However, the awareness is unable to trigger actions to address the deficiencies. Awareness needs education to generate education actions (Bien & Sassen, 2020; Diprose et al, 2017; Dash & Roy, 2019).

The global agenda requires unity and solidarity. The community shared the common agenda for the global prosperity, peace, and justice. Community engagement requires *ta'awun* (mutual cooperation) because it is built on the spiritually driven mutual cooperation in attaining *al-birr* (righoutness) and *taqwa* (piety), *sejahtera* leadership is based on the integration of *ilm* (knowledge), *adab* (manners), and *'amal* (action)

Ultimately, everyone will be able to contribute to community engagement through SDGs as 'edu-action' community engagement projects.

Thus, in supporting the first proposition and second proposition, this section proposed field training as reinforcer to be real into action and to encourage collective action.

All the propositions can be summarised in a conceptual framework. Figure 1 shows the conceptual framework of the research.
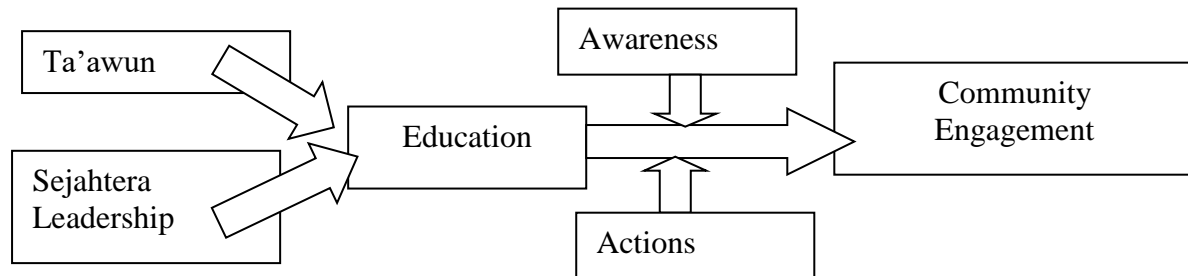

Figure 1: Research Conceptual Framework

RESEARCH METHOD

35 university students studied the principles of management. The majority of them are first-year (freshie) students from economics. The remaining students came from other social sciences programs. One of the assignments is to propose community engagement projects by applying the principles of the course and basic communication skills.

The main research method used in this paper is based on focus group discussion and case study method from the qualitative school of thought. A qualitative case study is a research methodology in qualitative schools to explore a phenomenon through various data sources (Merriam, 1988; Stake, 1995; Yin, 2015; Yazan, 2015). The process includes a plan, design, preparation, collection, analysis, and sharing (Yazan, 2015). The case in this study refers to the community projects initiated and executed by the students.

Prior to initiate the community projects, the students were given in-class and field training. The in-class training the students were exposed to the concepts of sustainability and the Sustainable Development Goals (SDGs). In order to investigate the awareness about sustainability and SDGs, the study conducted focus group discussion. The students were asked a few questions in the focus group discussion. After 1-hour focus group discussion, the students are able to present SDG projects for the community that has collective manner and education features.

After the students reached the ability to understand SDGs and community projects related to SDGs, the study conducted second round focus group discussion to answer the second and third research objectives which are to explore the efforts to put the work into collective action and with education efforts in implementing the SDGs through community engagement. The second round 1-hour focus group discussion was able to put the collection action with education vis-a-vis *ta'awun* (mutual cooperation) and sejahtera leadership.

The case study is based on the groups that are created by the students. Each group comprises 2-3 members. Each team elected a team leader. The leader decided the roles of other members after *shura* (mutual consultation). Each team must select a particular problem/issue being faced in the world today, particularly the nearest community that is not *sejahtera* and not sustainable. Each team practiced *ta'awun* (mutual cooperation) and *sejahtera* leadership. Each team developed a proposal in consultation with team members.

FINDINGS

35 university students formed 13 groups and developed 13 community engagement projects aligned with the 17 sustainable development goals. All the community engagement projects are required to meet three-course learning outcomes. Prior to finalising the community projects, the study conducted 1-hour focus group discussion to SDG projects for the community that has collective manner and education features. Based on the 1-hour focus group discussion, the study found that the students are able to relate the curriculum requirement of the subject which is the ability to describe management principles, practices, concepts, and theories from contemporary and Islamic perspectives with the collective action and education elements into the community projects vis-à-vis *ta'awun* and *sejahtera* leadership.

