A SHORT REVIEW OF ASMA'UL HUSNA TOWARDS CULTIVATING EXCELLENT DESIGNERS

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ABSTRACT

The design field has grown significantly in recent years, and its impact on society has been increasingly significant. Designers must be mindful of the values guiding their work as they significantly affect their products and experiences. Designers play a crucial role in determining what to design and manufacture, as their role is strongly related to the ethical consideration way of thinking. This paper explores the best Islamic values that can cultivate excellent designers and enhance their ability to create meaningful and impactful designs. Through a comprehensive review of relevant literature and thematic analysis, this paper demonstrates how Islamic value can be integrated into the designing processes to create a more ethical and sustainable. This paper explores the relationship between Asma'ul Husna and design thinking, highlighting how designers can use these attributes to strengthen the designers' ethical abstraction ability, thereby cultivating excellent designers. Through the incorporation of the values contained within Asma'ul Husna, the designers can come out with designs that meet users' expectations, creative and innovative while at the same time contributing to society in a greater context. In conclusion, this review justifies the importance of integrating Asma'ul Husna into designing processes. It emphasizes the significance of understanding and incorporating these values to become more effective and ethical in design practice.

Keywords:
Asma'ul Husna; Islamic Values; Excellent Designer

1. INTRODUCTION

Sisman defined industrial design as a practice of determining and developing mass-produced goods, and it has been interrelated with manufacturing, consumption, and consumers since the early beginning of the Industrial Revolution [1]. Industrial design (ID) is the professional practice of designing products, devices, objects, and services used by millions worldwide daily [2]. It has demonstrated significant potential and capacity to exert a growing influence on the nation's economic development as it can generate and enhance the competitive system, workplace, goods, and services [3].

The rapid progress of science and technology has amplified societal complexities. In this sense, it is essential for designers to always incorporate the right values and ethics as part of their design process [4]. According to Lloyd design and ethics interrelate with each other, especially in the field of creative imagination [5]. According to Loza, in this age of globalization and multiculturalism, every creative choice need designers to be morally and ethically responsible and comprehend the culture and beliefs of their target consumers [6]. Victor Papanek stated that designers are socially and ethically responsible for the implications of their ideas [7]. As a result, Fiore [8] believed that ethics cannot simply be disregarded. However, it is also imperative that ethical principles should be instilled in designers through education.

Design thinking regularly involves ethical considerations based on the designer's "personality and personal morality". Richard Buchanan highlighted that ethics in the design process includes being responsible for the practicality of design [2]. It concerns how the designers integrate the ideals pictured by the clients or the end-users of their products. It is also vital for the designers to properly identify the product features and assess the values from the designing activities. According to Castillo [9], to practice design ethically, Monteiro's first Designer's Code of Ethics includes ten precepts, i.e., being human and socially conscious, accepting responsibility for the works of art they create, prioritizing impact over form, and being critical and self-assessing about their work are among the commandments [9].

2. METHODS

This study involved a qualitative method: searching, collecting, evaluating, and interpreting visual and narrative data to gain a deeper understanding relationship between Islamic Values and Excellent designers. It involves four stages: literature selection, thematic analysis, visualization, and interpretation.

The first step is literature selection. This first step entails identifying relevant literature from academic journals, books, and conference proceedings. Keywords such as "Asma'ul Husna", "Asma'ul Husna in design", "excellent designer", "Islamic values", "Islamic values in design", and "character building" guide the search process. Scopus, Web of Science, and Google Scholar databases provide access to the following search. Inclusion criteria include publications emphasizing the intersection of Islamic principles and professional development, focusing on design.

The second step is thematic analysis. The selected literature undergoes a systematic thematic analysis using NVivo. It involves qualitative coding techniques using nodes to organize data into a visual. The node diagrams output from Nvivo is shown in Figure 1.

The extracted theme and nodes are synthesized and visualized, constructing a cohesive narrative. Visualization is essential to describe and explore relationships in qualitative research. Insight from multiple sources was analyzed to show how attributes associated with Asma'ul Husna can guide designers in achieving excellence.

Last, the visual representation was further interpreted, revealing a strong relationship between Islamic values and the development of ethical abstract abilities. This relationship is depicted in Figure 2.