Projects

There are 13 project proposals submitted by 13 groups from a class of 35 students in the principles and practice of management course. Each project proposal is aligned with 17 sustainable development goals (SDGs).

The location of the project is within the campus. Most of the specific locations are located at the accommodation dormitory (*Mahallah*). The focus of the project is on free food, a healthy lifestyle, and a meaningful life. Table 1 lists the 13 project proposals.

Table 1: 13 Project Proposals

Group	Project	SDG No
1	Part-time job no hassle	8
2	Friday Free Food @ SHAH Masjid	2
3	Healthy Life @ Halimah	3
4	Declutter Paper @ Ruqayyah Block C	12
5	Drying Racks @ Ruqayyah Block E	3
6	Online Kindness @ IIUM	4
7	Advocate Recycling Habit @ Mahallah IIUM	4 & 13
8	Affordable & Healthicious @ Nusaibah	3 & 12
9	Stay Clean @ Asiah G-L3	3, 6 & 13
10	IIUM Minimizing Junk Nusaibah G2.6 Asiah G3.5 Ali E2.2	3, 12, & 13
11	Sejahtera Umbrella @ KENMS IIUM	3
12	Clean Toilet @ Mahallah IIUM	6
13	Sejahtera Time	3 & 4

All the venues of the projects are located within IIUM campus. Masjid Sultan Haji Ahmad Shah (SHAH), Mahallah Halimah, Mahallah Ruqayyah, Mahallah Nusaibah, Mahallah Asiah, Mahallah Ali. The specific location within a *Mahallah* (dormitory) consists of the accommodation dormitory rooms, washrooms, café, and compound.

In terms of specific sustainable development goals, most of the projects match SDG Goal No 3 Good Health and Well-being, Goal No 4 Quality Education, Goal No 12 Responsible Consumption and Production, Goal No 13 Climate Action, Goal No 14 Life Below Water, and Goal No 15 Life on Land.

In the reflections, the students have been asked the managerial concepts such as managerial functions, roles, skills, scopes and depth, and also the experience of teamwork in doing the projects. The students applied managerial roles, skills, and functions. Table 2 shows the application of managerial functions for each component of the project.

Table 2: Application of managerial functions in the project

Managerial Functions	Proposal	Progress	YouTube	Reflections
Planning	Set goal Formulate strategies Develop plans			
Organizing	Determine tasks & scope Assign tasks to members			
Leading		Reminders Study Circle Shared leadership		
Controlling		Concurrent control to meet Progress 1, 2, and 3	Available and accessible	Feedback control

However, in the reflection, students said that they have to use a lot of time doing the fieldwork. The allocation of 60 student learning time (hours) for this project is not adequate. In addition, almost various courses are aligning all assignments with 17 sustainable development goals.

The students suggested this be made a major project at the university level. All the projects should involve staff, students, and the community.

DISCUSSION
Not all students are fully aware of the community engagement projects with 17 Sustainable Development Goals (SDGs). However, they could learn swiftly through interactions with students who have a passion for community engagement with sustainable development goals. From awareness to education, the process should complement awareness and education (Radwan & Khalil, 2021; Yusof & Sanusi, 2021). There is a need for passion in sustaining the project (Leiba-Brondo et al., 2022; Chaleta et al., 2021). Figure 3 shows the presence of the heart (love and care symbol) in edu-actions.
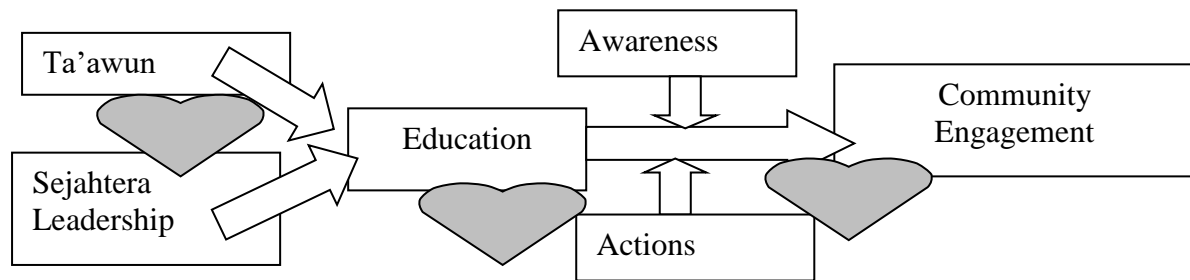
Figure 3 the presence of heart (love and care symbol) in edu-actions

Recommendations

Awareness is limited to surface advocacy and campaigns. It has to be moved from mere education to education with action.

Incorporating SDGs in individual courses seems redundant. The students would be doing more or less the same projects for multiple courses. A more practical alternative is the University should have one common or big project that can serve the SDG application in all courses in the university. In this way, the whole University can share the resources.

CONCLUSION

The community engagement edu-action of 17 sustainable development goals in courses in the university is a practical initiative to develop, maintain and sustain the actions of the SDGs. Individuals and organizations can align themselves with the seventeen (17) Sustainable Development Goals (SDGs) formulated by the United Nations. Besides the classroom lectures and in-class discussions, the awareness of SDGs could be increased by involving students of higher learning in SDG-related projects. The learning-by-doing theory is being operationalized by requiring the undergraduate students to identify suitable target facilities and service providers on campus, conduct a study and provide recommendations to make these targets SDGs friendly.

REFERENCES

Abd Razak, M. R. (2020). Pembinaan Negara Bangsa Malaysia: Peranan Pendidikan Sejarah dan Dasar Pendidikan Kebangsaan. Jebat: *Malaysian Journal of History, Politics & Strategic Studies*, 36.

Adelman, S. (2018). The sustainable development goals, anthropocentrism and neoliberalism. In *Sustainable development goals*. Edward Elgar Publishing.

Adil, M. A. M. (2019). Rukun Negara as the Preamble to the Federal Constitution. *Islam and Civilisational Renewal ICR Journal*, 10(1), 118-120.

Aliyah, S. (2013). Ulū al-albāb dalam tafsir fi zhilali al-quran. *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama*, 14(1), 115-150.

Al-Haddad, B. K. (2015). *Qawa'id al-salam wa alta'awun fi al-nizam al-Islami*. *Journal of Humanity Sciences*, 19(5), 85-102.

Agusdinata, D. B. (2022). The role of universities in SDGs solution co-creation and implementation: a human-centered design and shared-action learning process. *Sustainability science*, 1-16.

Akileswari, S. (2019). Essential guidelines for successful fieldwork supervision. In *Dash, B. & Roy, S. (eds) Fieldwork Training in Social Work (pp. 87-102).* Routledge India.

Andrews, T. (2014). Exploring ways of strengthening fieldwork training in social work. *Indian Journal of Social Work*, 75(3), 365-374.

Ardi, M., Abdullah, F., & Cholil, A. (2019). *Ukhuwwah al-Islamiyyah* as the Basic Foundation of Islamic Moderation: Study of Abdullah bin Nuh's Works. *Jurnal Sains Insani*, 4 (2), 57-64

Aubrey, K., & Riley, A. (2022). *Understanding and using educational theories*. Sage.

Baharom, Z. (2021). Case study on linking sejahtera leadership with gross national happiness. *International Journal of Human Potentials Management*, 3(1), 14-24.

Bexell, M., & Jönsson, K. (2017, January). Responsibility and the United Nations' sustainable development goals. *In Forum for development studies (Vol. 44, No. 1, pp. 13-29).* Routledge.

Bien, C. & Sassen, R. (2020). Sense making of a sustainability transition by higher education institution leaders. *Journal of Cleaner Production*, 256, 120299.

Biermann, F., Kanie, N., & Kim, R. E. (2017). Global governance by goal-setting: the novel approach of the UN Sustainable Development Goals. *Current Opinion in Environmental Sustainability*, 26, 26-31.

Brunton, J., & Thomas, J. (2012). Information management in reviews. In *D. Gough, S. Oliver & J. Thomas (Eds.), An Introduction to Systematic Reviews (pp. 83-106).* London: Sage.

Chaleta, E., Saraiva, M., Leal, F., Fialho, I., & Borralho, A. (2021). Higher Education and Sustainable Development Goals (SDG)—Potential Contribution of the Undergraduate Courses of the School of Social Sciences of the University of Évora. *Sustainability*, 13(4), 1828.

Chankseliani, M., & McCowan, T. (2021). Higher education and the sustainable development goals. *Higher Education*, 81(1), 1-8.

Dash, B. M., & Roy, S. (Eds.). (2019). *Fieldwork Training in Social Work*. Taylor & Francis.

Delors, J. (2000). The four pillars of education. *Education horizons*, 6(3), 14-18.