3. RESULT

A. EXCELLENT DESIGNER

A designer needs to master the knowledge of the product life cycle, from the beginning to its ending, i.e., idea generation, production, market, and reinterpretation, and most importantly, to have their own principles in designing. This is because, to produce a good product, the designer must go through a long design process before entering the manufacturing stage [10]. Any undesirable behavior caused by the lack of understanding or misuse of information should also be avoided, and the designer should be in charge of deciding which data are necessary or harmful to obtain when designing products [8].

Suppose young designers are not being exposed to a strong ethical education. In that case, expecting them to be ethical by relying on their principles and personal values is impossible. According to Castillo [9], before this, the foundations of ethical behavior to uphold an ethical standard have never been a part of their curriculum in learning design [9].

Our design curriculum is already acceptable at our universities; nevertheless, very few publications focus on professional ethics, emphasizing Islamic values [3]. So basically, the subjects today are mainly on how to design but not how to be an excellent designer upholding Islamic values.

Buchanan [11] has highlighted the question: "What ethical principles should designers follow while making decisions?" He also claimed that ethical guidance could be obtained from various sources, such as personal morality, professional associations, government agencies, and philosophical and religious teachings [11].

B. THE INTEGRATION OF ISLAMIC VALUES IN DESIGN EDUCATION

In Islam, three categories of conceptualized education exist: *Al-tarbiyyah, Al-ta'alim*, and *At-ta'adib* [12]. Individuals' physical and intellectual growth is emphasized by *Al-tarbiyyah*, teaching and learning activities are emphasized by *Al-ta'alim*, and moral development and the cultivation of ethical values are emphasized by *At-ta'adib*. Teachers, as well as educators who are Muslims, have a critical responsibility to instill moral and behavioral values in their students [3].

Islamic values must be implemented or integrated into all topics in education to develop religious and spiritual qualities in students and shape their behavior. Asmara concluded character is a significant aspect of human life since it determines a nation's civilization [13]. Islam and characters are two inseparable things. Islam

emphasizes the need to demonstrate outstanding *akhlaq* (*Mahmudah*) in all facets of human existence and regards it as one of the fundamental purposes of human life [14].

Character is a feature that differentiates one person from another (an individual's thinking and behavior). It is not inherited but developed through informal, formal, and non-formal education [15]. From the Islamic perspective, internalizing Islamic values greatly helps develop good character. It is found to be relevant, practical, and beneficial for both students and educators. Amzat et al. mentioned that Islam emphasizes building good character where one can make wise decisions and accept any outcomes of their choices [16].

Integrating Islamic values into the educational curriculum is an additional approach to fostering an Islamic spirit that can strengthen students' attitudes and behavior in accordance with Islamic ethical values [17]. Nuriman and Fauzan suggested that focusing on moral development directly and positively impacts students' behavior [18]. It is also seen as one way of promoting Islam as a way of life [19]. In the meantime, designers can also be role models beyond the field. According to Kleinsmann M et al., practitioners and scholars in various non-design sectors have become interested in design thinking because they want to tap into designers' problem-solving strategies and benefit from design as an agent of change [20]. Therefore, there is a need for designers to reframe their design practices to be more reflective of human values through ethics. Ivy League universities like Yale and Stanford have started restructuring their degree programs to include a more ethical approach.

This integration is hopefully a fruitful effort to educate industrial design students so that they can make practical and wise decisions in their daily lives, thus contributing favorably to their environment, which may further lead to various accomplishments. These include developing noble characters and producing balanced and holistic individuals in society.

C. THE INTEGRATION OF ISLAMIC VALUES IN DESIGN EDUCATION

Every religion has contributed to existing ideals, often called moral principles or common values. Although this varies from one religion to another, it is evident that no religion supports unethical behavior [21]. Nonetheless, there is a slightly different definition of values between Muslims and non-Muslims. Non-Muslims define morality through ethics philosophies on axiology (theory on values). In contrast, Islamic value is neither a theory nor an ethics stipulated by Western culture.

R. Eid and H. El-Gohary argued that religiosity is the most influential force in a cultural setting to affect behavior [21]. Meanwhile, religion is a prominent social institution that significantly affects most people's lives [22]. Religion differs from religiosity in that religion defines the idealsirrored in the societies and individual values, i.e., the attitude, habits, practices, institutions, and perspectives in general [23],[6]. Such values and attitudes influence how people act and conduct themselves. Rafiki and Abdul Wahab, Zarrad et al. believed that Islam is an all-encompassing religion which explicitly underlines the relevance of its principles and practices in every aspect of life in the journey of seeking Allah's blessings and mercy [24]Click or tap here to enter text.. On the other hand, ethics and values are inseparable, as stated by Elhoshi et al. [25]. They categorized Islamic ethics and values as follows:

i. **Religious and Spiritual Values**: An individual belief about their religion, e.g., faith towards Allah, angels, apostles, and heavenly books, as well as their faith in fatalism and occult ideas like doomsday, the end of the world, and resurrection. These ideals also include different ways of worship, like fasting, praying, zakat, and hajj.