Delors, J. (2013). The treasure within: Learning to know, learning to do, learning to live together and learning to be. What is the value of that treasure 15 years after its publication?. *International review of education*, 59(3), 319-330.

Diaz, L., & Potvin, A. (2020). EDS Integrated Approach for Sustainability (EDS-IA): Campus as a living laboratory experience. *In Universities as Living Labs for Sustainable Development (pp. 283-300)*. Springer, Cham.

Diprose, K., Fern, R., Vanderbeck, R.M., Chen, L., Valentine, G., Liu, C. & McQuaid, K. (2017). Corporations, consumerism and culpability: Sustainability in the British press. *Environmental Communication*, 12 (5), 672-685Economic Planning Unit. (2018).

Dusuki, A. W. (2008). What does Islam say about corporate social responsibility. *Review of Islamic economics*, 12(1), 5-28.

Dusuki, A. W., & Abdullah, N. I. (2007). *Maqasid al-Shariah*, *maslahah*, and corporate social responsibility. *American Journal of Islamic Social Sciences*, 24(1), 25-45.

Mid-Term Review of the Eleventh Malaysia Plan (2016-2020): New priorities and emphases. Putrajaya: Ministry of Economic Affairs.

Garain, S. (2019). Learning social work practice skills: Reflections from communities, NGOs, and universities. *Fieldwork Training in Social Work*, 169-198.

Gupta, J., & Vegelin, C. (2016). Sustainable development goals and inclusive development. *International environmental agreements: Politics, law and economics*, 16(3), 433-448.

Helfaya, A., Kotb, A., & Hanafi, R. (2018). Qur'anic ethics for environmental responsibility: Implications for business practice. *Journal of Business Ethics*, 150(4), 1105-1128.

Heleta, S., & Bagus, T. (2021). Sustainable development goals and higher education: leaving many behind. *Higher Education*, 81(1), 163-177.

Husin, W. N. W. (2010). Budi-Islam: It's role in the construction of Malay identity in Malaysia. *International Journal of Humanities and Social Science*, 1(12), 132-142.

Hoogervorst, T. (2012). Southeast Asia in the ancient Indian Ocean world (*Doctoral dissertation, Oxford University, UK*).

Hutzschenreuter, T., & Kleindienst, I. (2006). Strategy-process research: What have we learned and what is still to be explored. *Journal of management*, 32(5), 673-720.

Jalaluddin, N. H., & Ahmad, Z. (2012). Language and governance in pre-colonial epoch trading: a study on malay classical texts. *Jurnal Linguistik*, 16(1).24-36

Jamil, T. N. H. T., Abd Khafidz, H., & Osman, K. (2019). High order thinking skills through tadzakkur approach. *'Abqari Journal*, 33-45.

Jarzabkowski, P. (2005). *Strategy as practice: An activity based approach*. Sage.

Kommers, P. (2022). Philosophical Pillars. *In Sources for a Better Education (pp. 25-29).* Springer, Cham.

Kumari, N. (2019). Essential guidelines and techniques for assessment and evaluation in fieldwork. In *Dash, B. & Roy, S. (eds.) Fieldwork Training in Social Work* (pp. 103-122). Routledge India.

Lahsen, M., & Ribot, J. (2022). Politics of attributing extreme events and disasters to climate change. *Wiley Interdisciplinary Reviews: Climate Change*, 13(1), e750.

Lim Kim Hui. (2003). Budi as the Malay mind. *IIAS Newsletter*, 31, 31.

Leiva-Brondo, M., Lajara-Camilleri, N., Vidal-Meló, A., Atarés, A., & Lull, C. (2022). Spanish University Students' Awareness and Perception of Sustainable Development Goals and Sustainability Literacy. *Sustainability*, 14(8), 4552.

MacKenzie, H., Dewey, A., Drahota, A., Kilburn, S., Kalra, P., Fogg, C., & Zachariah, D. (2012). Systematic reviews: what they are, why they are important, and how to get involved. *Journal of Clinical and Preventive Cardiology*, 1(4), 193-202.

Malafry, L., & Brinca, P. (2022). Climate policy in an unequal world: Assessing the cost of risk on vulnerable households. *Ecological Economics*, 194, 107309.

Merriam, S. B. (1988). *Case study research in education: A qualitative approach*. Jossey-Bass.

Mhd. Sarif, S. (2015). *Ta'awun-based* social capital and business resilience for small businesses. *South East Asia Journal of Contemporary Business, Economics and Law*, 7(2), 24-34.