ii. **Moral and Behavioural Values**: This relates to the concept of values and moral systems pertaining to individual conduct towards others, as influenced by religious beliefs, customary practices, and societal norms. It can evaluate and regulate behavior, e.g., the art of entering and sitting in a living space, engaging in discussion, displaying excellent manners, and practicing honesty, fairness, and equality. Refraining from perjury and other related behaviors are also essential aspects of social conduct.

iii. **Knowledge and Scientific Values**: This refers to the disposition towards education and acquisition of knowledge encompassing scientific facts and other matters that greatly assist individuals in learning and gaining knowledge, including individual's perspectives towards education, type of education, the need and benefit of education and the values in pursuing knowledge.

iv. **Family and Social Values**: This pertains to the keenness towards whatever happens within the family, consequently motivating individuals to pursue their dreams. These include the important role of parenting, the important contributions of sons and daughters, the value of individual opinions within the family, naming children appropriately, and benevolence towards relatives and kinship ties.

v. **Other Forms of Values**: Other examples are values in humanity, emotions, economics, politics, aesthetics, biology, and organisms.

Al-Qur'an and sunnah are the primary sources of Islamic values and ethics that guide individuals to distinguish between what is right and wrong [26]. According to Asad, Islamic values are a set of beliefs and moral systems, a social doctrine, and a call for righteousness for everyone in society [27]. *Akhlaq, shariah*, and *adab* are the three values highlighted in Islam. *Akhlaq* refers to the duties and responsibilities guided by the Shariah law, while *adab* is the manners related to good breeding and character attributes that Muslims must practice [28].

Adab focuses on manners, while *akhlaq* centers more on ethics, which indicates moral philosophy. Nuriman & Fauzan have described *akhlaq* as Islamic moral [18]. Having good *akhlaq* is one of the Islamic principles, and according to Zubir et al.,   instilling good *akhlaq* is essential in today's education. A Muslim should practice the best manners and personal qualities; in this sense, education plays a crucial role in teaching and disciplining the student [18]. Nasrudin et al., and Rafiki et al. categorized Islamic values as aqidah, shariah and *akhlaq* [28][29] Click or tap here to enter text.. Aqidah refers to one's belief in Allah as the only God, the angels and prophets, Al-Qur'an as the holy book, and the day of judgment. Meanwhile, shariah includes the declaration of faith (*shahada*), obligatory prayer (*salah*), compulsory giving (*zakat*), fasting in the month of Ramadan (*sawn*), and pilgrimage to Makkah (hajj). *Akhlaq* is an Arabic term that means "perfection" or "excellence". In this sense, one's inner faith is practiced in deeds and actions. Muslims must display good *akhlaq*, which has always been emphasized since birth.

Ma'súmián indicated that the central tenets of Islamic values and the way of life are to pursue worship and realization of the Oneness of Allah [18]. Islamic values are the spiritual dispositions of praising human conduct towards Allah, toward oneself and other creatures, obedience to commands and restraints, as well as upholding Al-Qur'an and hadith [21]. In other words, reflecting Asma'ul Husna values in design is a part of Islamic values. According to Elhoshi et al., Islam has two sources of Islamic values and ethics: first, through Al-Qur'an, a sacred guideline for mankind in this life and the hereafter [30]. The second one is through the sunnah of the Prophet Muhammad [25]. In addition to the narration, his words, deeds, and everything he has tacitly authorized portrays his qualities and persona.

ÖNAL briefly explained the chronological aspect of sunnah [31]. In the first century of Islam, the meaning of sunnah was wider and more flexible. Within the history of Tabari, it can be seen that the sunnah includes the sunnah of God, the sunnah of the Prophet, the sunnah of the first Caliph Abu Bakr, and the sunnah of the second Caliph Umar.

However, after Shafi'i, the Islamic tradition gradually became associated exclusively with the sunnah of the Prophet and was preserved in strict textual forms like the hadith collection. Al-Qur'an mentions that the Prophet Muhammad displayed excellent character, as stated in Surah Al-Qalam: 4 "wainnakala' ala khuluqin azim".

Furthermore, Murtadho mentioned that the beloved Prophet urged the Muslims to emulate the qualities of Allah as exemplified by Asma'ul Husna and to implement them in daily life [32]. Hence, a designer is highly recommended to integrate Asma'ul Husna into the design process. Figure 1 shows how Asma'ul Husna is regarded as the best Islamic value and why the designer should integrate it.
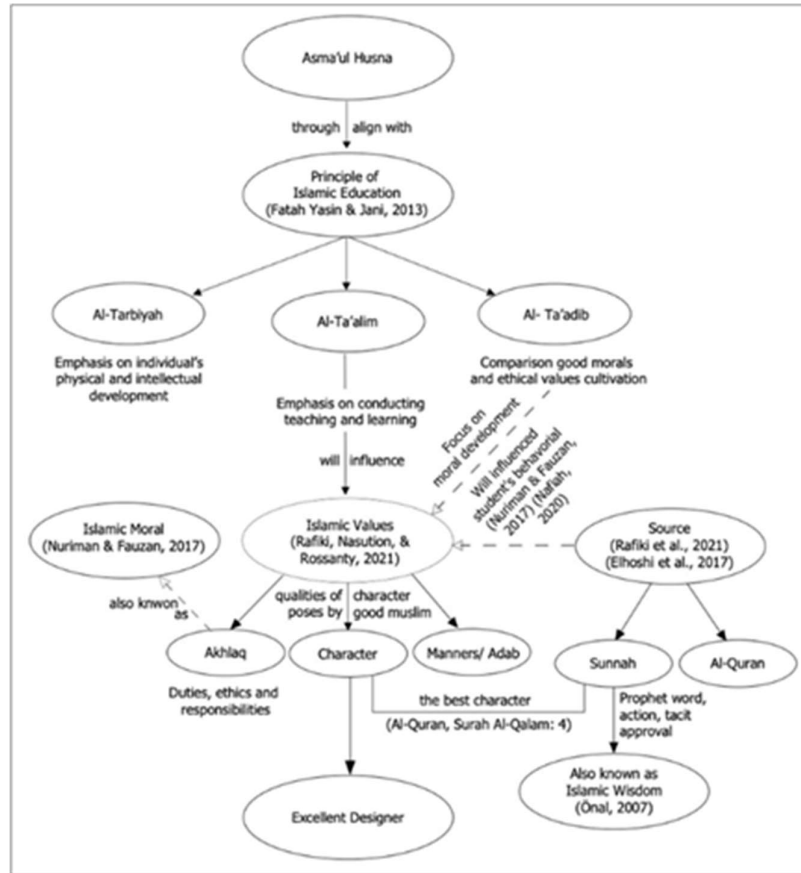
Nor Ziratul Aqma Norzaman, Mohamad Asyraf Azman, Khairul Aidil Azlin Abd Rahman, Amirul Fahmi Razali, Shahrul Anuwar Mohamed Yusof, Addy Putra Md Zulkifli, Sharih Ahmad Mohamad

Figure 1. The application of Asma'ul Husna towards creating excellent designer

D. THE INTEGRATION OF ISLAMIC VALUES IN DESIGN EDUCATION

As per the assertion made by Ibn Miskawayh in his work "Refinement of Character (*tahdhib al-akhlaq*)", it is imperative for educators to train and impart students with the knowledge, morals, customs, and behavior that are deemed desirable. This process aims to shape students into excellent designers or role models, thus rendering them acceptable human models within the Muslim community [33]. The best and most relevant way to nurture the characteristics of an excellent designer is through implementing Asma'ul Husna in design practice. The integration of Asma'ul Husna into the design curriculum is feasible given that producing students with Islamic, holistic personalities is the main goal in all Islamic-based universities in Malaysia, i.e., International Islamic University Malaysia (IIUM), Islamic Science University Malaysia (USIM), Islamic Academy of Science (ASASI) and Universiti Sultan Zainal Abidin (UniSZA) [34], [35], [36].

The importance of understanding Asma'ul Husna has been emphasized since the early years of Islam, as appeared in several hadiths of the Prophet [37]. This process can foster good *akhlaq* among the Muslims, for example, the traits of *Al-ikhlas, Al-amanah*, and *Al-sidq* in order to become a human with "robbani" characteristics, which is a crucial virtue of becoming a caliph or leader in this world just like what the Prophet did, integrating the values found in Asma'ul Husna in his daily life [38], [36]. Of late, there have been many cases of moral degradation or immoral conduct involving Muslims, especially among students in higher learning institutions across the country [39], [29]. Even though Islam promotes honorable behavior and moral integrity, Hashim and Langgulung noted that Muslim students sadly make up a substantial portion of the rising number of various scandalous activities [40].