Mhd. Sarif, S. (2017). Society 5.0 *Qalb* with Tawhidic Paradigm. *Journal of Education and Social Sciences*, 8, 208-17.

Mhd. Sarif, S. (2018). Effects of strategic ta'awun on sustainable, entrepreneurial and urbanised smart society in Muslim world. *Journal of Education and Social Sciences*, 9(3), 40-46.

Mhd. Sarif, S. (2020). Taqwa (piety) approach in sustaining Islamic philanthropy for social businesses. *Journal of Islamic Management Studie*s, 3(1), 58-68.

Nair, R., Juvva, S., & Nadkarni, V. V. (eds). (2020). *Field Instruction in Social Work Education*. Routledge India.

Nasir, M. A. (2021). Ethical dimension of *maqasid al-shari'ah* and its implication to human capital development. *International Journal of Islamic Studies and Humanities*, 4(1), 20-31.

Nelson, P. J. (2021). *Global Development and Human Rights: The Sustainable Development Goals and Beyond*. University of Toronto Press.

Nigudkar, M. (2020). Recording and documentation in fieldwork. In *Nair, R., Juvva, S. & Nadkarni, V. (eds). Field Instruction in Social Work Education (pp. 105-126)*. Routledge India.

Peimani, N., & Kamalipour, H. (2022). The future of design studio education: student experience and perception of blended learning and teaching during the global pandemic. *Education Sciences*, 12(2), 140.

Polk, E., Reilly, D., Servaes, J., Sông, S. & Yakupitijage, T. (2010). Testing sustainability: a new framework. *Media Development*, 57 (4), 40-44.

Radwan, A. F., & Khalil, E. M. A. S. (2021). Knowledge, attitude and practice toward sustainability among university students in UAE. *International Journal of Sustainability in Higher Education*, 22 (5), 964-981.

Razak, D. A. (2020). *Essay on Sejahtera: Concept, principle and practice*. IIUM Press.

Sachs, J. D. (2012). From millennium development goals to sustainable development goals. *The lancet*, 379(9832), 2206-2211.

Sam, S. (2016). The people, planet, prosperity, peace and partnership: why the sustainable development goals should matter to everyone. *Ecodate*, 30(1), 7-12.

Singla, P. (2019). Coordinating fieldwork: challenges and learning. In *Nair, R., Juvva, S. & Nadkarni, V. (eds). Field Instruction in Social Work Education* (pp. 49-67). Routledge India.

Stake, R. E. (1995). The art of case study research. sage.

Sulaiman, S., Imran, A., Hidayat, B. A., Mashuri, S., Reslawati, R., & Fakhrurrazi, F. (2022). Moderation religion in the era society 5.0 and multicultural society: Studies based on legal, religious, and social reviews. *Linguistics and Culture Review*, 6, 180-193.

Tarkhani, H. (2021). Political Unrest: Factors and Impact. *Peace, Justice and Strong Institutions*, 692-702.

Thomas, A., Barbas, B., & Schnapp, B. (2022). Kolb's Experiential Learning Theory. *Education Theory Made Practical*, Volume 4.

UNDP. (2015). *Sustainable Development Goals*. UNDP.

Worley, C. G., & Jules, C. (2020). COVID-19's uncomfortable revelations about agile and sustainable organizations in a VUCA world. *The Journal of Applied Behavioral Science*, 56(3), 279-283.

Yazan, B. (2015). Three approaches to case study methods in education: Yin, Merriam, and Stake. *The qualitative report*, 20(2), 134-152.

Yin, R. K. (2015). Qualitative research from start to finish. Guilford publications.

Yusof, D. M., & Sanusi, Z. A. (2021). The APPGM-SDG (All Party Parliamentary Group Malaysia for Sustainable Development Goals): Towards Mainstreaming SDG in

Issues and Solutions of Parliamentary Constituencies. *Journal of the Malaysian Parliament*, 1, 228-242.

Zar'um, A. A. M. A. (2016, December). Al-ta'awun bayn al-thaqafat wa al-adyan: Ru'yah Islamiyyah alamiyyah . *Paper presented at al-Mu'tamar al-Dawli al-Awwal Hawl al-Islam wa al-Qadaya al-Mu'asarah fi al-Alam al-Islami: Afaq wa Tahaddiyat al-Mustaqbal*, University of Malaya, Kuala Lumpur, Malaysia.