The capability of designing is inherent and resides within the nature of the designer [13]. According to Özcan, designers should have ethical abstraction ability in their design practice and a sense of what is good and what is not [41]. Designers play a significant role in deciding what to design and manufacture [42]. Designers should be trained beforehand to have strong ethical abstraction abilities, especially at the university level. Embong et al. acknowledged that providing students with a holistic, integrated curriculum can facilitate the development of personal beliefs, instill a sense of moral responsibility, and foster the acquisition of behavioral skills [43]. To overcome this issue, a program should include and strengthen character education

[44], [15]. Nuriman and Fauzan highlighted that instilling Islamic values in the educational system has a huge impact [18]. This impact may aid teachers in developing good Muslim behaviors, attitudes, or characteristics, particularly among the students. Learning acquisition has a vital function in boosting human growth and social responsibility in the educational sphere [45], [46], [47].

Shuhari et al. added education plays a vital role in character building [48]. At the same time, Zubir, Hassan, Mohd Mohzan, and Aboo Bakar confirmed that students' responses and thinking reflect their knowledge pertaining to Islamic values that they have learned either formally or informally [19]. The lack of comprehension and appreciation towards Asma'ul Husna will impair their favourability in learning Islam and affect their trust in Allah as they cannot feel the greatness of Allah the Almighty [49].

In addition, a survey provided evidence that most Muslim industrial designers have not thoroughly adopted Asma'ul Husna in their design ideas and practices [50]. In response to this situation, nurturing and developing the characteristics of an excellent designer involves comprehending and integrating Asma'ul Husna's values. Therefore, the question is, "How can designers integrate Asma'ul Husna into their design practice?"

E. INTEGRATION OF ASMA'UL HUSNA INTO THE DESIGNER'S ATTITUDE AND BEHAVIOUR

Table 1. The impacts of religious elements on the organization [24]

Category	Authors	Impacts
Religion (Individual Level)	Emmons and Paloutzian [51]; Pargament et al. [52]; Regnerus and Smith [53]; Krishnakumar and Neck [54]; Tischler et al. [55]; Kale and Shrivasta [56]; Anderson [57]; Kinjerski & Skrypnek [58]; Miliman et al. [59]	Creativity, honesty and trust, personal fulfillment, commitment, motivation and job satisfaction, and organizational commitment
Religion (Firm Level)	Brotheridge and Lee [60]; Duffy [61]; Ebaugh et al. [62]; Hilary and Hui [63]; Longenecker et al. [64]; Mickel and Dallimore [65]; Vitell [66].	Emotional development and spiritual competence encourage holistic working methods, develop community at work, empower the workforce and human society, risk aversion and ethics, stress management, and career development.

Table 1 illustrates the impacts of religion on organizations [24]. Rafiki and Abdul Wahab mentioned that Muslims who want to establish Allah's pleasure may accomplish this by implementing ethical values, i.e., Islam is strongly linked to people's attitudes, values, and behaviors [28]. The religion governs all aspects of life as an integrated system that emphasizes the importance of its ideals and practices in seeking Allah's mercy, blessings, and kindness. He added that integrating religious elements will have positive impacts not only at the individual level but also at the organizational level.

In this life, according to Zubir Islam has highlighted the following values to be followed, i.e., be grateful, honest, and patient, love others, always be kind, respect our parents, have strong faith, set good examples, visit the sick and elderly, gives to people in need, forgive and forget, guard our modesty, perfect our character, maintain unity, as well as practice justice and equality [67]. These practical applications of the values can be discovered in Asma'ul Husna. Furthermore, Shuhari and Hamat believed that Asma'ul Husna contains the values that need to be memorized and understood by Muslims [48]. Appreciating Asma'ul Husna helps develop positive individual characteristics; for example, *Al-Ikhlas, Al-Amanah*, and *Al-Sidq* are known as *robbani* [38], [37].

Norzaman et al. concurred that incorporating Asma'ul Husna in designers' practices would have a significant impact on cultivating well-rounded, holistic, excellent designers who excel in both worlds (duniawi and ukhrawi) and, at the same time, could benefit society by fostering sustainable human development through the assimilation Islamic values that applicable to all eras across all culture [68]. Other than that, the designer can explore and apply many more characteristics. As Aqma Norzaman et al. indicated, including divine elements in designs, particularly Asma'ul Husna, strengthens people's faith in Allah and fosters the development of excellent personalities [69]. Therefore, it opens the possibility for researchers to research the characteristics of an excellent designer aligned with the values of Asma'ul Husna.

Nor Ziratul Aqma Norzaman, Mohamad Asyraf Azman, Khairul Aidil Azlin Abd Rahman, Amirul Fahmi Razali, Shahrul Anuwar Mohamed Yusof, Addy Putra Md Zulkifli, Sharih Ahmad Mohamad

4. DISCUSSION

Ninety-nine names of Allah, also known as Asma'ul Husna, can serve as a powerful framework for excellent designers seeking to develop ethical abstraction ability. Through comprehending and reflecting the Asma'ul Husna's values, excellent designers can deepen their understanding of the ethical considerations that underpin their work. These divine attributes reflect the principles of justice, compassion, mercy, and wisdom, which are essential in creating ethical designs that prioritize the well-being of all stakeholders. They can use these attributes to evaluate their designs and identify potential ethical concerns critically. It is believed that Asma'ul Husna's values can strengthen the designer's ethical abstraction ability.

Moreover, the Asma'ul Husna values are believed to inspire designers to create products and services that reflect Islamic values and contribute to a more just and equitable world. By reflecting on the Asma'ul Husna values in themselves, designers can deepen their understanding of the ethical implications of their work and create designs that align with the principle of Asma'ul Husna and promote responsibility, the well-being of society and the environment as well as produce more outcomes that are in line with Islamic values. By engaging in critical thinking and ethical abstraction, designers can identify and address potential ethical concerns early in the design process, leading to more responsible and sustainable outcomes.

Designers skilled in ethical abstraction are usually better equipped to navigate complex ethical issues and make informed decisions about the design consideration or service they can offer. In other words, ethical abstraction aligned with Asma'ul Husna values is an essential skill for designers who want to create meaningful and impactful work. As the design field continues to evolve, designers who engage in ethical abstraction aligned with Islamic values will be better positioned to create a more just, equitable, responsible, and sustainable future.

As a recap, this paper tries to stipulate that by understanding Islamic values, which are Asma'ul Husna values, believed that designers can enhance the value and content of Islamic design products [70]. Islamic design is often misunderstood due to its complexity and intricacy [71]. Designers usually translated and represented Islamic design with arabesques art, calligraphy, or geometric patterns. It is more than that. This study shows the gap and the lack of exploration of Islamic value in design.

Furthermore, understanding and integrating Asma'ul Husna values into the design process is strongly linked to the creative process and contributes to developing aesthetically pleasing and spiritually meaningful design products [72], [73]. It is timely that Islamic design must be translated, not just through aesthetic content. In summary, the Asma'ul Husna values can provide an alternative and a valuable framework for designers who seek to develop their ethical abstraction ability in designing Islamic design products that align with Islamic principles.

5. CONCLUSION

Figure 2 visualizes the main conclusions that can be derived from this review. Islamic values and ethical abstraction ability have a high association. For example, a designer who has practiced more Islamic values may have more ethical abstraction ability as well as a stronger character of a designer.
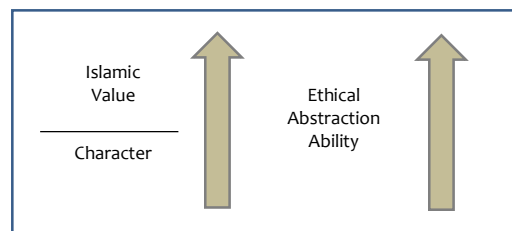

Figure 2. Correlation between Islamic value and ethical abstraction ability

Designers should have ethical abstraction ability in their design practice a sense of what is good and what is not. This seems to be within the capacity or ability to design that is unconsciously established within an individual. It influences how designers deal with clients, peers, and consumers of products, how they conduct the design process, identify product characteristics, and evaluate the ethical importance or moral worth of the outcomes of the designing process and activities. Suppose young designers are not being exposed to a strong ethical education. In that case, it is impossible to expect them to be thoroughly ethical just by relying on their principles and personal values parameters. Therefore, engaging in ethical abstraction is seen as a crucial skill for designers in today's world. Not only is it a necessary skill for designers, but it also needs to align with Islamic values, which are the Asma'ul Husna values.

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